Hegel:

A Commentary

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Introduction

This book aims at explaining what Hegel is saying in his epic work *Phenomenology of Mind*.

It will soon be evident that Hegel was aware of the circuits described in our work *MBNI Circuits*, although the terminology that he used was different and he did not make the final step into an actual graphical representation.

His analysis is also consistent with Heidegger's *Being and Time*, for which a separate full length line-by-line commentary is available.

We should add that the name MBTI™ is trademarked and cannot be used without permission; the model is thus renamed MBNI, for Mind Brain Neural Interface or alternatively Myers Briggs New and Improved.

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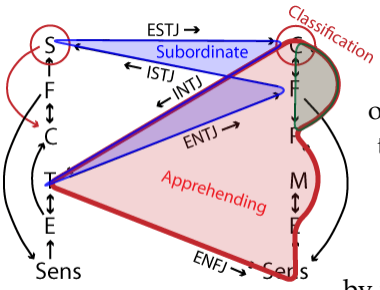
Sense-certainty

Hegel's book *Phenomenology of Mind* (1807) is one of the most cryptic ever written, surpassed only by Heidegger's *Being and Time* (1927). It turns out that both philosophers are using word descriptions of the MBNI circuits that we have discussed elsewhere, which they evidently discovered independently. If we correlate their word descriptions with the appropriate diagrams and insert references to the MBNI framework itself (the MBTI™ legs, for example), then things become more clear.

This section presents the first part of Hegel's *Phenomenology of Mind* as translated by J. B. Baillie from the original German. We use clues from Heidegger when appropriate. Hegel turns out to be describing childhood development and in particular the emergence of consciousness and personhood.

Apprehending

The book begins on page 34: *"The knowledge, which is at the start or immediately our object, can be nothing else than just that which is immediate knowledge, knowledge of the immediate, of what is. We have, in dealing with it, to proceed, too, in an immediate way, to accept what is given, not altering anything in it as it is presented before us, and keeping mere apprehension (Auffassen) free from conceptual comprehension [note this phrase]."*



Hegel in this quote mentions "conceptual comprehension." Concepts, according to Heidegger, are generated along the path of ESTJ Ego. We recall from Heidegger that this concept-carrying leg of ESTJ is always awaiting input from definitional ISTJ as part of circuits such as 18 Sensing.

We recall also that ESTJ when completed by its mirror of ESTP forms the circuit of Heideggerian 35 Kinship which immerses itself in the ESTJ awaiting and ESTP retaining use of a tool. These elements, according to Hegel, are *all currently assumed to be inoperative* – "keeping mere apprehension [3 Apprehending] free from conceptual comprehension [along ESTJ]"). *This*

implies an utterly undeveloped mind, precisely as it appears in an infant. We conclude that Hegel in this part of his book is explaining to us the process by which an infant's mind is programmed.

According to Hegel, the first circuit to begin operating is 3 Apprehending ("keeping mere apprehension"). We gather that this circuit of 3 Apprehending in an infant is *getting no help from concept-forming ESTJ* ("keeping mere apprehension free from conceptual comprehension") and thus is operating apart from both ESTJ-overlaying 18 Sensing and ESTJ-overlaying 35 Kinship. However, 3 Apprehending does pass through the ESTJ termination node of CR which is imagination and the genus level of 1 Classification.

It appears therefore that each apprehended object in a newborn infant becomes its own genus at CR which is made up of the object itself – that is, the apprehended object fills all of imagination in CR and is its own genus at the CR genus level of 1 Classification on the right.

We note that 3 Apprehending does pass up the paradigm-attitude segment from ER to P. It also traverses the segment of belief from P up to CR. We recall that these are the elements which constitute Kuhnian right hemisphere vision. We conclude that an infant uses this very high-level Kuhnian mechanism of right hemisphere vision, and only that machinery, in its very initial interaction with the external world.

Certainty

We move to the next paragraph of Hegel's *Phenomenology of Mind* (page 34): *"The concrete content, which sensuous certainty* [certainty is the segment from S down to CL] *furnishes, makes this prima facie [at first sight] appear to be the richest kind of knowledge, to be even a knowledge of endless wealth--a wealth to which we can as little find any limit when we traverse its extent in space and time, where that content is presented before us, as when we take a fragment out of the abundance it offers us and by dividing and dividing seek to penetrate its intent."*

Certainty, we have said, is the segment from S down to CL. According to Heidegger it sets the context for 4 Perceiving and is thus futural.

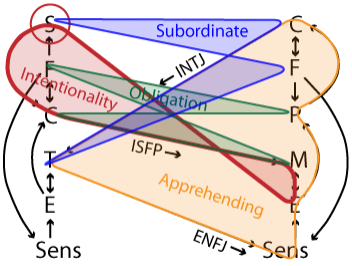
We are told by Hegel that wealth ("a knowledge of endless wealth") is stored up at the node of S which is the originating node for the path of certainty from S down to CL. How is this node of S being filled with

content?

We learned elsewhere that TIME is snipped by 8 iNtuition, SPACE is formed by 18 Sensing – these circuits both pass through the node of CR that is part of both 3 Apprehending and 1 Classification. These circuits of 8 iNtuition and 18 Sensing, according to Hegel, are completely inoperative in a newborn ("we can as little find any limit when we traverse its extent in [18 Sensing] space and [8 iNtuition] time"), but their wrapper of 60 Subordinate overlays the INTJ of 3 Apprehending and it therefore does begin to function – 3 Apprehending drives the INTJ of 60 Subordinate which leads into ENTJ (which as yet does nothing to the data) which then passes into the definitional 60 Subordinate leg of ISTJ which in turn is what transmits the data to the node of S. This node of S, according to Hegel, begins a process of "dividing and dividing" the wealth that is filling it.

S division of ISTJ input is an attempt to find meaning in what is apprehended by 3 Apprehending. For instance, if we have a circle that includes all that is apprehended as warm, and a smaller circle of self that is apprehended as falling within that circle of what is warm, then the meaning of the two circles is that self is warm – S has worked out this meaning through a process of dividing and dividing which generates concentric circles and then overlapping disks in a kind of Venn-diagram-like structure.

The ISTJ data of 60 Subordinate as driven by an overlay of 3 Apprehending INTJ by 60 Subordinate INTJ is divided at the node of S, says Hegel, in order to penetrate its intent ("by dividing and dividing seek to penetrate its intent") – determination of intent involves the circuit of 13 Intentionality which overlays both S and the path of certainty (S down to CL).



S and its certainty (S down to CL) in this way, according to Hegel, generate the "concrete content, which sensuous certainty furnishes," and this begins to flow into 13 Intentionality. One implication of 13 Intentionality operation (driven by 13 Intentionality overlap of the certainty segment from S down to CL which has begun to function) is data flow along the 13 Intentionality leg of ISFP. We now have activity not only within the INTJ leg of 60

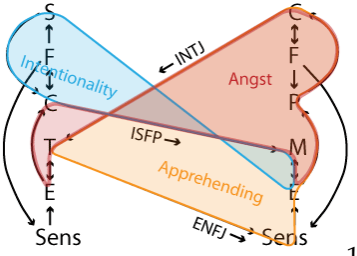
Subordinate but also in its mirror leg of 13 Intentionality ISFP.

We recall that 60 Subordinate is the abstract controller for the internal reality simulator; 53 Obligation is its implementation aspect. Travel down both INTJ and ISFP begins to program this machinery. We are now ready for the next step.

Self-consciousness?

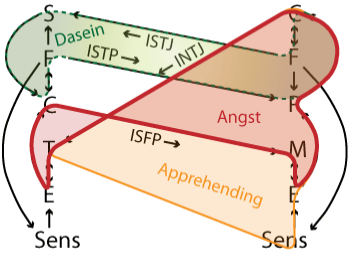
We move to the next paragraph of Hegel's *Phenomenology of Mind* (page 34): *"Besides that, it seems to be the truest, the most authentic knowledge: for it has not as yet dropped anything from the object; it has the object before itself in its entirety and completeness. This bare fact of certainty, however, is really and admittedly the abstractest and the poorest kind of truth. It merely says regarding what it knows: it is; and its truth contains solely the being* [note this phrase] *of the fact it knows."*

A reading of Heidegger's *Being and Time* suggests that being ("the being of the fact it knows") involves a symmetrical circuit. Which symmetrical circuit could be triggered at this point? It must be the metric of 141 Angst/Worldview which is formed by the INTJ of 3 Apprehending and the ISFP of 13 Intentionality. This guess is confirmed by Hegel's declaration that we have arrived at "the abstractest (…) kind of truth" – when we think about it, there is nothing that could be more abstract than the measure of abstractness itself. This metric of 141 Angst/Worldview, says Hegel, is at the same time the "poorest kind of truth" – that is because a metric or measure is meaningless when it exists by itself and has nothing to measure.



3 Apprehending on its part can complete many of the necessary connections of 141 Angst/Worldview in the right hemisphere, but 4 Perceiving in the left hemisphere is not yet active at all – this means that the attunement aspect of 141 Angst/Worldview (EL up to CL which is part of both 4 Perceiving and 141 Angst/Worldview) is not yet processing data in any way. We learn in the next section how 4 Perceiving is aroused.

Hegel suggests that the infant's knowledge at this point seems true and authentic. That raises a question: To what segment of the infant's mind could it seem this way? That is, which segment of the mind could possibly be viewed by a nascent 141 Angst/Worldview so as to form an opinion of seeming? We know from Heidegger that 141 Angst/Worldview observation of 20 Dasein knows its truth ("it seems to be the truest…knowledge"); we might thus guess initially that 20 Dasein could be the thing viewed. Let's examine that possibility.

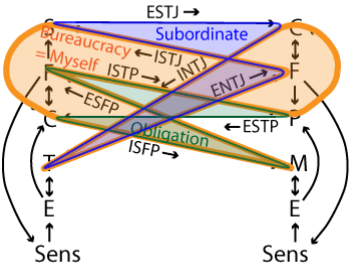


3 Apprehending, according to Hegel, is the first circuit to function; it overlays the belief segment of 20 Dasein from P up to CR. 3 Apprehending INTJ also overlays 60 Subordinate INTJ and is driving 60 Subordinate ISTJ as it delivers data to S; this ISTJ overlays the ISTJ of 20 Dasein. S in turn transfers data down the path of certainty from S down to CL in such a way as to trigger the ISFP of 13 Intentionality which in turn awakens 141 Angst/Worldview; this path of certainty (S down to CL) once more overlays 20 Dasein. Only ISTP of 20 Dasein is missing; we might conclude that ISTP is beginning to carry data and that 20 Dasein has come alive.

But let us look at things more carefully.

124 Bureaucracy/Myself

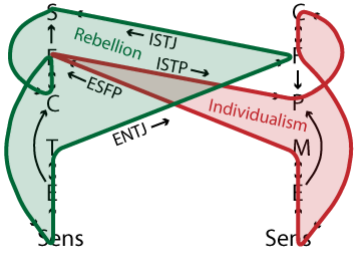
20 Dasein could form IF the segment from CR down to FR (in which exchange occurs; see previous discussions) were completed, and IF the segment from CL up to FL (the human will) were also completed. However, it is probably too early for that to happen.



If symmetrical 20 Dasein (symmetry, we recall, implies being) is not the circuit being observed by 141 Angst/Worldview, then which symmetrical circuit could be the recipient? It is most likely symmetrical 124 Bureaucracy/Myself which according to Heidegger is the caretaker for

20 Dasein. 124 Bureaucracy/Myself can bypass the 20 Dasein exchange segment from CR down to FR by overlaying three of the four legs of 60 Subordinate, which we recall is the abstract component of the mind's internal reality simulator. It can avoid the 20 Dasein section from CL up to FL (the will) by sending data through three of the four legs of 53 Obligation, the implementation aspect of the mind's internal reality simulator. The only legs of the reality simulator not covered by 124 Bureaucracy/Myself are the ESTJ awaiting and ESTP retaining aspect of 35 Kinship immersion in a tool – we conclude that this is an excellent object of 141 Angst/Worldview attention (if 141 Angst/Worldview were able to see).

We note that the ENTJ and ISTJ legs of 60 Subordinate overlay 124 Bureaucracy/Myself and in combination form the 112 Rebellion buyer in the evenly rotating market of Mises. The ESFP and ISTP legs of 53 Obligation also overlay 124 Bureaucracy/Myself and this time form 63 Individualism which is the seller in an evenly rotating market.

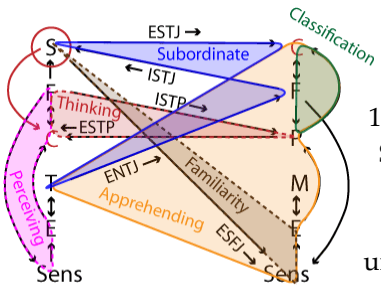


The infant in 63 Individualism becomes 1) a fledgling individual who 2) sells his or her 'cuteness' by cooing softly along the statement-forming ESFP of 63 Individualism. If this does not work, then the infant's internal 124 Bureaucracy/Myself caregiver can revert to 112 Rebellion which is the buyer in an evenly rotating market which demands by loud cries that needs be addressed immediately. One way or another, the 124 Bureaucracy/Myself goal is to survive (in what Heidegger calls the existence of 206 Life). Its companion element is the 35 Kinship immersion of the parent in the care that the infant requires.

A Thing Called 'This'

We continue with the next paragraph of Hegel's *Phenomenology of Mind* (page 34): *"Consciousness, on its part, in the case of this form of certainty, takes the shape merely of pure Ego [Ego = along EST]. In other words, I in such a case am merely qua [as] pure This, and the object likewise is merely qua [as] pure This. I, this particular conscious I [along EST], am certain [certainty = S down to CL]*

of this fact before me, not because I qua consciousness [along ESTJ] have developed myself in connection with it and in manifold ways set thought [11 Thinking] to work about it: and not, again, because the fact, the thing, of which I am certain, in virtue of its having a multitude of distinct qualities, was replete with possible modes of relation and a variety of connections with other things. Neither has anything to do with the truth sensuous certainty contains: neither the I nor the thing has here the meaning of a manifold relation with a variety of other things, of mediation in a variety of ways."



Hegel's Ego or I of consciousness is ESTJ (Heidegger's making present aspect of temporality) as the initial leg of 14 Self-image; this ESTJ is triggered by 60 Subordinate (whose INTJ, we recall, overlays 3 Apprehending). 60 Subordinate data as it comes into S by the urgent ISTJ of 60 Subordinate can either progress back to CR by means of an Ego-generating ESTJ making-present of 60 Subordinate (representing "I, this particular conscious I") or else it can pass from S down to CL by means of the path of certainty and become a "form of certainty [which] takes the shape merely of pure Ego."

Why can the data not pass from S down along ESFJ as part of circuits such as 23 Familiarity? It turns out that ESFJ carries uncertainty. The first few apprehended objects that arrive at S by the ISTJ of 60 Subordinate cannot be divided – there is no basis of meaning in S that could divide them and send their components down along ESFJ – inability to divide means no uncertainty, thus making them certain and candidates only for passage along the path of certainty from S down to CL (or for passage back along ESTJ). It is thus the same undifferentiated entity ("This") that passes from S down to CL by means of the path of certainty, or else from S back to CR by means of Ego-generating ESTJ ("I in such a case am merely qua pure This, and the object likewise is merely qua pure This"). We gather that the next step will be for this undifferentiated This to separate into an I and an object; that has not yet occurred.

To set thought on the object ("set thought to work about it") would be to activate the ISTP and ESTP legs of 11 Thinking which are the mirror of the ESTJ Ego and ISTJ urgency legs of 60 Subordinate that are currently

functioning – Hegel says this is not yet happening.

To "work out a variety of connections" would be to develop species classes at FR of 1 Classification which could divide the 3 Apprehending apprehended things into groupings with similarities; that also, according to Hegel, is not yet functioning. Apophansis (Greek for assertion or proposition by a declaratory statement) or pointing by ENTJ of 60 Subordinate remains a mere connection between 3 Apprehending-overlaying INTJ and 60 Subordinate ISTJ and nothing more.

Hegel states that no other circuit at this point is doing any further processing or mediation ("mediation in a variety of ways") of the apprehended (by 3 Apprehending) object. This absence of mediation, along with a diversion at S of the identical object into two paths (certainty and ESTJ), relegates the initial object in CR imagination ("the object likewise is merely qua pure This") to the status of a mere thing at CL ("the thing, of which I am certain"). The implication is that 4 Perceiving, of which CL is a node, at this point is completely inoperative.

Instances of 'This'

Hegel continues (page 34): *"The I [along EST]] does not contain or imply a manifold of ideas [ideas are along ISTP], the I [along EST]] here does not think [in 11 Thinking]: nor does the thing mean what has a multiplicity of qualities. Rather, the thing, the fact, is; and it is merely because it is. It is – that is the essential point for sense-knowledge, and that bare fact of being, that simple immediacy, constitutes its truth. In the same way the certainty qua relation, the certainty 'of' something, is an immediate pure relation; consciousness is I – nothing more, a pure this; the individual consciousness [along EST]] knows a pure this, or knows what is individual."*

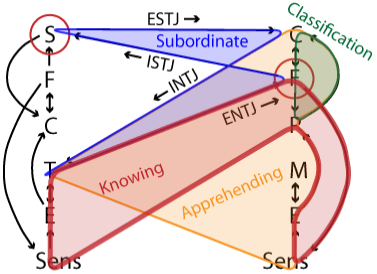
We have seen that ISTP carries data in conjunction with ESFP as part of 63 Individualism and of forming the infant into a person. This by no means implies that ISTP is functioning as part of 11 Thinking so as to generate "a manifold of ideas" (ideas pass along ISTP).

Meaning ("nor does the thing mean") is contained at the node of S; this will develop later as a multiplicity of qualities ("nor does the thing mean what has a multiplicity of qualities"). Since S receives its data by ISTJ, this 'multiplicity of qualities' will be controlled in part by the node of FL which is the species level of 1 Classification.

As we have said, Heidegger places temporality in the node of S (certainty from S to CL setting context and thus futural; ESTJ making present; ESFJ having-been); according to Hegel, this too is not yet operative ("the certainty 'of' something, is an immediate pure relation"). There is merely data of some individual 3 Apprehending particular ("what is individual") injected by 124 Bureaucracy/Myself into the path of certainty (S down to CL) which it overlays, and the knowledge in a fledgling 141 Angst/Worldview that is viewing 124 Bureaucracy/Myself (the surrogate caretaker for an unformed 20 Dasein) that the unitary thing which is apprehended (by 3 Apprehending at the node of CR imagination) is valid (because it is forming the symmetrical circuit of 124 Bureaucracy/Myself).

This contains as yet no aspect of causality ("the thing, the fact, is; and it is merely because it is").

Hegel (page 34): *"But, when we look closely, there is a good deal more implied in that bare pure being, which constitutes the kernel [genus at CR] of this form of certainty [S down to CL], and is given out by it as its truth. A concrete actual certainty of sense is not merely this pure immediacy, but an example, an instance, of that immediacy."*



We recall that ENTJ of 60 Subordinate thus far has served as a mere transit leg connecting the INTJ of 60 Subordinate (as it overlays the INTJ of 3 Apprehending) with the ISTJ of 60 Subordinate that is delivering data to the node of S where it accumulates as wealth which is not yet meaning. A further overlay of this ENTJ of 60 Subordinate with the ENTJ of 72 Knowing now begins to awaken the ENTJ termination node of FR. This node of FR "looks closely"; it starts to classify the various objects apprehended by 3 Apprehending into instances ("an example, an instance") of "that immediacy" of the initial apprehended by 3 Apprehending at CR.

This species-level classification at the 1 Classification node of FR in turn starts to color the ISTJ of 60 Subordinate (which originates in FR) with definitions formed from the boundaries of species bins. That in turn transforms the present or immediate sense of self at S (the termination node of ISTJ) into "an example, an instance, of that immediacy."

Heideggerian temporality at the node of S (certainty from S down to CL of what is futural; ESTJ making present; ESFJ having-been) is waking up.

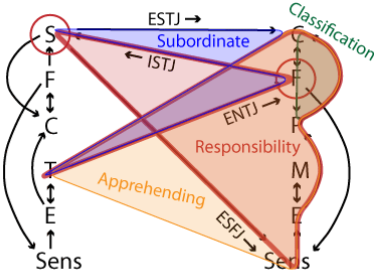
A Split in 'This'

Hegel (page 34): *"Amongst the innumerable distinctions that here come to light, we find in all cases the fundamental difference – viz. [namely] that in sense-experience pure being at once breaks up into the two 'thises,' as we have called them, one this as I, and one as object."*

FR forms various species and sends this information along ISTJ of 60 Subordinate to S with its sense-experience. S receives the data and in its search for the intent of meaning divides it up further ('dividing and dividing' as mentioned previously) into "two 'thises.'" One 'this' is I or Ego which passes back along the path of ESTJ Ego as the initial aspect of 14 Self-image and its SUBJECT noun. ESTJ at this point of course cannot complete itself in a fully-fledged 14 Self-image. It can at most reinforce 60 Subordinate and be noticed in its return to FR of 60 Subordinate as an overarching species which is "this as I."

The other of the two 'thises' is the beginning of the OBJECT noun ("one this as I, and one as object"). We know that OBJECT nouns are handled by 5 Repentance. Again, it is too early to form the entire circuit of 5 Repentance (for one thing, data has not yet begun to transit directly from CR down to FR); the OBJECT can at most pass from S down ESFJ of 5 Repentance to Sens at the right and rejoin 3 Apprehending.

That raises a question: If 5 Repentance cannot complete itself (because of the absence of direct data transfer between CR down to FR), then how does the data which moves from the node of S down ESFJ return back to the node of S so as to form a circuit?



The OBJECT data sent down along ESFJ of 5 Repentance joins 3 Apprehending at Sens on the right (Sens-R) and travels along 3 Apprehending until it can attach itself once more to 60 Subordinate and return through it to the node of S. This completes the circuit of 78 Responsibility.

We note that 78 Responsibility ENTJ overlays the 60 Subordinate ENTJ

that terminates in the 1 Classification node of FR. This 1 Classification node of FR now contains a second overarching species into which all apprehended things can fall – it is the species of 78 Responsibility OBJECT (an incomplete 5 Repentance) as opposed to the species of 60 Subordinate Ego SUBJECT (an incomplete 14 Self-image).

There can be no exchange between the unformed 14 Self-image and the incomplete 5 Repentance because, as we have said, no direct connection is yet operative between CR down to FR. One implication is that the genus level of 1 Classification CR is not yet interacting directly with the 1 Classification species level of FR.

The ISTJ urgent of 78 Responsibility begins to drive the node of S – when the body gets hungry, S responds by crying along the statement-forming ESFP of caretaker 124 Bureaucracy/Myself which it overlays, when the body is warm or cold, it also cries. This crying is the beginning of speech that can express meaning.

ESFJ and its Heideggerian having-been continues to activate 78 Responsibility which becomes a Heideggerian homeostatic horizon for caretaker 124 Bureaucracy/Myself. ESTJ as part of 60 Subordinate Ego (and the beginning of 14 Self-image) begins to take on overtones of a Heideggerian making-present that deals with the problem; arms and legs coordinate with the crying. Heideggerian temporality at S (futural certainty as it overlays a developing 74 Blame and 13 Intentionality; ESTJ making present; ESFJ having-been) develops further.

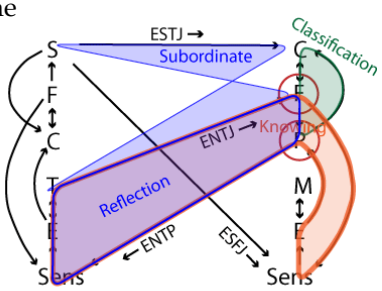
39 Reflection on a Split 'This'

Hegel (page 34): *"When we reflect on this distinction, it is seen that neither the one nor the other is merely immediate, merely is in sense-certainty, but is at the same time mediated: I have the certainty through the other, viz. [namely] through the actual fact; and this, again, exists in that certainty through an other, viz. through the I."*

S to begin with operated "merely (…) in sense certainty." This generated a dichotomy in the FR species level of 1 Classification; one species bin was labeled 'self,' the other was 'object.' 72 Knowing which passes through this node of FR began to function. According to Hegel, this circuit of 72 Knowing now truncates into 39 Reflection ("when we reflect on the distinction"); this contraction completes also the lower segment of 1

Classification between the FR species level and the P level of specifics. Significantly, this connection between FR and P forms before there is any direct interaction between the CR genus level of 1 Classification and the FR species level. What does this new flow of data from FR down to P do?

We have seen in previous discussions that the segment from FR down to P does a spectral analysis – it breaks up a species into its component elements; or, when members are identical, it does an enumeration. There are currently two overarching species in the node of FR: 1) "one this as I" resulting from passage from S out along ESTJ of a fledgling 14 Self-image, and 2) "one [this] as object" because of passage from S out and down along ESFJ of an unformed 5 Repentance. The segment from FR down to P will thus generate two alternative and entirely equivalent structures: 1) a spectral analysis in which the fact is the species and "I" is the specific object within this species ("I have the certainty through the other, viz. through the actual fact") or 2) a spectral analysis in which "I" is the species and the object is the specific within this species ("this, again, exists in that certainty through an other, viz. through the I"). 39 Reflection does not know which of the two is correct; it flips between them like some kind of optical illusion.



"Neither the one nor the other is merely immediate, merely is in sense-certainty, but is at the same time mediated"; each can equally be extracted as a specific out of S-based temporality (futural certainty; ESTJ making present; ESFJ having-been) and examined within P of 1 Classification (the mirror of S) in the light of the other acting as a species.

Heidegger Trumps Descartes

Hegel (page 34): *"It is not only we who make this distinction of essential truth and particular example, of essence and instance, immediacy and mediation; we find it in sense-certainty itself, and it has to be taken up in the form in which it exists there, not as we have just determined it."*

We recall that there is not yet an operative connection between CR at the genus level of 1 Classification and FR at the species level. The

connection between CR and FR is currently indirect, through circuits overlaying 60 Subordinate, so that the content of FR becomes merely the content of CR broken at this point into two overarching divisions or species bins (Ego and object) forming "essential truth" at the CR genus level into its "essence" (parts making up the whole) at the FR species level.

The content at P, resulting from 39 Reflection as it connects FR of 1 Classification with P, becomes 1) a "particular example" when compared to the CR-resident genus "essential truth"; it becomes 2) an "instance" when compared to the FR-resident "essence" of that CR-based "essential truth"; it becomes finally 3) time-independent "mediation" when compared to the "immediacy" of the 60 Subordinate-based indirect connection between CR and FR through S-based Heideggerian temporality (S is the mirror of P).

The P-based Cartesian philosopher who reduces himself or herself to pure reflection at this level of mental operation may not know which is more real – the object 'Mother Nature' as the FR species with himself as a 'scientist' self being the particular at the node of P, or self located within the species 'scientist' with the object being examined residing at the node of P. P reflects back and forth (in 39 Reflection) between these two alternate classifications as in an optical illusion.

According to Hegel, it is S-based "sense-certainty itself" which decides and the issue "has to be taken up in the form in which it exists there, not as we have just determined it."

Hegel (page 34): "*One of them is put forward in it as existing in simple immediacy, as the essential reality, the object. The other, however, is put forward as the non-essential, as mediated, something which is not per se in the certainty, but there through something else, ego [along EST]], a state of knowledge which only knows the object because the object is, and which can as well be as not be. The object, however, is the real truth, is the essential reality; it is, quite indifferent to whether it is known or not; it remains and stands even though it is not known, while the knowledge does not exist if the object is not there."*

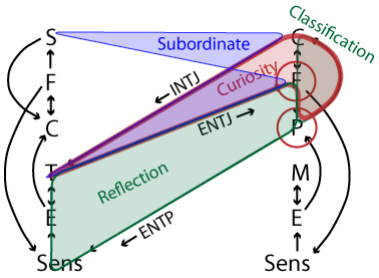
The solution, suggests Hegel, is to try one state for a time, and then the other. Suppose some object is apprehended by 3 Apprehending and made into an FR species under which Ego self is classified as a P particular. As soon as the object is no longer apprehended, this structure collapses, proving it is "there through something else."

P concludes that the external is the specific object to be bound, with Ego at FR as the correct species. The individual scientist does not retreat back therefore into the comfort of 'Mother Nature' as a species under which he is a particular; the infant does not return to the womb of its mother. Rather, both stand with others of their species (father, mother, brothers, sisters, fellow scientists) and examine the external with its objects – this "real truth (…) remains and stands" even when the external is "not known." In other words, Hegel suggests that Heidegger will always trump Descartes.

What is it that disappears when the "object is not there"? It is 72 Knowing as an extension of 39 Reflection ("the knowledge does not exist if the object is not there"). We conclude that the infant from almost its earliest age has the mindset of a curious scientist. Its goal is to expand 72 Knowing through the examination of objects, namely, things that seem to be permanent.

Temporality at S (futural certainty; ESTJ making present; ESFJ having-been) applies increasingly to "the object" (bound at P which is the mirror of S with its temporality) as "existing in simple immediacy." The object is affected by time; self begins to separate from this temporal structure.

Hegel in speaking of 39 Reflection may be anticipating slightly. It is not certain that a fully fledged 39 Reflection could activate in an infant at such an early age. The circuit that is triggering may be 17 Curiosity which overlays the 39 Reflection segment from FR down to P.



How could 17 Curiosity be formed? It might be truncated out of 60 Subordinate (as a subset of the caretaker 124 Bureaucracy/Myself) by a 39 Reflection-overlaying passage of data from FR down to P.

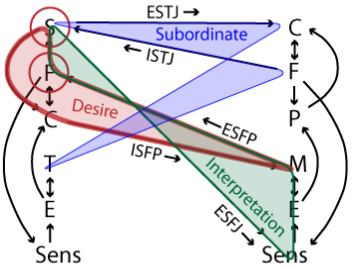
Uncertainty of Certainty

Hegel (pages 34, 35): *"We have thus to consider as to the object, whether in point of fact it does exist in sense-certainty itself [S down to CL] as such an essential reality as that certainty gives it out to be; whether its meaning [at S] and notion, which is to be essential reality, corresponds to the way it is present in*

that certainty. We have for that purpose not to reflect about it [in the 39 Reflection-overlaying segment from FR down to P] and ponder what it might be in truth, but to deal with it merely as sense-certainty contains it."

39 Reflection in the infant with the help of S finds stability in classifying the external at the 1 Classification node of P with itself at the FR species level; it cannot at this point move further – the focus moves back to S (the mirror of P).

P object binding involved a 1 Classification flow of data from FR down to P as part of 39 Reflection; the mirror would be a movement from FL up to S as part of 46 Interpretation (46 Interpretation is the mirror of 39 Reflection); this movement of data, according to Hegel, causes S to lose that "essential reality as that certainty [S down to CL] gives it out to be."



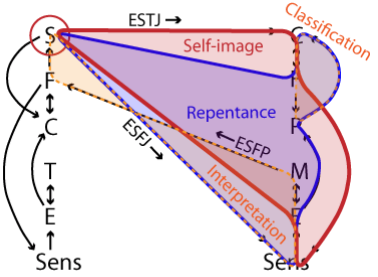
According to Heidegger, the segment from FL up to S determines the 'as' structure – the toy is seen by the infant 'as' something to be placed into its mouth (in an attempt to merge with it). Once more, it may not be a fully-fledged 46 Interpretation which initially completes the segment from FL up to S, but rather the mirror of 17 Curiosity which is 32 Desire. As soon as data begins to pass from FL up to S as part of 46 Interpretation (or 32 Desire), "essential reality" at S with its meaning begins to deviate from "the way it is present in that certainty [S down to CL]."

The This 'as' the Now and the Here

Hegel (page 35): *"Sense-certainty itself has thus to be asked: What is the This? If we take it in the two-fold form of its existence, as the Now and as the Here, the dialectic it has in it will take a form as intelligible as the This itself. To the question, What is the Now? we reply, for example, the Now is night-time. To test the truth of this certainty of sense, a simple experiment is all we need: write that truth down. A truth cannot lose anything by being written down, and just as little by our preserving and keeping it. If we look again at the truth we have written down, look at it now, at this noon-time, we shall have to say it has turned stale and become out of date."*

The This in S has separated thus far into something along ESTJ tinged

with the Ego of what will be 14 Self-image and its SUBJECT noun. This same the This when passed down from S along ESFJ colors rather with what later develops into 5 Repentance and its OBJECT noun. The distinction results, we recall, from a spectral analysis in the segment from 1 Classification FR down to 1 Classification P which on the one hand identifies self (the objective observer) as the 1 Classification FR species and the object as the 1 Classification P specific and then alternately the object (perhaps 'Mother Nature') as the 1 Classification FR species and self (perhaps evolved from it) as the 1 Classification P specific. These two reflections (possibly beginning from 17 Curiosity as an aspect of 39 Reflection) alternate like an optical illusion until 46 Interpretation (possibly beginning with 32 Desire; 32 Desire is the mirror of 17 Curiosity) steps in and gives priority to self as the desiring and interpreting entity, forming ESTJ permanently into Ego.



Heidegger states that the segment of 46 Interpretation from FL up to S spans time intervals and generates what is appropriate at each intermediate point. Hegel will now prove to us that this is correct.

He does it by means of the following thought experiment: Take the statement "It is night-time" – we know that statements are generated along ESFP in our minds and placed into the ESFP terminating node of FL – and write it down. Then look at the statement again when it is noon-time. To look again, we recall, is to activate FR at the species level of 1 Classification and do a spectral analysis by passing data down to P; this will generate Hegel's the This in its two aspects. The data flow on the right mirrors into the segment from FL up to S; this section now sees the statement that was previously placed by ESFP into the node of FL 'as' no longer true. But in examining the one statement at two distinct times and seeing them 'as' dissimilar, 46 Interpretation has automatically dated and spanned the two nows into a Now which is neither. We conclude that Heidegger's dating and spanning in the segment from FL up to S flows necessarily from the 'as' functionality which he places in this same segment.

We note also that Hegel has answered the critically important

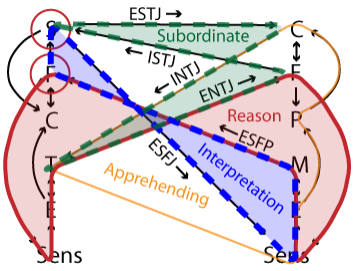
question, "How does the mind ask itself a question?" The entity asked is the apprehended object in its dual form as the This (coalescing later into a 14 Self-image SUBJECT and a 5 Repentance OBJECT). The being which does the asking is the same apprehended object but now in an alternate dual form "as the Now and as the Here, the dialectic [which] will take a form as intelligible as the This itself."

Hegel now describes to us this alternate dialectic form of the apprehended object.

The 91 Reason NOW

Hegel (page 35): *"The Now that is night is kept fixed, i.e. it is treated as what it is given out to be, as something which is; but it proves to be rather a something which is not. The Now itself no doubt maintains itself, but as what is not night; similarly in its relation to the day which the Now is at present, it maintains itself as something that is also not day, or as altogether something negative. This self-maintaining Now is therefore not something immediate but something mediated; for, qua something that remains and preserves itself, it is determined through and by means of the fact that something else, namely day and night, is not. Thereby it is just as much as ever it was before, Now, and in being this simple fact, it is indifferent to what is still associated with it; just as little as night or day is its being, it is just as truly also day and night; it is not in the least affected by this otherness through which it is what it is. A simple entity of this sort, which is by and through negation, which is neither this nor that, which is a not-this, and with equal indifference this as well as that – a thing of this kind we call a Universal. The Universal is therefore in point of fact the truth of sense-certainty, the true content of sense-experience."*

Hegel begins with a brief review. "The Now that is night" was fixed by putting it into a statement along ESFP. "It proves to be rather a something which is not" through a passage from FL (the termination point of ESFP) up to S (a segment that is part of both 32 Desire and 46 Interpretation). Hegel agrees with Heidegger that this section from FL up to S is an 'as' structure – "as what it is given out to be, as something which is (…) as what is not night (…) as something that is



also not day." Heidegger, we said, suggests that this segment from FL up to S dates and then spans the elapsed time between the original writing of the statement and the subsequent second look when it is noon-day. Hegel adds that the object through this dating and spanning becomes "not something immediate but something mediated." That is, it has broken away, by means of dating and spanning, from what was initially apprehended.

Where then is the Now? Heidegger suggests that it is preserved in the symmetrical circuit of 91 Reason as 'world time.' This circuit of 91 Reason Heideggerian world time, according to Hegel, resonates with statements injected along its ESFP; it "remains and preserves itself" as these statements are dated and then spanned along the ESFP of 46 Interpretation which overlays 91 Reason ESFP. It exists therefore only "through and by means of the fact that something else, namely day and night [in the dating and spanning of 46 Interpretation which it overlays], is not." Saying it differently, 91 Reason emerges only when its foundations in the 'as' structure (FL up to S) succeed in breaking away from the object that is apprehended by 3 Apprehending in order to form statements along ESFP of 46 Interpretation (overlaying 91 Reason ESFP) of what is being spanned in the segment from FL up to S by 32 Desire and its extension into 46 Interpretation – it is thus "altogether something negative."

91 Reason and its resonating stream of statements constitute a Universal because 1) 91 Reason is symmetrical, thus invariant under mirroring and therefore a form of being; 2) it has detached itself from time that is spanned by 46 Interpretation and become a NOW that applies to all time ("it is just as truly also day and night; it is not in the least affected by this otherness through which it is what it is"). This Universal 91 Reason NOW, says Hegel, is the content of sense-experience because its other ENTJ leg is based in the 60 Subordinate abstract component of the mind's internal reality simulator whose 3 Apprehending-derived data is the foundation of all sense-experience.

Hegel (page 35): *"It is as a universal, too, that we give utterance [along statement-forming ESFP] to sensuous fact. What we say is: 'This,' i.e. the universal this; or we say: 'it is,' i.e. being in general. Of course we do not present before our mind in saying, so the universal this, or being in general, but we utter what is universal; in other words, we do not actually and absolutely say what in this sense-certainty we really mean. Language, however, as we see, is the more*

truthful; in it we ourselves refute directly and at once our own 'meaning;' and since universality is the real truth of sense-certainty, and language merely expresses this truth, it is not possible at all for us even to express in words any sensuous existence which we 'mean.'"

91 Reason in its timeless NOW communicates through ESFP statements the This of objects as the This gradually separates into 14 Self-image SUBJECT and 5 Repentance OBJECT (the dual form which coalesces around the node of S as meaning and which can be queried by the 91 Reason NOW). The words of any one statement span several seconds; the statement itself may speak of some singular point in time which is either past or future. This universality of the NOW as timeless and spread out in time, says Hegel, "is the real truth of sense-certainty, and language merely expresses this truth" by resonating within it.

Hegel concludes that humanity lives within the timelessness of a detached eternal 91 Reason NOW which Heidegger calls world time; it is not possible for humans to step into some fixed instantaneous slice of apprehending and "express in words any sensuous existence which we 'mean'" at that precise historical moment. We see in the next section that perceiving as it releases speech in a similar way detaches from what is perceived and becomes more real than the perceived.

The Here

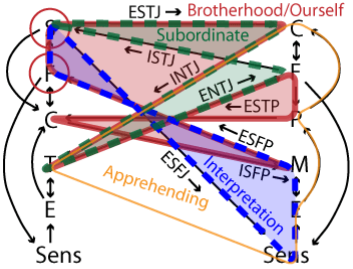
Hegel (page 35): *"The same will be the case when we take the Here, the other form of the This. The Here is e.g. the tree. I turn about and this truth has disappeared and has changed round into its opposite: the Here, is not a tree, but a house. The Here itself does not disappear; it is and remains in the disappearance of the house, tree, and so on, and is indifferently house, tree. The This is shown thus again to be mediated simplicity, in other words, to be universality."*

The temporal Now which fills symmetrical 91 Reason developed from the object stream of the This as it passed from the node of S down the ESFJ of 46 Interpretation and then back up the ESFP of 91 Reason. It became 91 Reason Heideggerian world time and a Hegelian Universal Now in the form of ESFP statements.

Hegel's Here develops in a parallel way from the alternate Ego stream of the This as it passes from the node of S out along the 60 Subordinate ESTJ of what will eventually become the Heideggerian making-present of

14 Self-image. This Here emerges because, as Hegel says, "I [Ego] turn about and this truth has disappeared" – that is, whenever I move my head in ESTJ Ego, then the object at CR imagination (the termination node of ESTJ Ego) is apprehended differently (by 3 Apprehending which passes through this node); first it is a tree, then it is a house.

Which symmetrical circuit could be storing this Ego-oriented Here? It must be the 60 Subordinate- and 53 Obligation-overlaying circuit of 115 Brotherhood/Ourself which Heidegger identifies as the spatial wrapper for the 20 Dasein self (115 Brotherhood/Ourself contains all of the legs in the mind's 60 Subordinate–53 Obligation reality simulator except for the ISTJ and ISTP which make up 20 Dasein, making 20 Dasein its complement and linking 115 Brotherhood/Ourself firmly to the 20 Dasein self). This 60 Subordinate- and 53 Obligation-overlaying circuit is filled with the thing viewed, adds Hegel, in such a way that it is equally all things that are viewed ("it is and remains in the disappearance of the house, tree, and so on, and is indifferently house, tree").



We note firstly that 115 Brotherhood/Ourself overlays the segment from FL up to S which is spanned by 46 Interpretation. 91 Reason TIME in the mind thus precedes 115 Brotherhood SPACE. We note secondly that 115 Brotherhood/Ourself overlays the ESFP and ENTJ legs of the 91 Reason Now of all TIME; 115 Brotherhood/Ourself SPACE when it forms thus modifies 91 Reason TIME. We note thirdly that spatial 115 Brotherhood/Ourself, as we said, overlays not only the 60 Subordinate controller of the mind's internal reality simulator (along ESTJ, INTJ and ENTJ), but also the ESTP, ISFP and ESFP legs of the 53 Obligation implementation aspect. 115 Brotherhood/Ourself as the Here of all heres can thus make reality simulator-based spatial adjustments in the real time 91 Reason Now of all nows enabling us for instance to catch a ball (unlike 124 Bureaucracy/Myself, 115 Brotherhood/Ourself overlays the ESTJ and ESTP legs which comprise 35 Kinship immersion in the tool and can thus modify action).

We note finally that memory of objects, according to Hegel, is stored in the legs of the visual processing circuit of 115 Brotherhood/Ourself itself,

presumably as Hebbian adjustments in the strength of the neural synapses ("the Here itself does not disappear; it is and remains in the disappearance of the house, tree, and so on, and is indifferently house, tree"). The 115 Brotherhood/Ourself circuit which processes vision is thus the very same circuit which remembers the objects which are processed; it can therefore reconstruct a memory of the images as necessary for imagination at the node of CR. This mechanism will shortly displace 3 Apprehending and release it to perform different and higher functions.

Visual Processing by Abstract Universals

Hegel (page 35): *"Pure being [of interlocking symmetrical circuits], then, remains as the essential element for this sense-certainty, since sense-certainty in its very nature proves the universal to be the truth of its object. But that pure being is not in the form of something immediate, but of something in which the process of negation and mediation is essential. Consequently it is not what we intend or 'mean' by being, but being with the characteristic that it is an abstraction, the purely universal; and our intended 'meaning,' which takes the truth of sense-certainty to be not something universal, is alone left standing in contrast to this empty, indifferent NOW and HERE."*

We recall from Heidegger that being is a symmetrical circuit. Let us review the symmetrical circuits which we have uncovered thus far:

Sense-certainty with its 3 Apprehending of some object at the node of CR imagination generates first of all the symmetrical fledgling metric of 141 Angst/Worldview – this circuit has nothing to measure but nonetheless it exists as what Hegel terms "the abstractest (…) kind of truth." We note that the mirror of 141 Angst/Worldview is not just itself, but itself plus 19 Contingency, which is thus also included in the diagram.

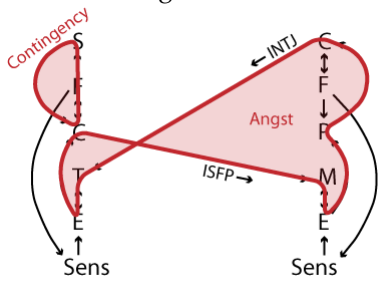
The next symmetrical circuit to arise is the 124 Bureaucracy/Myself caretaker for a not-yet-existent symmetrical 20 Dasein; it is observed by the 141 Angst/Worldview metric.

Then come the symmetrical 91 Reason Now of all nows and the symmetrical 115 Brotherhood/Ourself Here of all heres. None of these is specific to some particular object; each has rather "the characteristic that it is an abstraction."

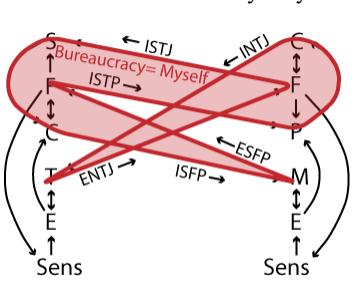
But we as humans wish to know and communicate the apprehended "immediate," not some abstract "universal" in the form of "empty,

indifferent" interlocking symmetrical circuits. Our desire is to query that which "is alone left standing" from within this "purely universal" visual processing mechanism. This, says Hegel, is "what we intend or 'mean' by being." We wish to deal with specifics even though "the truth of its object" has just been proven by Hegel to be the universal and not the immediate.

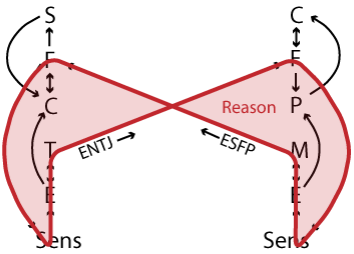
1. 141 Angst/Worldview



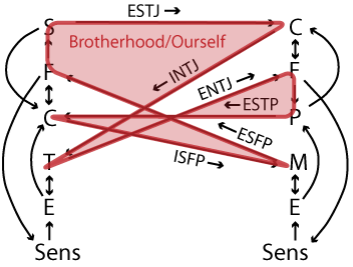
2. 124 Bureaucracy/Myself



3. 91 Reason



4. 115 Brotherhood/Ourself



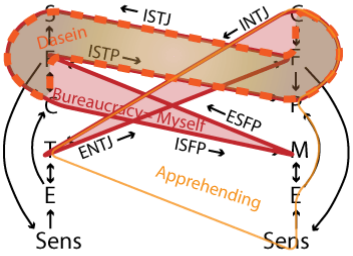
But who is this 'we' which wants to carry out the query? Hegel will now identify it and tell us how it develops.

Certainty as Saccades

Hegel (pages 35, 36): *"If we compare the relation in which knowledge and the object first stood with the relation they have come to assume in this result, it is found to be just the reverse of what first appeared. The object, which professed to be the essential reality, is now the non-essential element of sense-certainty; for the universal, which the object has come to be, is no longer such as the object essentially was to be for sense-certainty. The certainty is now found to lie in the opposite element, namely in knowledge, which formerly was the non-essential*

factor. Its truth lies in the object as my (meinem) object, or lies in the 'meaning' (Meinen), in what I 'mean'; it is, because I know it. Sense-certainty is thus indeed banished from the object, but it is not yet thereby done away with; it is merely forced back into the I. We have still to see what experience reveals regarding its reality in this sense."

The object "professed to be the essential reality" when it was apprehended by 3 Apprehending in the newborn and placed into CR imagination at the genus level of 1 Classification. The initial few apprehended objects filled CR in their entirety as undivided entities. Continued apprehending generated symmetrical circuits which are now "the universal, which the object has come to be" – it is a metric-based statement-spanned symmetrical 91 Reason Now and 115 Brotherhood/Ourself Here which is no longer the object but rather an abstract symmetrical set of circuits which can process the object.



Certainty (the segment from S down to CL) is overlaid by the symmetrical circuit of 124 Bureaucracy/Myself; this caretaker circuit for 20 Dasein (which develops within 124 Bureaucracy/Myself, as shown in the diagram) now notices within the path of certainty (S down to CL) only that which is ephemeral – this "non-essential factor" becomes the "knowledge" and the "meaning" of the apprehended object.

We note that 124 Bureaucracy/Myself overlays neither the ESFJ OBJECT-oriented path which develops eventually into 5 Repentance, nor the ESTJ Ego-based SUBJECT segment that is the beginning of 14 Self-image (and which is part of 115 Brotherhood/Ourself) – it cannot therefore hold on to the object. However, as the caretaker for an undeveloped 20 Dasein, it also cannot remain aloof from the object. It moves therefore from one desired novel aspect of the object to the next (in large part it overlays 32 Desire); this generates eye saccades.

115 Brotherhood/Ourself on its part does not overlay the ESFJ OBJECT-oriented path either, but it does overlay the ESTJ Ego-based SUBJECT segment. The apprehended object as uncovered by 124 Bureaucracy/Myself and its saccades is thus forced into 115 Brotherhood/Ourself.

We note that the viewed object has been forced away from the ESFJ OBJECT path (which 115 Brotherhood/Ourself does not overlay) into the 115 Brotherhood/Ourself ESTJ Ego segment (which it does overlay) – that is, it is "forced back into the I." The apprehended object in this way becomes "my (meinem) object," meaning that it belongs to 115 Brotherhood/Ourself as a commonality and not to me as an isolated individual. Object means that which is ephemeral about the apprehended object ("the opposite element, the non-essential factor") and thus the least certain; this becomes its 124 Bureaucracy/Myself-mediated meaning at the node of S where meaning is stored.

35 Kinship 'I' Particularizes

Hegel (page 36): *"The force of its truth thus lies now in the I, in the immediate fact of my seeing, hearing, and so on; the disappearance of the particular Now and Here that we 'mean' is prevented by the fact that I keep hold on them. The Now is daytime, because I see it; the Here is a tree for a similar reason. Sense-certainty, however, goes through, in this connection, the same dialectic process as in the former case. I, this I, see the tree, and assert the tree to be the Here; another I, however, sees the house and maintains the Here is not a tree but a house. Both truths have the same authenticity – the immediacy of seeing and the certainty and assurance both have as to their specific way of knowing; but the one certainty disappears in the other."*

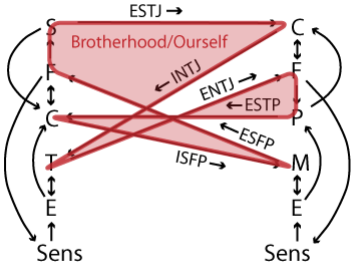
Hegel states clearly, first of all, that the same identical architecture handles "seeing, hearing, and so on" implying that sensory processing in these 'visual' circuits is polymodal. "I," we recall, is Ego along the path of 115 Brotherhood/Ourself-overlaying ESTJ. This ESTJ, according to Hegel, in some way ties down both the ESTJ-overlaying 115 Brotherhood/Ourself Here of all heres and the 115 Brotherhood/Ourself-overlaying 91 Reason Now of all nows to a more specific thing in both space and time which we mean ("the disappearance of the particular Now and Here that we 'mean' is prevented by the fact that I keep hold on them").

But Hegel has just said that 115 Brotherhood/Ourself "I" is a Here which is everywhere; how can it hold on to one particular object and state that it is now a tree, now a house? The answer, says Hegel, is that "another I" particularizes things to specifics. Which I is that?

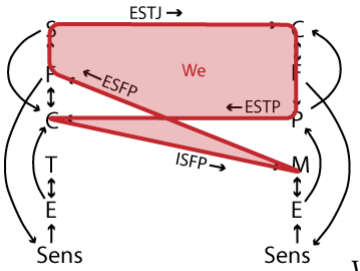
It begins with a 167 We formed by a passage in 115

Brotherhood/Ourself from CR down to FR, amputating a leg. Both 115 Brotherhood/Ourself which makes the object our object and the 167 We that starts to particularize to some specific object have the same identical relationship in the left hemisphere to the path of certainty from S down to CL; thus, "the one certainty disappears in the other."

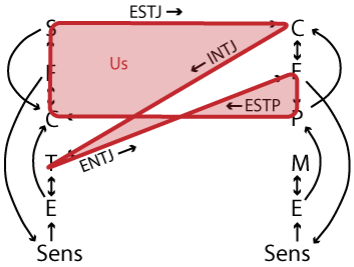
1. 115 Brotherhood/Ourself



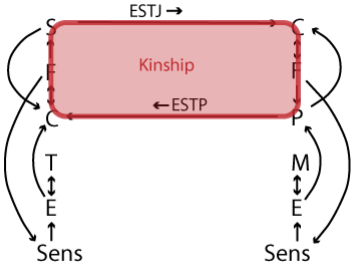
2. Expansion on the right to 167 We



3. Expansion on the left to 111 Us



4. Final contraction to 35 Kinship



167 We, though, is not symmetrical; it mirrors into 111 Us and then back again. The symmetrical circuit that is common to both, and which is thus a stable form of "I," is the circuit of 35 Kinship which is Heidegger's the they.

We conclude that 35 Kinship is the "I" which fully particularizes that which is contained in the universal Here of 115 Brotherhood/Ourself and Now of 91 Reason. It does it through an amputation of both legs of 115 Brotherhood/Ourself which means passage of data from CR directly down to FR and passage of data from CL directly up to FL.

Certainty Contains the Novel

Hegel (page 36): *"In all this, what does not disappear is the I qua [as] universal, whose seeing is neither the seeing of this tree nor of this house, but just seeing simpliciter [plainly], which is mediated through the negation of this house,*

etc., and, in being so, is all the same simple and indifferent to what is associated with it, the house, the tree, and so on. I is merely universal, like Now, Here, or This in general. No doubt I 'mean' an individual I, but just something as little as I am able to say what I 'mean' by Now, Here, so it is impossible in the case of the I too. By saying 'this Here,' 'this Now,' 'an individual thing,' I say all Thises, Heres, Nows, or Individuals. In the same way when I say 'I,' 'this individual 'I,' I say quite generally 'all I's,' every one is 'I,' this individual 'I.'"

We are thus left with two symmetrical circuits – 115 Brotherhood/Ourself "whose seeing is neither the seeing of this tree nor of this house, but just seeing simpliciter [plainly, without qualification]," and its 167 We/111 Us contraction into the 35 Kinship Heideggerian the they which by saying "'this Here,' 'this Now,' 'an individual thing'" must at the same time mean "quite generally 'all I's,' every one is 'I,' this individual 'I.'" In saying it is "all I's, every one is 'I,'" Hegel agrees with Heidegger that 35 Kinship is the they which is not 20 Dasein self but rather the others who substitute for 20 Dasein self.

Hegel (page 36): *"Sense-certainty [S down to CL] discovers by experience, therefore, that its essential nature lies neither in the object nor in the I; and that the immediacy peculiar to it is neither an immediacy of the one nor of the other. For, in the case of both, what I 'mean' is rather something non-essential; and the object and the I are universals [symmetrical circuits], in which that Now and Here and I, which I 'mean,' do not hold out, do not exist. We arrive in this way at the result, that we have to put the whole, of sense-certainty as its essential reality, and no longer merely one of its moments, as happened in both cases, where first the object as against the I, and then the I, was to be its true reality. Thus it is only the whole sense-certainty itself which persists therein as immediacy, and in consequence excludes from itself all the opposition which in the foregoing had a place there."*

Certainty is the path from S down to CL; we recall that this fills in the newly born infant with the apprehended object in its entirety. Now, at this point, the object has become a 35 Kinship-particularized thing within a 115 Brotherhood/Ourself Here of all heres and a 91 Reason Now of all nows.

But that, says Hegel, is not what we mean when we speak of an object. We mean something that is different about it, something ephemeral which catches our attention because it is novel. The 3 Apprehending novel is that aspect of sense-certainty (S down to CL) which has not yet been absorbed

into the visual circuits; it is this aspect "which persists therein [that is, within certainty] as immediacy." How does it do that?

35 Kinship particularizes the 115 Brotherhood/Ourself Here of all heres and the 91 Reason Now of all nows; this enters certainty (S down to CL) which then "excludes from itself all the opposition which in the foregoing had a place there" into the visual circuits which 3 Apprehending has formed in the past, leaving only the novel. The novel remains in the path of certainty (S down to CL) because neither 35 Kinship, 115 Brotherhood/Ourself, 167 We, 111 Us or 91 Reason overlay this segment, and none of these circuits have yet managed to absorb into themselves the novel element.

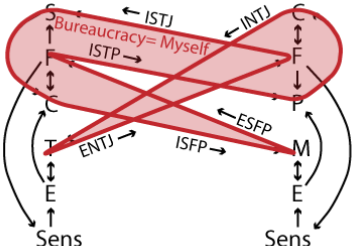
20 Dasein and the Light of Day

Hegel (page 36): *"This pure immediacy, then, has nothing more to do with the fact of otherness, with Here [115 Brotherhood/Ourself] in the form of a tree passing into a Here that is not a tree, with Now [91 Reason] in the sense of day-time changing into a Now that is night-time, or with there being an other I [35 Kinship] to which something else is object. Its truth stands fast as a self-identical relation making no distinction of essential and non-essential, between I and object, and into which, therefore, in general, no distinction can find its way. I, this I, assert, then, the Here as tree, and do not turn round so that for me Here might become not a tree, and I take no notice of the fact that another I finds the Here as not-tree, or that I myself at some other time take the Here as not-tree, the Now as not-day. I am directly conscious, I intuit and nothing more, I am pure intuition; I am –seeing, looking. For myself [124 Bureaucracy/Myself which overlays the path of certainty from S down to CL] I stand by the fact, the Now is day-time, or, again, by the fact the Here is tree, and, again, do not compare Here and Now themselves with one another; I take my stand on one immediate relation: the Now is day."*

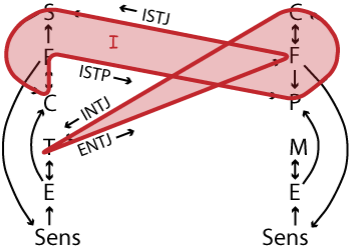
Here has stabilized in 115 Brotherhood/Ourself as the symmetrical circuit of all heres; Now is resonating in 91 Reason statements about all nows; 35 Kinship as the they is particularizing objects out of this nexus of heres and nows. This "truth stands fast as a self-identical relation [of symmetrical circuits overlaying one another] making no distinction of essential and non-essential, between I and object, and into which, therefore, in general, no distinction can find its way." This "otherness"

becomes something quite solid – an anvil if we wish – against which the ephemeral in the path of certainty (S down to CL) can be shaped.

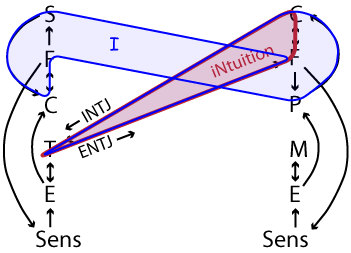
1. 124 Bureaucracy/Myself



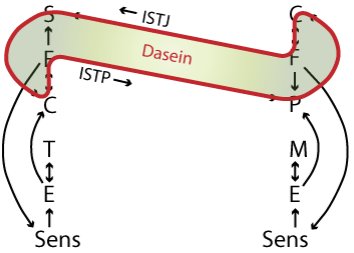
2. Taking a stand on the left



3. Completing 8 iNtuition



4. Final contraction to 20 Dasein



Which symmetrical circuit does pass through certainty (S down to CL) with its ephemeral? It is 124 Bureaucracy/Myself as the controller of eye saccades; this is the circuit which will be shaped. What does the shaping? Hegel says it is "I, this I" which does the shaping. How is the shaping done? It is done by "I, this I" taking a stand, which is to send data through the segment from CL up to FL that is the human will. This movement of data from CL up to FL in and of itself truncates the saccade-generating circuit of 124 Bureaucracy/Myself into 94 'I.' The particularizing 35 Kinship the they under the scrutiny of this new 'I' becomes "another I." This flow of data from CL up to FL (forming 94 'I') simultaneously enables contact with the 91 Reason NOW that also passes through the node of FL; this now sets the time, "Now is day-time."

We recall that 8 iNtuition moves data down INTJ, up ENTJ and then directly from FR back up to CR – we have seen that this snips out a new time segment. We note that 94 'I' overlays the INTJ and ENTJ of 8 iNtuition but makes its return from FR back up to CR not directly as does 8 iNtuition, but by means of an indirect route into the left hemisphere – the route which is 94 'I'. By taking a stand in the will (CL up to FL) the infant's 94 'I' that is formed is thus simultaneously also aware in a kind of

extended 8 iNtuition time snip that "I am directly conscious, I intuit and nothing more, I am pure intuition; I am – seeing, looking."

The final step is a further contraction of saccade-generating 124 Bureaucracy/Myself from CR down to FR which mirrors the formation of 94 'I' and its initial stand ("I take my stand on one immediate relation: the Now is day"). This instantly and automatically truncates 94 'I' into the final 20 Dasein Heideggerian core of self so that "the Now is day."

20 Dasein has fully formed itself within its 124 Bureaucracy/Myself saccade-generating wrapper and in the process also shaped 124 Bureaucracy/Myself. The lights are on, 20 Dasein is operative; day has dawned for the infant.

20 Dasein 'This' by 184 Apophantic

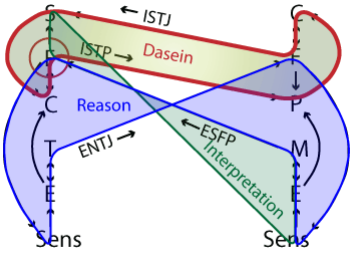
Hegel (pages 36, 37): *"Since, then, this certainty wholly refuses to come out if we direct its attention to a Now that is night or an I to whom it is night, we will go to it and let ourselves point out the Now that is asserted. We must let ourselves point it out for the truth of this immediate relation is the truth of this ego which restricts itself to a Now or a Here. Were we to examine this truth afterwards, or stand at a distance from it, it would have no meaning at all; for that would do away with the immediacy, which is of its essence. We have therefore to enter the same point of time or of space, indicate them, point them out to ourselves, i.e. we must let ourselves take the place of the very same I, the very same This, which is the subject knowing with certainty. Let us, then, see how that immediate is constituted, which is shown to us."*

20 Dasein sees. But how is 20 Dasein to direct its attention? For 20 Dasein to contact 91 Reason Now at the node of FL would bypass and eliminate 46 Interpretation spanning of the time ("this certainty wholly refuses to come out if we direct its attention to a Now that is night"). For 20 Dasein to give way to 35 Kinship and its particularizing would turn day back into a night in which self is the others ("this certainty wholly refuses to come out if we direct its attention to (…) an I to whom it is night"). How is 20 Dasein to direct its attention?

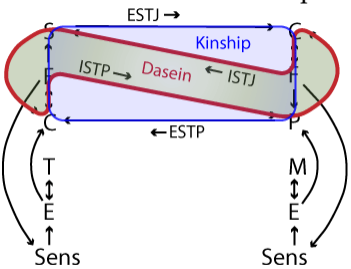
We recall that the separation of Ego from object began at the node of FR which is the species level of 1 Classification. The pointing which directs attention ("point them out to ourselves") must therefore involve the leg of ENTJ which terminates in this same node of FR. It must also

involve the statement along ESFP (terminating in FL) which speaks of some now (within the 91 Reason NOW that passes through this same FL). The pointing, finally, must overlay at least one of the two legs of 20 Dasein and tie in to 46 Interpretation spanning of the 91 Reason Now time.

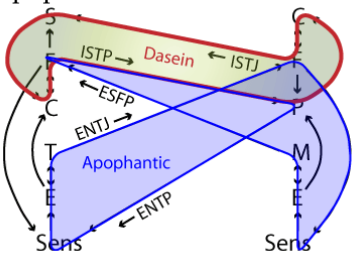
1. 20 Dasein intersects 91 Reason



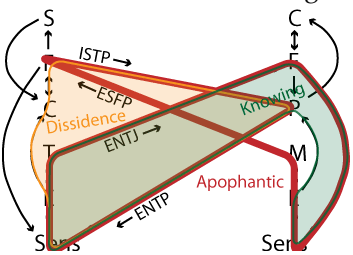
2. 20 Dasein and 35 Kinship



3. 20 Dasein guides 184 Apophantic



4. 184 Apophantic overlays 65 Dissidence and 72 Knowing



The only suitable circuit is 184 Apophantic (apophantic means pointing) which overlays both ENTJ and ESFP legs of 91 Reason, along with the ISTP leg of 20 Dasein which we recall is involved in the listening of 65 Dissidence and the ESFP of 46 Interpretation time-spanning. We note from the diagram that 184 Apophantic also overlays most of 72 Knowing, but not the metaphor-generating paradigm-attitude segment from ER up to P (which is thus left free to do its own directing). This pointing by 184 Apophantic, under the control of 20 Dasein ISTP, enables the construction of "the very same This, which is the subject knowing [in 72 Knowing] with certainty [S down to CL of 20 Dasein]." It knows with certainty because the 20 Dasein leg of ISTJ which guides certainty is not involved in the pointing and can thus operate independently of it and with its help.

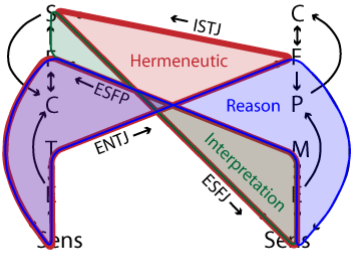
20 Dasein Now by 193 Hermeneutic

Hegel (page 37): *"The Now is pointed out; this Now. 'Now'; it has already*

ceased to be when it is pointed out. The Now that is, is other than the one indicated, and we see that the Now is just this – to be no longer the very time when it is. The Now as it is shown to us is one that has been, and that is its truth; it does not have the truth of being, of something that is. No doubt this is true, that it has been; but what has been is in point of fact not genuinely real, it is not, and the point in question concerned what is, concerned being."

The Now is pointed out by the mirror of 184 Apophantic which is 193 Hermeneutic – this circuit passes along *both* the ESFP and the ENTJ which make up *both* the NOW of 91 Reason *and* the pointing of 184 Apophantic which is directing attention to the desired the This at 1 Classification FR. 193 Hermeneutic this time is directed by ISTJ, the other leg of 20 Dasein, which forms definitions based on what is urgent and is thus an appropriate director of timing.

We note that 193 Hermeneutic in large part overlays 46 Interpretation which spans and spreads out the 91 Reason NOW – it is missing only the segment from FL up to S which does the actual work; it therefore will not disturb what is happening. The Now pointed out by 193 Hermeneutic becomes the "has been" through passage of data along the ESFJ of 193 Hermeneutic, which we recall is Heidegger's having-been.

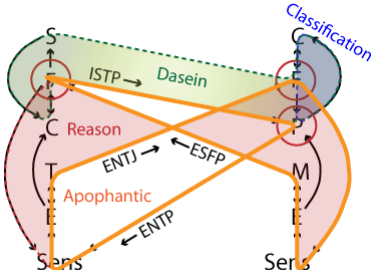


20 Dasein Using Both Circuits

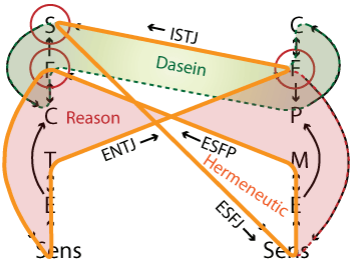
Hegel (page 37): *"In thus pointing out the Now we see then merely a process which takes the following course: First I point out the Now [along ESFP of 193 Hermeneutic], and it is asserted [in a statement along the ESFP of 91 Reason which this leg overlays] to be the truth. I point it out, however, as something that has been [along ESFJ of 193 Hermeneutic], or as something cancelled and done away with. I thus annul and pass beyond that first truth and in the second place I now assert as the second truth that it has been, that it is superseded. But, thirdly, what has been is not; I then supersede, cancel, its having been, the fact of its being annulled, the second truth, negate thereby the negation of the Now and return in so doing to the first position: that Now is [because 193 Hermeneutic overlays both ESFP and ENTJ legs of 91 Reason and thus is itself the NOW]. The Now [in 91*

Reason as it overlays 193 Hermeneutic] and pointing out the Now [in the ESFP of 193 Hermeneutic] are thus so constituted that neither the one nor the other is an immediate simple fact, but a process with diverse moments in it. A This is set up [along ENTJ of 184 Apophantic which overlays the ENTJ of its mirror of 193 Hermeneutic and the ENTJ of symmetrical 91 Reason that both overlay]; it is, however, rather an other that is set up; the This is superseded: and this otherness, this cancelling of the former, is itself again annulled, and so turned back to the first. But this first, reflected thus into itself, is not exactly the same as it was to begin with, namely something immediate: rather it is a something reflected into-self, a simple entity which remains in its otherness, what it is: a Now [in 91 Reason] which is any number of Nows [as pointed out by 193 Hermeneutic with the help of its mirror of 184 Apophantic]. And that is the Genuinely true Now; the Now is simple day-time which has many Nows within it – hours. A Now of that sort, again – an hour – is similarly many minutes; and this Now – a minute – in the same way many Nows and so on. Showing, indicating, pointing out [by 184 Apophantic and its mirror of 193 Hermeneutic, both of which overlay both legs of the 91 Reason NOW] is thus itself the very process which expresses what the Now in truth really is: namely a result, or a plurality of Nows all taken together. And the pointing out is the way of getting to know, of experiencing, that Now [91 Reason, overlaid in both its ENTJ and ESFP legs by both 184 Apophantic and 193 Hermeneutic] is a universal [a symmetrical and thus stable circuit]."

20 Dasein directs 184 Apophantic



20 Dasein directs 193 Hermeneutic



It is best simply to read Hegel and observe the way in which both 184 Apophantic and 193 Hermeneutic overlay both legs of the 91 Reason Now and direct its attention. Passage through 193 Hermeneutic as it points along statement-forming ESFP to the 91 Reason Now mirrors into a simultaneous pointing along ENTJ of 184 Hermeneutic to a 1 Classification This; the two circuits together blend into 91 Reason and its

Now and make it an endless series of nows so that we can experience the fact that Now is a universal.

ISTP of 20 Dasein terminates in the object-binding node of P and directs 184 Apophantic. ISTJ of 20 Dasein with its definitions terminates in the meaning-resident node of S and directs 193 Hermeneutic. The combination of 184 Apophantic and 193 Hermeneutic becomes the mind's parser under the control of authentic 20 Dasein self.

Regions at S Described by Heidegger

Hegel (page 37): *"The Here pointed out, which I keep hold of, is likewise a this Here which, in fact, is not this Here, but a Before and Behind, an Above and Below, a Right and Left. The Above is itself likewise this manifold otherness – above, below, etc. The Here, which was to be pointed out, disappears in other Heres, and these disappear similarly. What is pointed out, held fast, and is permanent is a negative This, which only is so when the Heres are taken as they should be, but therein cancel one another; it is a simple complex of many Heres. The Here that is 'meant' would be the point. But it is not: rather, when it is pointed out as being, as having existence, that very act of pointing out proves to be not immediate knowledge, but a process, a movement from the Here 'meant' through a plurality of Heres to the universal Here, which is a simple plurality of Heres, just as day is a simple plurality of Nows."*

We learned that 115 Brotherhood/Ourself is the Here of all heres; we recall that its ESTJ Ego originates in the node of S which is the termination point of the ISTJ leg of 193 Hermeneutic. The direction of 20 Dasein ISTJ can therefore orient this spatial Here of 115 Brotherhood/Ourself and divide it at the node of S into regions based upon meaning.

It is helpful to give an extended quote from Heidegger's *Being and Time* – we note that part of what Heidegger says is actually being extracted from Hegel. We quote now from pages 95 and 96 of *Being and Time* (as translated by Joan Stambaugh, 1996): "'In the region of' means not only 'in the direction of,' but also in the orbit of something that lies in that direction. The kind of place which is constituted by direction and remoteness-nearness is only a mode of the latter – is already oriented toward a region and within that region. Something akin to a region [at the node of S] must already be discovered [through 184 Apophantic and 193 Hermeneutic] if there is to be any possibility of referring and finding the

places of a totality of useful things available to circumspection [by caretaker 124 Bureaucracy/Myself which handles saccades]. This regional orientation of the multiplicity of places of what is at hand constitutes the aroundness, the being around us of beings encountered initially in the surrounding world [symmetrical 45 Duty/World]. There is never a three-dimensional multiplicity of possible positions initially given which is then filled out with objectively present things [as occurs at the node of P]. This dimensionality of space [at the node of S] is still veiled in the spatiality of what is at hand. The 'above' is what is 'on the ceiling,' the below is what is 'on the floor,' the 'behind' is what is 'at the door.' All these wheres are discovered and circumspectly interpreted [by 46 Interpretation] on the paths and ways of everyday associations, they are not ascertained and catalogued by the observational measurement of space. Regions are not first formed by things objectively present together, but are always already at hand in individual places. The places themselves are assigned to what is at hand in the circumspection of taking care of things [by 124 Bureaucracy/Myself, which takes care], or else we come across them. Thus things constantly at hand, with which circumspect being-in-the-world [being-in-the-world = 124 Bureaucracy/Myself, throughout the book *Being and Time*] reckons from the outset, have their place. The where of their handiness is taken account of in taking care of things and is oriented toward other handy things. Thus the sun whose light and warmth we make use of every day has its circumspectly discovered, eminent places in terms of the changing usability of what it gives us: sunrise, noon, sunset, midnight. The places of these things, which are constantly at hand in various ways and yet uniformly, become accentuated 'indicators' [by 184 Apophantic and 193 Hermeneutic] of the regions contained in them. These regions of the sky which do not yet need to have any geographical meaning at all, give beforehand the whereto for every particular development of regions which can be occupied by places. The house has its sunny side and its shady side. This provides the orientation for dividing up the 'rooms' and 'arranging' them according to their useful character. Churches and graves, for example, are laid out according to the rising and setting of the sun – the regions of life and death which determine Da-sein itself with regard to its ownmost possibilities of being in the world. In taking care of things Da-sein which is in its very being concerned about that being, discovers beforehand the regions which are

each in a decisive relevance. The discovery of regions beforehand is determined by the totality of relevance for which what is at hand is set free [through multi-use interpretations by 46 Interpretation which terminates in the node of S] as something encountered."

We return now to Hegel. This background of regions at the node of S, as defined by 193 Hermeneutic, alters the pointing of ENTJ in 184 Apophantic (the mirror of 193 Hermeneutic), so that "what is pointed out [by 184 Apophantic ENTJ at the FR species node of 1 Classification], held fast, and is permanent is a negative This [negative because it is mirrored from 193 Hermeneutic and its regions], which only is so when the Heres [of 193 Hermeneutic regions] are taken as they should be, but therein cancel one another; it is a simple complex of many Heres."

Hopefully the diagrams have clarified this seemingly rather mysterious analysis.

Periodic Regressions to Sense-certainty

Hegel (pages 37, 38): *"It is clear from all this that the dialectic process involved in sense-certainty is nothing else than the mere history of its process – of its experience; and sense-certainty itself is nothing else than simply this history. The naive consciousness, too, for that reason, is of itself always coming to this result, which is the real truth in this case, and is always having experience of it: but is always forgetting it again and beginning the process all over. It is therefore astonishing when, in defiance of this experience, it is announced as 'universal experience' – nay, even as a philosophical doctrine, the outcome, in fact, of scepticism – that the reality or being of external things in the sense of 'Thises,' particular sense objects, has absolute validity and truth for consciousness. One who makes such an assertion really does not know what he is saying, does not know that he is stating the opposite of what he wants to say. The truth for consciousness of a 'This' of sense is said to be universal experience; but the very opposite is universal experience. Every consciousness of itself cancels again, as soon as made, such a truth as e.g. the Here is a tree, or the Now is noon, and expresses the very opposite: the Here is not a tree but a house. And similarly it straightway cancels again the assertion which here annuls the first, and which is also just such an assertion of a sensuous This. And in all sense–certainty what we find by experience is in truth merely, as we have seen, that 'This' is a universal, the very opposite of what that assertion maintained to be universal experience."*

Hegel has described to us the mental development of a child ("the dialectic process involved in sense-certainty is nothing else than the mere history of its process"). Interestingly, it is also the developmental sequence of a society ("sense-certainty itself is nothing else than simply this history").

A child grows up and becomes an adult. A society is like the phoenix – it advances from sense-certainty into higher forms of thought and then falls back again into primitiveness of sense-certainty as symmetrical circuits become distorted and then irrelevant ("always forgetting it again and beginning the process all over").

Hegel is especially surprised that philosophers in presumably a more advanced mental state would give supremacy to objects of sense-certainty and not the symmetrical circuits to which they give rise ("One who makes such an assertion really does not know what he is saying, does not know that he is stating the opposite of what he wants to say").

Ephemeral Nature of Things

Hegel (page 38): *"We may be permitted here, in this appeal to universal experience, to anticipate with a reference to the practical sphere. In this connection we may answer those who thus insist on the truth and certainty of the reality of objects of sense, by saying that they had better be sent back to the most elementary school of wisdom, the ancient Eleusinian mysteries of Ceres and Bacchus [the most famous secret initiation rite of ancient Greece]; they have not yet learnt the inner secret of the eating of bread and the drinking of wine. For one who is initiated into these mysteries not only comes to doubt the being of things of sense, but gets into a state of despair about it altogether; and in dealing with them he partly himself brings about the nothingness of those things, partly he sees these bring about their own nothingness. Even animals are not shut off from this wisdom, but show they are deeply initiated into it. For they do not stand stock still before things of sense as if these were things per se, with being in themselves: they despair of this reality altogether, and in complete assurance of the nothingness of things they fall-to without more ado and eat them up. And all nature proclaims, as animals do, these open secrets, these mysteries revealed to all, which teach what the truth of things of sense is."*

Hegel will shortly discuss the process of consumption by which something like an apple is first of all an object in our hand and then

nothing as it is consumed and becomes a part of our body.

Animals have no problem with accepting the ephemeral nature of things – they "fall-to without more ado and eat them up."

The mind and its circuits are the solid entity; the objects it processes are "nothingness."

Words as Universals

Hegel (page 38): *"Those who put forward such assertions really themselves say, if we bear in mind what we remarked before, the direct opposite of what they mean: a fact which is perhaps best able to bring them to reflect on the nature of the certainty of sense–experience. They speak of the 'existence' of external objects, which can be more precisely characterized as actual, absolutely particular, wholly personal, individual things, each of them not like anything or anyone else; this is the existence which they say has absolute certainty and truth. They 'mean' this bit of paper I am writing on, or rather have written on: but they do not say what they 'mean.' If they really wanted to say this bit of paper which they 'mean,' and they wanted to say so, that is impossible, because the This of sense, which is 'meant,' cannot be reached by language, which belongs to consciousness, i.e. to what is inherently universal. In the very attempt to say it, it would, therefore, crumble in their hands; those who have begun to describe it would not be able to finish doing so: they would have to hand it over to others, who would themselves in the last resort have to confess to speaking about a thing that has no being. They mean, then, doubtless this bit of paper here, which is quite different from that bit over there; but they speak of actual things, external or sensible objects, absolutely individual, real, and so on; that is, they say about them what is simply universal. Consequently what is called unspeakable is nothing else than what is untrue, irrational, something barely and simply meant."*

Science, for instance, speaks of objects "the existence which they say has absolute certainty and truth." Apples, though, are objects only because we have experienced many of them in multiple similar ways. In speaking of an apple we are referring to the ideal type of the apple, with the particular item in our hands serving as a reminder or prop. We are using words which have coalesced over time as concepts which are the constants that point to objects such as the apple.

Sense-certainty is an initial state of development. It is time for us to move further.

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Working with Ideal Types

Hegel (page 38): *"If nothing is said of a thing except that it is an actual thing, an external object, this only makes it the most universal of all possible things, and thereby we express its likeness, its identity, with everything, rather than its difference from everything else. When I say 'an individual thing,' I at once state it to be really quite a universal [an ideal type], for everything is an individual thing: and in the same way 'this thing' is everything and anything we like. More precisely, as this bit of paper, each and every paper is a 'this bit of paper,' and I have thus said all the while what is universal. If I want, however, to help out speech – which has the divine nature of directly turning the mere 'meaning' right round about, making it into something else, and so not letting it ever come the length of words at all – by pointing out this bit of paper, then I get the experience of what is, in point of fact, the real truth of sense-certainty. I point it out [by 184 Apophantic] as a Here, which is a Here of other Heres [in 115 Brotherhood/Ourself], or is in itself simply many Heres together, i.e. is a universal [an ideal type]. I take it up then, as in truth it is; and instead of knowing something immediate, I 'take' something 'truly,' I per-ceive (wahrnehme, per-cipio)."*

This section shows that cognition begins with 3 Apprehending and then builds up the symmetrical circuits (universals) which handle visual processing. The object is in the mind, in these circuits; the external is merely something which triggers what is already there.

Hegel is now transiting to a different idea. When we wish to speak of a pen, we can pick up any number of things which represent the ideal type of a pen. Similarly with a piece of paper ("each and every paper is a 'this bit of paper,' and I have thus said all the while what is universal"). Words as well, such as 'pen' or 'paper' deal with the ideal types – a mind in which this is operative can advance to perceiving. That is the topic of the next section.

Deceptiveness of Perceiving

This section continues with an analysis of Georg Wilhelm Friedrich Hegel's book, *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

35 Kinship versus 20 Dasein

Hegel (page 39): *"Immediate certainty does not make the truth its own, for its truth is something universal, whereas certainty wants to deal with the This. Perception, on the other hand, takes what exists for it to be a universal. Universality being its principle in general, its moments immediately distinguished within it are also universal; I is a universal, and the object is a universal."*

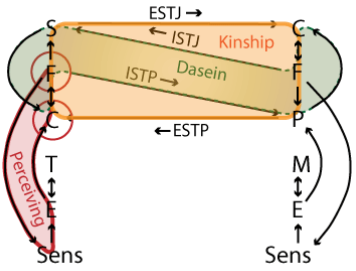
Let's review what Hegel has said thus far. Spectral analysis in the section from FR down to P of 39 Reflection begins a separation of self from the apprehended object which becomes in the mirror section of 46 Interpretation from FL up to S a distinction of data flow along 1) ESTJ of a fledgling 14 Self-image forming the SUBJECT, and 2) ESFJ of a fledgling 5 Repentance ESFJ forming the OBJECT. That is the form of the This which S, as the initiating node of certainty from S down to CL, "wants to deal with."

The "truth" of certainty, though, as it originates in this same node of S, is the stable structure of symmetrical circuits passing through S which can query this the This and deal with it by looking at it – this also forms from the apprehended object (by 3 Apprehending). Activity triggers first in the 141 Angst/Worldview metric (which does not overlay the node of S); this expands into the Heideggerian caretaker circuit of 124 Bureaucracy/Myself which does not overlay either the ESTJ SUBJECT or the ESFJ OBJECT aspect of the This – it thus has no stable resting point and moves therefore in saccades. The Now of all nows forms in 91 Reason and enables ESFP statements outside of time. The Here of all spatial heres locates itself in 115 Brotherhood/Ourself which overlays the Ego-generating path of ESTJ, forming the apprehended object into our object.

Some particular within the 115 Brotherhood/Ourself Here of all apprehended objects is picked out by 35 Kinship, which is the Heideggerian the they that is a self which is the other. Finally, 20 Dasein which overlays the saccade-generating circuit of 124 Bureaucracy/Myself

emerges as the Heideggerian core of self which can guide the attention of 35 Kinship through the use of 184 Apophantic and 193 Hermeneutic. These coordinate the Now within Heideggerian 91 Reason world time with the 115 Brotherhood/Ourself Here of all heres.

Two of the multiple symmetrical circuits that we have discussed so far pass through the section from CL up to FL which is part of 4 Perceiving and which constitutes the human will. One is the 35 Kinship the they which picks out the particular object or visual foreground from within the 115 Brotherhood/Ourself Here of all heres which constitutes the visual background. The second is 20 Dasein which as the Heideggerian core of self overlays the 124 Bureaucracy/Myself generator of visual saccades and controls their direction by means of the twin circuits of 184 Apophantic and 193 Hermeneutic which are a decomposition of 191 Democracy that constitutes the deep visual background. It is evident that saccades as directed by 20 Dasein will need to coordinate with the object that is particularized by 35 Kinship; it is the task of 4 Perceiving to accomplish this.



Both 35 Kinship and 20 Dasein are symmetrical circuits and thus universals ("Perception, on the other hand, takes what exists for it to be a universal."). They transit through 4 Perceiving and are the two moments of its universality ("Universality being its principle in general, its moments immediately distinguished within it are also universal"). 20 Dasein is the Heideggerian core of self ("I is a universal"); 35 Kinship is the foreground object as extracted from the 115 Brotherhood/Ourself Here of all heres ("the object is a universal") – these two elements pass through 4 Perceiving in its passage from CL up to FL. It is the task of 4 Perceiving, as we said, to coordinate them.

Heidegger on the 35 Kinship the They

It is helpful at this point to realize what exactly the 35 Kinship the they is. We quote from Heidegger's *Being and Time*, this time from pages 118 and 119: "But this distantiality which belongs to being-with [being-with =

the 115 Brotherhood/Ourself spatial wrapper for 20 Dasein, consistently throughout *Being and Time*] is such that, as everyday being-with-one-another [being-with-one-another = 35 Kinship which particularizes the object in 115 Brotherhood/Ourself, consistently throughout *Being and Time*], Da-sein stands in *subservience* to the others. It itself *is* not; the others have taken its being away from it. The everyday possibilities of being of Da-sein are at the disposal of the whims of the others. These others are not *definite* others. On the contrary, any other can represent them. What is decisive is only the inconspicuous domination by others that Da-sein as being-with [115 Brotherhood/Ourself] has already taken over unawares. One belongs to the others oneself, and entrenches their power. 'The others,' whom one designates as such in order to cover over one's own essential belonging to them, are those who *are there* initially and for the most part in everyday being-with-one-another [35 Kinship]. The who is not this one and not that one, not oneself and not some and not the sum of them all. The 'who' is the neuter, *the they*."

"We have shown earlier how the public 'surrounding world' is always already at hand and taken care of [by 124 Bureaucracy/Myself which takes care] in the surrounding world nearest to us. In utilizing public transportation, in the use of information services such as the newspaper, every other is like the next. This being-with-one-another [35 Kinship] dissolves one's own Da-sein completely into the kind of being of 'the others' in such a way that the others, as distinguishable and explicit, disappear more and more. In this inconspicuousness and unascertainability, the they unfolds its true dictatorship. We enjoy ourselves and have fun the way *they* enjoy themselves. We read, see, and judge literature and art the way *they* see and judge. But we also withdraw from the 'great mass' the way *they* withdraw, we find 'shocking' what *they* find shocking. The they, which is nothing definite and which all are, though not as a sum, prescribes the kind of being of everydayness."

Heidegger continues in *Being and Time* (page 119): "The they [35 Kinship] is everywhere, but in such a way that it has always already stolen away when Da-sein presses for a decision. However, because the they presents every judgment and decision as its own, it takes the responsibility of Da-sein away from it. The they can, as it were, manage to have 'them' constantly invoking it. It can most easily be responsible for everything because no one has to vouch for anything. The they always

'did it,' and yet it can be said that 'no one' did it. In the everydayness of Da-sein, most things happen in such a way that we must say 'no one did it.'"

"Thus, the they *disburdens* Da-sein in its everydayness. Not only that; by disburdening it of its being, the they accommodates Da-sein in its tendency to take things easily and make them easy. And since the they constantly accommodates Da-sein, it retains and entrenches its stubborn dominance. Everyone is the other, and no one is himself. The *they,* which supplies the answer to the *who* of everyday Da-sein, is the *nobody* to whom every Da-sein has always already surrendered itself, in its being-among-one-another."

Émile Durkheim on Suicide

Durkheim's book *Suicide* (1897) is a groundbreaking work in the field of sociology. Comparison of Hegel, Heidegger and Durkheim indicates that those who cannot successfully perceive – that is, those who cannot successfully harmonize 35 Kinship with 20 Dasein – may actually commit suicide (from the introduction of Durkheim's *Suicide,* as translated by Spaulding and Simpson 1951: xxv): "Where through excessive mother-love, father-rejection, inferiority induced by siblings, the individual [20 Dasein] is not readied for responsible adulthood according to the customs and mores of the society [35 Kinship] he is to participate in, the suicide-potential of an individual may be very high."

Suicide, according to Durkheim, can result when 20 Dasein is too strong and 35 Kinship is too weak (*Suicide*, page 168): "So we reach the general conclusion: suicide varies inversely with the degree of integration of the social groups of which the individual forms a part. But society cannot disintegrate without the individual [in 20 Dasein] simultaneously detaching himself from social life [in 35 Kinship], without his own goals becoming preponderant over those of the community, in a word without his personality tending to surmount the collective personality. The more weakened the groups to which he belongs, the less he depends on them, the more he consequently depends only on himself and recognizes no other rules of conduct than what are founded on his private interests. If we agree to call this state egoism, in which the individual ego asserts itself to excess in the face of the social ego and at its expense, we may call

egoistic the special type of suicide springing from excessive individualism."

Durkheim moves further (pages 169, 170): "It has been sometimes said that because of his psychological constitution, man cannot live without attachment to some object which transcends and survives him, and that the reason for this necessity is a need we must have not to perish entirely. Life is said to be intolerable unless some reason for existing is involved, some purpose justifying life's trials. The individual alone is not a sufficient end for his activity. He is too little. He is not only hemmed in spatially; he is also strictly limited temporally. When, therefore, we have no other object than ourselves we cannot avoid the thought that our efforts will finally end in nothingness, since we ourselves disappear. But annihilation terrifies us. Under these conditions one would lose courage to live, that is, to act and struggle, since nothing will remain of our exertions."

Durkheim concludes (pages 172, 173): "If, in other words, as has often been said, man is double, that is because social man superimposes himself upon physical man. Social man necessarily presupposes a society which he expresses and serves. If this dissolves, if we no longer feel it in existence and action about and above us, whatever is social in us is deprived of all objective foundation. All that remains is an artificial combination of illusory images, a phantasmagoria vanishing at the least reflection; that is, nothing which can be a goal for our action. Yet this social man is the essence of civilized man; he is the masterpiece of existence. Thus we are bereft of reasons for existence; for the only life to which we could cling no longer corresponds to anything actual; the only existence still based upon reality no longer meets our needs. Because we have been initiated into a higher existence, the one which satisfies an animal or a child can satisfy us no more and the other itself fades and leaves us helpless. So there is nothing more for our efforts to lay hold of, and we feel them lose themselves in emptiness. In this sense it is true to say that our activity needs an object transcending it. We do not need it to maintain ourselves in the illusion of an impossible immortality; it is implicit in our moral constitution and cannot be even partially lost without this losing its raison d'être [reason for being or existence] in the same degree. No proof is needed that in such a state of confusion the least cause of discouragement may easily give birth to desperate resolutions. If

life is not worth the trouble of being lived, everything becomes a pretext to rid ourselves of it (…) Egoism is not merely a contributing factor in it; it is its generating cause. In this case the bond attaching man to life relaxes because that attaching him to society is itself slack. The incidents of private life which seem the direct inspiration of suicide and are considered its determining causes are in reality only incidental causes. The individual yields to the slightest shock of circumstance because the state of society has made him a ready prey to suicide."

Suicide can also result, says Durkheim, when the 35 Kinship group is exalted at the expense of 20 Dasein self. This most often occurs in more primitive and/or traditional societies; these are characterized by what Durkheim would call mechanical solidarity which is 35 Kinship (pages 178, 179): "Suicide, accordingly, is surely very common among primitive peoples. But it displays peculiar characteristics. All the facts above reported fall into one of the following three categories: 1. Suicides of men on the threshold of old age or stricken with sickness. 2. Suicides of women on their husbands' death. 3. Suicides of followers or servants on the death of their chiefs. Now, when a person kills himself, in all these cases, it is not because he assumes the right to do so but, on the contrary, because it is his duty. If he fails in this obligation, he is dishonored and also punished, usually, by religious sanctions."

Durkheim adds: "This sacrifice then is imposed by society for social ends. If the follower must not survive his chief or the servant his prince, this is because so strict an interdependence between followers and chiefs, officers and king, is involved in the constitution of the society that any thought of separation is out of the question. The destiny of one must be that of the others. Subjects as well as clothing and armor must follow their master wherever he goes, even beyond the tomb; if another possibility were to be admitted social subordination would be inadequate."

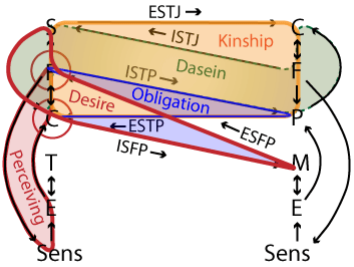
Durkheim concludes (page 180): "For the individual to occupy so little place in collective life he must be almost completely absorbed in the group and the latter, accordingly, very highly integrated. For the parts to have so little life of their own, the whole must indeed be a compact, continuous [35 Kinship] mass. And we have shown elsewhere that such massive cohesion is indeed that of societies where the above practices obtain. As they consist of few elements, everyone leads the same life; everything is common to all, ideas, feelings, occupations. Also, because of the small size

of the group it is close to everyone and loses no one from sight; consequently collective supervision is constant, extending to everything, and thus more readily prevents divergences. The individual thus has no way to set up an environment of his own in the shelter of which he may develop his own nature and form a physiognomy [characteristic expression] that is his exclusively. To all intents and purposes indistinct from his companions, he is only an inseparable part of the whole without personal value. His person has so little value that attacks upon it by individuals receive only relatively weak restraint. It is thus natural for him to be yet less protected against collective necessities and that society should not hesitate, for the very slightest reason, to bid him end a life it values so little."

Durkheim compares these two distinct types of suicide (page 180): "We thus confront a type of suicide differing by incisive qualities from the preceding one. Whereas the latter is due to excessive [20 Dasein] individuation, the [35 Kinship] former is caused by too rudimentary individuation. One occurs because [35 Kinship] society allows the individual to escape it, being insufficiently aggregated in some parts or even in the whole; the other, because [35 Kinship] society holds him in too strict tutelage. Having given the name of egoism to the state of the ego living its own life and obeying itself alone, that of altruism adequately expresses the opposite state, where the ego is not its own property, where it is blended with something not itself, where the goal of conduct is exterior to itself, that is, in one of the groups in which it participates. So we call the suicide caused by intense altruism altruistic suicide. But since it is also characteristically performed as a duty, the terminology adopted should express this fact. So we will call such a type obligatory altruistic suicide." Durkheim adds that this type of suicide is encouraged also in army discipline that calls for bravery and the sacrifice of one's own life for the military goal of the commander.

The final cause of suicide, according to Durkheim, is a failure of 53 Obligation (the implementation aspect of the mind's internal reality simulator) to limit the desires of 32 Desire which surround 4 Perceiving – this generates anomic suicide (page 208): "No living being can be happy or even exist unless his needs are sufficiently proportioned to his means. In other words, if his needs require more than can be granted, or even merely something of a different sort, they will be under continual friction

and can only function painfully. Movements incapable of production without pain tend not to be reproduced. Unsatisfied tendencies atrophy, and as the impulse to live is merely the result of all the rest, it is bound to weaken as the others relax."



Durkheim explains (page 210): "But if nothing external can restrain this capacity, it can only be a source of torment to itself. Unlimited desires (by 32 Desire) are insatiable by definition and insatiability is rightly considered a sign of morbidity. Being unlimited, they constantly and infinitely surpass the means at their command; they cannot be quenched. Inextinguishable thirst is constantly renewed torture. It has been claimed, indeed, that human activity naturally aspires beyond assignable limits and sets itself unattainable goals. But how can such an undetermined state be any more reconciled with the conditions of mental life than with the demands of physical life? All man's pleasure in acting, moving and exerting himself implies the sense that his efforts are not in vain and that by walking he has advanced. However, one does not advance when one walks toward no goal, or—which is the same thing—when his goal is infinity. Since the distance between us and it is always the same, whatever road we take, we might as well have made the motions without progress from the spot. Even our glances behind and our feeling of pride at the distance covered can cause only deceptive satisfaction, since the remaining distance is not proportionately reduced. To pursue a goal which is by definition unattainable is to condemn oneself to a state of perpetual unhappiness. Of course, man may hope contrary to all reason, and hope has its pleasures even when unreasonable. It may sustain him for a time; but it cannot survive the repeated disappointments of experience indefinitely. What more can the future offer him than the past, since he can never reach a tenable condition nor even approach the glimpsed ideal? Thus, the more one has, the more one wants, since satisfactions received only stimulate instead of filling needs. Shall action as such be considered agreeable? First, only on condition of blindness to its uselessness. Secondly, for this pleasure to be felt and to temper and half veil the accompanying painful unrest, such unending motion must at

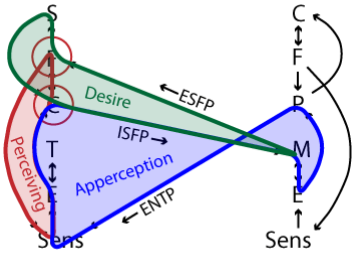
least always be easy and unhampered. If it is interfered with only restlessness is left, with the lack of ease which it, itself, entails. But it would be a miracle if no insurmountable obstacle were ever encountered. Our thread of life on these conditions is pretty thin, breakable at any instant. To achieve any other result, the passions first must be limited. Only then can they be harmonized with the faculties and satisfied. But since the individual has no way of limiting them, this must be done by some force exterior to him. A regulative [53 Obligation] force must play the same role for moral needs which the organism plays for physical needs. This means that the force can only be moral. The awakening of conscience interrupted the state of equilibrium of the animal's dormant existence; only conscience, therefore, can furnish the means to re-establish it. Physical restraint would be ineffective; hearts cannot be touched by physio-chemical forces. So far as the appetites are not automatically restrained by physiological mechanisms, they can be halted only by a limit that they recognize as just. Men would never consent to restrict their desires if they felt justified in passing the assigned limit. But, for reasons given above, they cannot assign themselves this law of justice. So they must receive it from an authority which they respect, to which they yield spontaneously. Either directly and as a whole, or through the agency of one of its organs, society alone [35 Kinship which is the they] can play this moderating role; for it is the only moral power superior to the individual [in 20 Dasein], the authority of which he accepts. It alone has the power necessary to stipulate law [for the individual who lacks internal limits] and to set the point beyond which the passions must not go. Finally, it alone can estimate the reward to be prospectively offered to every class of human functionary [a person who must carry out orders], in the name of the common interest."

Durkheim continues (page 211): "A genuine regimen exists, therefore, although not always legally formulated, which fixes with relative precision the maximum degree of ease of living to which each social class may legitimately aspire. However, there is nothing immutable about such a scale. It changes with the increase or decrease of collective revenue and the changes occurring in the moral ideas of society. Thus what appears luxury to one period no longer does so to another; and the well-being which for long periods was granted to a class only by exception and supererogation, finally appears strictly necessary and equitable. Under

this pressure, each in his sphere vaguely realizes the extreme limit set to his ambitions and aspires to nothing beyond. At least if he respects regulations and is docile to collective authority [35 Kinship], that is, has a wholesome moral constitution, he feels that it is not well to ask more. Thus, an end and goal are set to the passions. Truly, there is nothing rigid nor absolute about such determination. The economic ideal assigned each class of citizens is itself confined to certain limits, within which the desires have free range. But it is not infinite. This relative limitation and the moderation it involves, make men contented with their lot while stimulating them moderately to improve it; and this average contentment causes the feeling of calm, active happiness, the pleasure in existing and living which characterizes health for societies as well as for individuals. Each person is then at least, generally speaking, in harmony with his condition, and desires only what he may legitimately hope for as the normal reward of his activity. Besides, this does not condemn man to a sort of immobility. He may seek to give beauty to his life; but his attempts in this direction may fail without causing him to despair. For, loving what he has and not fixing his desire solely on what he lacks, his wishes and hopes may fail of what he has happened to aspire to, without his being wholly destitute. He has the essentials. The equilibrium of his happiness is secure because it is defined, and a few mishaps cannot disconcert him."

Social upheaval, according to Durkheim, upsets this order and leads to what he calls anomie – this state is triggered, surprisingly, by sudden wealth as much as by deprivation (page 215): "It is the same if the source of the crisis is an abrupt growth of power and wealth [as we have experienced in our Western society]. Then, truly, as the conditions of life are changed, the standard according to which needs were regulated can no longer remain the same; for it varies with social resources, since it largely determines the share of each class of producers. The scale is upset; but a new scale cannot be immediately improvised. Time is required for the public conscience to reclassify men and things. So long as the social forces thus freed have not regained equilibrium, their respective values are unknown and so all regulation is lacking for a time. The limits are unknown between the possible and the impossible, what is just and what is unjust, legitimate claims and hopes and those which are immoderate. Consequently, there is no restraint upon aspirations. If the disturbance is profound, it affects even the principles controlling the distribution of men

among various occupations. Since the relations between various parts of society are necessarily modified, the ideas expressing these relations must change. Some particular class especially favored by the crisis [in our day, this favored class includes financiers on Wall Street, CEOs of companies, soccer and movie stars, those suing for damages, those winning lotteries] is no longer resigned to its former lot, and, on the other hand, the example of its greater good fortune arouses all sorts of jealousy below and about it. Appetites, not being controlled by a public opinion become disoriented, no longer recognize the limits proper to them. Besides, they are at the same time seized by a sort of natural erethism [excessively sensitive reaction to stimulation] simply by the greater intensity of public life. With increased prosperity desires increase. At the very moment when traditional rules have lost their authority, the richer prize offered these appetites stimulates them and makes them more exigent [demanding] and impatient of control. The state of de-regulation or anomy is thus further heightened by passions being less disciplined, precisely when they need more disciplining (…) At the same time the struggle grows more violent and painful, both from being less controlled and because competition is greater. All classes contend among themselves because no established classification any longer exists. Effort grows, just when it becomes less productive. How could the desire to live not be weakened under such conditions?"



Durkheim now looks at the state of anomie more closely (page 218): "A thirst arises for novelties, unfamiliar pleasures, nameless sensations, all of which lose their savor once known. Henceforth one has no strength to endure the least reverse. The whole fever subsides and the sterility of all the tumult is apparent, and it is seen that all these new sensations in their infinite quantity cannot form a solid foundation of happiness to support one during days of trial. The wise man, knowing how to enjoy achieved results without having constantly to replace them with others, finds in them an attachment to life in the hour of difficulty. But the man who has always pinned all his hopes on the future and lived with his eyes fixed upon it, has nothing in the past as a comfort against the present's afflictions, for the past was nothing to him but a series of

hastily experienced stages. What blinded him to himself was his expectation always to find further on the happiness he had so far missed. Now he is stopped in his tracks; from now on nothing remains behind or ahead of him to fix his gaze upon. Weariness alone, moreover, is enough to bring disillusionment, for he cannot in the end escape the futility of an endless pursuit."

Durkheim suggests that anomic suicide of this type lies behind mass school shootings, mass theater shootings, mass mall shootings (page 249): "A man abruptly cast down below his accustomed status [perhaps because a university degree and excellent training no longer ensure a job] cannot avoid exasperation at feeling a situation escape him of which he thought himself master, and his exasperation naturally revolts against the cause, whether real or imaginary, to which he attributes his ruin. If he recognizes himself as to blame for the catastrophe, he takes it out on himself; otherwise, on someone else. In the former case there will be only suicide; in the latter, suicide may be preceded by homicide or by some other violent outburst. In both cases the feeling is the same; only its application varies. The individual always attacks himself in an access of anger, whether or not he has previously attacked another. This reversal of all his habits reduces him to a state of acute over-excitation, which necessarily tends to seek solace in acts of destruction."

What is common to these three forms of suicide? It is a failure of 4 Perceiving to reconcile individual 20 Dasein with societal 35 Kinship. This throws the mind out of 4 Perceiving into 32 Desire-overlaying ISFP. That in turn carries data into a fragmented 27 Apperception (Heideggerian conscience) with its ENTP no-longer-now which lays down the tool which is self. Hegel explains in a segment which comes after our current section of interest (page 84 of *Phenomenology of Mind*): "Only the unity of apperception is the real truth of knowledge. Pure reason (…) if it is to get at this 'other' which is essential to it, i.e. really is per se, but which it does not possess in itself – is thus thrown back on that knowledge which is not a knowledge of the real truth. It thus condemns itself knowingly and voluntarily to being an untrue kind of knowledge, and cannot get away from 'meaning' and 'perceiving,' which for it have no truth at all. It falls into a direct contradiction; it asserts that the real has a twofold nature, consists of elements in sheer opposition, is the unity of apperception and a 'thing' as well; whether a thing is called an alien impact, or an empirical

entity, or sensibility, or the 'thing in itself,' it remains in principle precisely the same, viz. something external and foreign to that unity."

We return now to what was said at the beginning. Hegel has told us that the task of 4 Perceiving is to integrate 20 Dasein with 35 Kinship – that is, the 20 Dasein direction of saccades must be coordinated through 4 Perceiving with the 35 Kinship extraction of particulars from the 115 Brotherhood/Ourself Here of all heres. Durkheim has shown us that the consequences of a breakdown in 4 Perceiving can be life-threatening. Let us look now at the details as Hegel describes them in *Phenomenology of Mind*.

Perceiving Recognizes what is Known

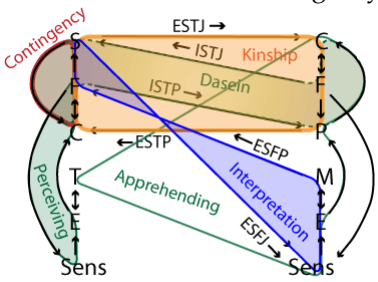
Page 39 of Hegel's *Phenomenology of Mind*: *"That principle has arisen and come into being for us who are tracing the course of experience; and our process of apprehending what perception is, therefore, is no longer a contingent series of acts of apprehension, as is the case with the apprehension of sense-certainty; it is a logically necessitated process. With the origination of the principle, both the moments, which as they appear merely fall apart as happenings, have at once together come into being: the one, the process of pointing out and indicating, the other the same process, but as a simple fact – the former the process of perceiving, the latter the object perceived."*

We ("us who are tracing the course of experience") are following things logically ("a logically necessitated process"); this means we are using 20 Dasein in its more advanced form. The infant could by no means deduce things as we are doing; for him or her the path 1) from S down to CL, then 2) up from CL to FL by the twin overlaying circuits of 35 Kinship the they as the particular object and 20 Dasein as the saccade-generating core of self, and then 3) finally from FL up to S by the 'as' structure of 46 Interpretation merely completes the circuit of 19 Contingency and its "contingent series of acts of apprehension" by 3 Apprehending.

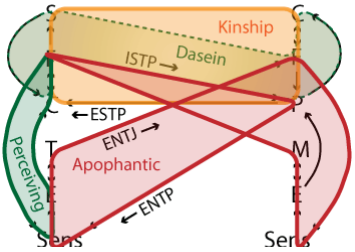
Hegel now turns to logic as it happens in us. One aspect is the principle ("with the origination of the principle") which is data flow along ESTP of 35 Kinship; we recall that this circuit of 35 Kinship particularizes some specific from among the 115 Brotherhood/Ourself Here of all heres. This specific is placed by 35 Kinship ESTP into the node of CL where it becomes the foreground of 4 Perceiving. The other aspect of logic, as it

occurs in us, is the ISTP of 184 Apophantic ("the process of pointing out and indicating") as controlled by 20 Dasein. The ESTP of 35 Kinship connects to the 20 Dasein-directed ISTP of 184 Apophantic through the segment from CL up to FL which is part of 4 Perceiving, forming the circuit of 11 Thinking ("both the moments, which as they appear merely fall apart as happenings, have at once together come into being").

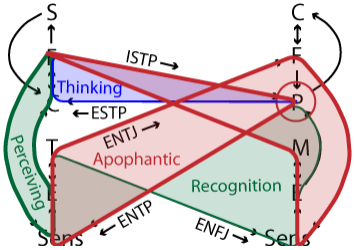
1. The infant's 19 Contingency



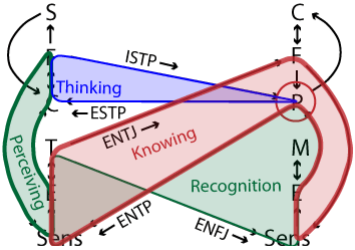
2. Logic within us



3. Forms a principle in 11 Thinking



4. Contracting 184 Apophantic to 72 Knowing



The node of P, we have learned, binds objects. It binds them by redirecting the flow of data from ENTP of 184 Apophantic up into the ESTP of 11 Thinking – this picks up the tool from ENTP as it traverses 184 Apophantic and 45 Duty/World and retains it along ESTP of 11 Thinking. But in so doing it disrupts 184 Apophantic. What is left of 184 Apophantic shrinks down to 25 Recognition. We note that 25 Recognition traverses the paradigm-attitude segment from ER up to P which is missing from 184 Apophantic; this is the aspect required to complete the 72 Knowing which in large part overlays 184 Apophantic. Data from the now-completed 72 Knowing travels up the paradigm-attitude segment which is shared with 25 Recognition and arrives at the very node of P which has picked up and retained the object along ESTP; this helps object-binding P to recognize by 25 Recognition that the object which it is attempting to bind and deliver

by ESTP to 4 Perceiving is known by 72 Knowing.

Hegel suggests that redirection of data by P from ENTP to ESTP is "the process of perceiving." The resulting collapse of 184 Apophantic, generating first of all 25 Recognition and then secondly 72 Knowing, is "the same process, but as a simple fact" of 72 Knowing. Through the collapse of 184 Apophantic that results from the attempt by the node of P to bind some 35 Kinship ESTP particular into an object, P automatically and immediately recognizes by 25 Recognition the 72 Knowing fact that relates to "the object perceived."

We note that the elements recognized by the node of P are those which make up the component as it forms in paradigm-attitude (ER up to P) which is an aspect of both 25 Recognition and 72 Knowing. The component differs from the substance generated by attunement-mood (EL up to CL as part of 4 Perceiving) in that it is contiguous and thus suitable for assembly by hand movement.

The core of the component is the body, with body parts recognized as elements of the contiguous component, and the grasped and assembled tool therefore a recognized extension of the body. 25 Recognition and its formation of the component in the segment of attunement-mood (ER up to P) is thus a critical aspect of tool use by 42 Freedom as an extension of 4 Perceiving and its passage through the will (CL up to FL).

Hegel (page 39): *"The object [as bound by P-initiated ESTP and blended into the 35 Kinship-mediated ESTP foreground of 4 Perceiving] is in its essential nature the same as the process [of a 25 Recognition of the known in 72 Knowing]; the latter is the unfolding and distinguishing [by 25 Recognition] of the elements involved [in the object viewed as a component assembled by the paradigm-attitude segment of 25 Recognition]; the object [as bound by P along ESTP] is these same elements taken and held together as a single totality. For us (tracing the process) or in itself, the universal, qua [as] principle [along ESTP], is the essence of perception [by 4 Perceiving]; and as against this abstraction, both the moments distinguished – that which perceives [20 Dasein Heideggerian authentic self as it overlays the segment of 4 Perceiving from CL up to FL and directs the eye saccades of 124 Bureaucracy/Myself] and that which is perceived [the Heideggerian 35 Kinship the they as the alternate self which is augmented by recognition-based perceiving and particularized out of 115 Brotherhood/Ourself] – are what is non-essential."*

Hegel makes it clear that in speaking of a principle along ESTP we are

in fact looking at a universal or symmetrical element. It is symmetrical because it results from the reconciliation of processing by two symmetrical circuits – namely, 20 Dasein in its initial direction of both 184 Apophantic which pointed out the thing and of 124 Bureaucracy/Myself in its generation of saccades, and 35 Kinship which particularized the thing and through the aid of 25 Recognition helped to bind it into an object known by 72 Knowing at the node of P which is also part of 20 Dasein.

We recall that essence is the whole which may be greater than the sum of its parts; ESTP in this sense is the "essence of perception."

Hegel (page 39): *"But in point of fact, because both [20 Dasein and 35 Kinship] are themselves the universal, or the essence, they are both essential: but since they are related as opposites, only one can in the relation (constituting perception) be the essential moment; and the distinction of essential and non-essential has to be shared between them. The one characterized as the simple fact [along ESTP of 11 Thinking], the object, is the essence, quite indifferent as to whether it is perceived [by 4 Perceiving] or not: perceiving, on the other hand, being the process, is the insubstantial, the inconstant factor, which can be as well as not be, is the non-essential moment."*

35 Kinship initially particularized some thing out of the 115 Brotherhood/Ourself Here of all heres and placed it by ESTP into the foreground of 4 Perceiving. 20 Dasein then began a subsequent process of pointing in 184 Apophantic which led to a kind of 11 Thinking that contracted 184 Apophantic into 25 Recognition, bound the particularized 35 Kinship thing at P into an object known by 72 Knowing, and turned the ESTP of 35 Kinship into a principle which was the 'essence of perception.'

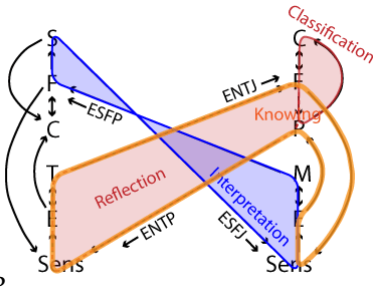
Hegel points out that the involvement of 20 Dasein in its pointing is the "non-essential moment," which "can be as well as not be." 35 Kinship is the more basic aspect of 4 Perceiving which cannot be excluded.

But is 4 Perceiving itself necessary? We will see soon enough that 4 Perceiving is not always compatible with self-consciousness; it can when necessary be displaced by apperceiving based in 27 Apperception. For this to be done successfully, in a way that avoids Durkheim's suicide, it must appear always in a truth-defining resonance with its mirror of 206 Life; the mechanisms surrounding this phenomenon are a major theme in Hegel's discussion.

We return now to 4 Perceiving, which is the secondary mode into which the mind is programmed (after sense-certainty).

4 Perceiving of Multi-Use Possibilities

Hegel (page 39): *"This object we have now to determine more precisely, and to develop this determinate character from the result arrived at: the more detailed development does not fall in place here. Since its principle [ESTP], the universal, is in its simplicity a mediated principle, the object [the foreground or focal aspect of the perceived in 4 Perceiving as amalgamated by 11 Thinking] must express this explicitly as its own inherent nature. The object shows itself by so doing to be the thing with many properties. The wealth of sense-knowledge belongs to perception, not to immediate certainty, where all that wealth was merely something alongside and by the way; for it is only perception that has negation, distinction, multiplicity in its very nature."*



We know that an object has been bound by P-mediated 4 Perceiving, with the involvement of 20 Dasein, when it is possible for 25 Recognition-generated 72 Knowing to contract into 39 Reflection with its spectral analysis of properties from the FR species level of 1 Classification down to the 1 Classification P level of specifics ("the object shows itself (…) to be the thing with many properties").

The mirror of 39 Reflection is 46 Interpretation with its 'as' structure. The "thing with many properties" at the node of P becomes through 46 Interpretation the thing at the node of S with a myriad of use values ("multiplicity in its very nature"); these depend upon the current context. That also can only happen when 4 Perceiving has been successfully completed.

Hegel (pages 39, 40): *"The This, then, is established as not This, or as superseded, and yet not nothing (simpliciter [plainly]), but a determinate nothing, a nothing with a certain content, viz. [namely] the This. The sense-element is in this way itself still present, but not in the form of some particular that is 'meant' – as had to be the case in immediate certainty – but as a universal, as that which will have the character of the property. Cancelling, superseding, brings out and lays bare its true twofold meaning which we found contained in the negative: to supersede (aufheben) is at once to negate and to preserve. The nothing being a negation of the This, preserves immediacy and is itself sensuous,*

but a universal immediacy."

We recall that Hegel's the This of sense-certainty is a division at the node of S which resulted from the first initial attempt at 39 Reflection. This developed two bins at the FR species node of 1 Classification – one was self, the other was the object. The bin of self led to a diversion of data at the node of S into ESTJ Ego. The bin of object led at the node of S to a flow into ESFJ which represented the object.

This the This at S is now "superseded" by the 46 Interpretation which results from successful 4 Perceiving. It may be superseded, but according to Hegel it is "yet not nothing" – the 4 Perceiving that in its 46 Interpretation replaces the This could not have occurred if there had not been an initial the This, and in that sense the This is preserved in that which replaces it.

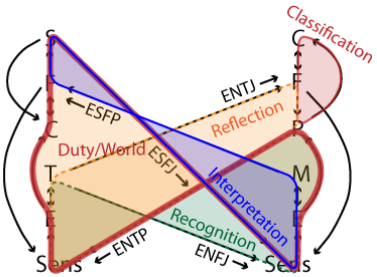
The aspect which is added through replacement is a perception of usefulness in multiple contexts. For instance, sense-certainty apart from 4 Perceiving might look at a rock and apprehend only a solid mass. 4 Perceiving, which through pointing by 20 Dasein leads to 25 Recognition and P object-binding, might perceive in the rock colors that indicate its mineral composition; it could feel its density and hardness as qualities perhaps suggesting usefulness as a building material or alternatively as a decorative gemstone. At the core of this 4 Perceiving – which in all cases is a "determinate nothing" of multi-use potentiality limited to pure possibility – lies "a nothing with a certain content, viz. [namely] the This."

The Medium of 45 Duty/World

Hegel (page 40): *"Being [being = symmetry], however, is a universal by its having in it mediation or negation. When it brings this explicitly out as a factor in its immediacy [by passage through the 'as' structure from FL up to S], it is a specifically distinct determinate property. As a result, there are many such properties set up at once, one the negation of the other. Since they are expressed in the simple form of the universal, these determinate characters – which, strictly speaking, become properties only by a further additional characteristic – are self-related, are indifferent to each other, each is by itself, free from the rest. The simple self-identical universality, however, is itself again distinct and detached from these determinate characteristics it has. It is pure self-relation, the 'medium' wherein all these characteristics exist: in it, as in a bare, simple unity, they*

interpenetrate without affecting one another; for just by participating in this universality they are indifferent to each other, each by itself."

We have seen that 4 Perceiving is a harmonization of the two symmetrical circuits or universals of 1) 35 Kinship which particularizes some thing out of the symmetrical 115 Brotherhood/Ourself Here of all heres and 2) 20 Dasein which through 184 Apophantic and its contraction into 25 Recognition fine-tunes the ESTP of 35 Kinship into a principle that contains qualities from its two founding universals of 35 Kinship and 20 Dasein. We can know that 4 Perceiving has occurred when we begin to perceive multiple use possibilities in some apprehended thing; we begin to perceive, for instance, how recognized elements could perhaps be constructed into a commodity.



For this result to be stable, it must be placed once more into a symmetrical circuit. The "'medium' wherein all these characteristics exist" is the symmetrical circuit of 45 Duty/World which overlays both 25 Recognition and 39 Reflection along its ENTP and the 46 Interpretation 'as' structure along its ESFJ.

We conclude that 45 Duty/World at this point contains all of the many possible 'as' interpretations of the perceived object. These potential characters, says Hegel, are not yet properties or characteristics; they become properties "only by a further additional characteristic" which Hegel will now proceed to identify.

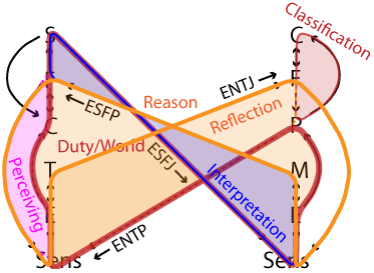
Hegel (page 40): *"This abstract universal medium [of symmetrical 45 Duty/World], which we can call 'Thinghood' in general or pure essential reality, is nothing else than the Here and Now as this on analysis turned out to be, viz. [namely] a simple togetherness of many Heres [in symmetrical 115 Brotherhood/Ourself] and Nows [in symmetrical 91 Reason]. But the many (in the present case) are in their determinateness themselves simply universals. This salt is a simple Here and at the same time manifold: it is white, and also pungent, also cubical in shape, also of a specific weight, and so on. All these many properties exist in a simple Here [115 Brotherhood/Ourself], where they interpenetrate each other [at the node of S which is part of 45 Duty/World]. None of these has a different Here from the others; each is everywhere in the same Here*

where the others are. And at the same time, without being divided by different Heres, they do not affect each other in their interpenetration; its being white does not affect or alter the cubical shape it has, and neither affects its tart taste, and so on: on the contrary, since each is simple relation to self, it leaves the others alone and is related to these merely by being also along with them, a relation of mere indifference. This 'Also' is thus the pure universal itself, the 'medium,' the 'Thinghood' keeping them together."

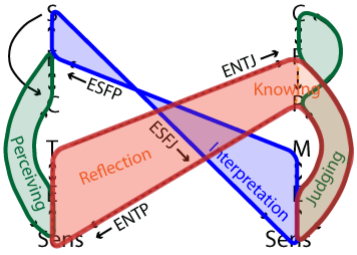
Hegel points out that the 45 Duty/World into which 4 Perceiving-based 46 Interpretation-generated multi-use possibilities are placed is not something new. It can be generated from the circuits of 115 BrotherHood/Ourself Here and 91 Reason Now ("is nothing else than the Here and Now as this on analysis turned out to be, viz. [namely] a simple togetherness of many Heres and Nows"). 91 Reason ENTJ overlays 39 Reflection ENTJ whose ENTP overlays 45 Duty/World, and 91 Reason ESFP overlays 46 Interpretation ESFP whose ESFJ also overlays 45 Duty/World (46 Interpretation is the mirror of 39 Reflection). 115 Brotherhood/Ourself Here on its part overlays the two ESFP and ENTJ legs of 91 Reason and so it is also part of the structure.

Hegel now finishes the picture. The simple superposition of 45 Duty/World "Thinghood" and 91 Reason Now in and of itself completes 39 Reflection, 72 Knowing, 46 Interpretation, 4 Perceiving and 43 Judging (the mirror of 45 Duty/World is itself PLUS 1 Classification which supplies the segment of 39 Reflection from FR down to P).

1. 45 Duty/World + 91 Reason



2. Circuits that are generated



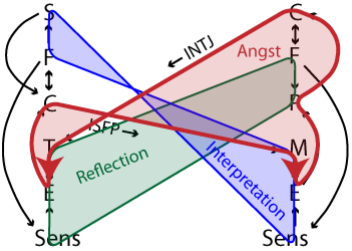
We recall that the mirror of 72 Knowing is a combination of 4 Perceiving and 46 Interpretation in a certain fixed relationship which philosophy calls comprehending. We conclude that the superposition of 45 Duty/World onto the 91 Reason Now fixes the relationship between the 46 Interpretation 'as' structure and 4 Perceiving so that things in 45

Duty/World "Thinghood" have a distinct use value. That is, at this particular 91 Reason Now, this thing in 45 Duty/World is perceived 'as' a specific entity (a fishing pole, or a stick for defense, as the case may be). 43 Judging can work out circles of reasonableness for this 4 Perceiving.

39 Reflection can add a spectral analysis ("This salt is a simple Here and at the same time manifold: it is white, and also pungent, also cubical in shape, also of a specific weight, and so on") and comprehending as a function of perceiving automatically alters in response, all the time retaining the unity of the 20 Dasein-mediated 4 Perceiving-based 35 Kinship P-bound object in 45 Duty/World as based in universals ("This 'Also' is thus the pure universal itself, the 'medium,' the 'Thinghood' keeping them together").

The 141 Angst/Worldview Metric

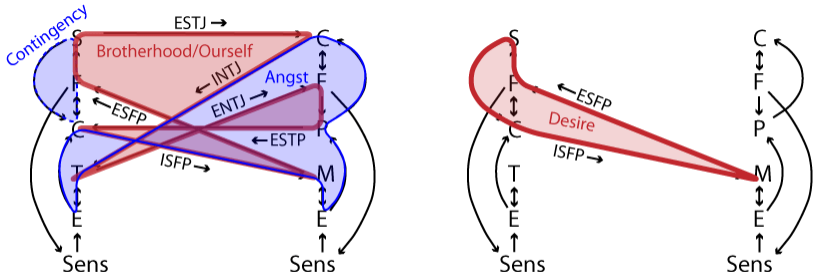
Hegel (page 40): *"In this relation, which has emerged, it is merely the character of positive universality that is first noticed and developed. But there is still a side presented to view which must also be taken into account. It is this. If the many determinate properties were utterly indifferent to each other, and were entirely related to themselves alone, they would not be determinate; for they are so, merely in so far as they are distinguished and related to others as their opposites. In view of this opposition, however, they cannot exist together in the bare and simple unity of their 'medium,' which unity is just as essential to them as negation. The process of distinguishing them, so far as it does not leave them indifferent, but effectually excludes, negates one from another, thus falls outside this simple 'medium' [45 Duty/World]. And this, consequently, is not merely an 'also,' an unity indifferent to what is in it, but a 'one' as well, an excluding repelling unity."*



We have looked thus far at an overlay of 45 Duty/World Thinghood with 91 Reason Now and seen that it generates a 46 Interpretation 'as' structure which fills 45 Duty/World Thinghood with content that depends upon 39 Reflection.

But how can 39 Reflection tell what is appropriate? For this we need to bring in the symmetrical 115 Brotherhood/Ourself Here of all heres which is part of the immediate 4

Perceiving background (symmetrical 191 Democracy is the deep background). Let us examine its legs. The ESTJ and ESTP legs of 115 Brotherhood/Ourself are tied down by particularizing 35 Kinship. Its ESFP and ENTJ legs are controlled by the 91 Reason Now. That leaves the ISFP and INTJ legs. These overlay the 141 Angst/Worldview metric which (in combination with 27 Apperception) is Heideggerian conscience; this can tell 115 Brotherhood/Ourself Here how to perceive the correct use-value of the current things in 45 Duty/World.



The circuit of 141 Angst/Worldview mirrors into itself plus 19 Contingency and thus handles contingencies. If we include 19 Contingency as part of 141 Angst/Worldview, then 141 Angst/Worldview overlays most of 32 Desire (except for ESFP). This 141 Angst/Worldview input, according to Durkheim, can supersede 35 Kinship as the antidote to anomie or lawlessness of 32 Desire (Durkheim page 210): "The awakening of conscience interrupted the state of equilibrium of the animal's dormant existence; only conscience, therefore, can furnish the means to re-establish it."

We note that the circuit of 141 Angst/Worldview moves data downward from T to EL, and also downward from M to ER. This is a direction opposite to the normal flow of data in 39 Reflection from EL up to T, and in 46 Interpretation (the mirror of 39 Reflection) from ER up to M. 141 Angst/Worldview Heideggerian conscience thus contains force; it works against the stream of what is easy and natural.

Hegel (page 40): *"The 'One' is the moment of negation, as, in a direct and simple manner, relating itself to itself, and excluding an other: and is that by which 'Thinghood' is determined qua [as] Thing. In the property of a thing the negation takes the form of a specific determinateness, which is directly one with the immediacy of its being, an immediacy which, by this unity with negation, is universality. Qua 'one,' however, negation, the specific quality, takes a form in*

which it is freed from this unity with the object, and exists per se on its own account."

Hegel implies that 141 Angst/Worldview can break away from the objects which are perceived and become a "one" that "exists per se on its own account." In our day, 141 Angst/Worldview Heideggerian conscience has broken away from perceiving and been externalized alongside objects as money – this has become the metric which governs 39 Reflection: "Does it make money? Does it add to the bottom line? Then it has meaning and use value." The ISFP leg of this 141 Angst/Worldview extends the path of certainty (S down to CL) and thus "is directly one with the immediacy of its being." The INTJ leg of financial 141 Angst/Worldview, through integration with the other symmetrical circuits, (which have also been externalized, as we will see) becomes "universality."

Hegel (page 40): *"These moments taken together exhaust the nature of the Thing, the truth of perception [by 4 Perceiving], so far as it is necessary to develop it here. It is a (1) universality, passive and indifferent, the 'also' which forms the sole bond of connection between the qualities, or rather constituent elements, 'matters,' existing together; (2) negation, likewise in a simple form, or the 'one,' which consists in excluding properties of an opposite character; and (3) the many properties themselves, the relation of the two first moments – the negation, as it is related to that indifferent element, and in being so expands into a manifold of differences, the focal point of particularity radiating forth into plurality within the 'medium' of subsistence."*

The Thing is thus formed in three stages:

1) 20 Dasein points through 184 Apophantic to some particular in 35 Kinship. P binds the object, truncating 184 Apophantic down to 25 Recognition which forms 72 Knowing. This 72 Knowing in turn mirrors into a 46 Interpretation and 4 Perceiving in a certain specific relationship which philosophy calls comprehending. 45 Duty/World fills with the many different ways in which the thing could be used ("the 'also' which forms the sole bond of connection between the qualities").

2) A superposition of 45 Duty/World onto 91 Reason Now refines 4 Perceiving to that upon which 39 Reflection can reflect. Inclusion of the 115 Brotherhood/Ourself Here ties down 39 Reflection. The question now arises: "What should be done?" This is answered by bringing in 141 Angst/Worldview which can in turn break away as an independent entity.

3) The "Thing" in 45 Duty/World continues to flex and alter depending

upon 91 Reason Now timing, 115 Brotherhood/Ourself spatial context and the 115 Angst/Worldview metric of what is right at this specific moment.

27 Apperception and 206 Life

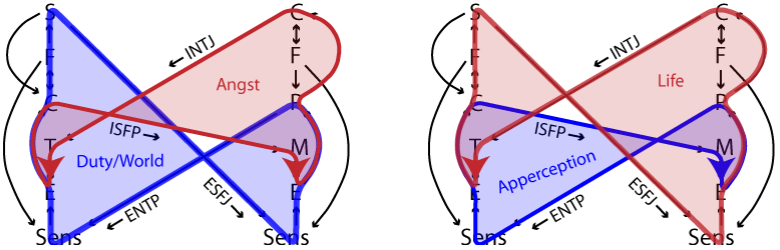
Hegel (pages 40, 41): *"Taking the aspect that these differences belong to a 'medium' [45 Duty/World] indifferent to what is within it, they are themselves universal, they are related merely to themselves and do not affect each other. Taking, however, the other aspect, that they belong to the negative unity [141 Angst/Worldview], they at the same time mutually exclude one another; but do so necessarily in the shape of properties that have a separate existence apart from the 'also' connecting them. The sensuous universality, the immediate unity of positive being and negative exclusion, is only then a property, when oneness and pure universality are evolved from it and distinguished from one another, and when that sensuous universality combines these with one another. Only after this relation of the unity to those pure essential moments is effected, is the 'Thing' complete."*

Hegel has formed the Thing from the 35 Kinship particular as it morphs depending upon 20 Dasein-dependent pointing, 46 Interpretation context, and 141 Angst/Worldview right and wrong. In 45 Duty/World, its "differences belong to a 'medium' indifferent to what is within it"; the distinctions "do not affect each other." That is, if the context is fishing, the stick in 45 Duty/World is perceived as a fishing pole; if the context is defense, the same stick in 45 Duty/World becomes a club – we don't think of fishing poles when we are perceiving clubs.

If the Thing in contrast is part of "the other aspect" which is "the negative unity" of 141 Angst/Worldview, then the differences "mutually exclude one another." That is, only one thing at a time can be a metric. If it is money, then it cannot be understanding; if it is excellence in sports, then it cannot be ease and comfort. This 141 Angst/Worldview metric, we recall, can have "a separate existence" in the external (e.g. money in a real banking account, trophies displayed on an actual shelf, military medals pinned against one's own physical chest).

Hegel "combines these [two aspects] with one another" by breaking apart the legs of 45 Duty/World and 141 Angst/Worldview and recombining them into the "pure essential moments" of 27 Apperception and its mirror of 206 Life. These twin circuits, according to Heidegger, are

the third element of self along with 141 Angst/Worldview and the 20 Dasein which it can observe. We note that neither 27 Apperception nor 206 Life is symmetrical; as Heidegger himself states on page 5 of *Being and Time*: "The being (27 Apperception and 206 Life) of beings (141 Angst/Worldview and 20 Dasein) 'is' itself not a being."



The ability of 45 Duty/World and 141 Angst/Worldview to break apart briefly into asymmetrical 27 Apperception and 206 Life is what makes life worth living; it is what brings a smile to our faces and makes us happy.

Barack Obama in his book *Dreams From My Father* (2004, page 233) speaks for instance of an inner city Chicago high school principal who "laughed cheerfully and walked [him] into the hallway, where a wobbly line of five- and six-year-olds was preparing to enter a classroom. A few of them waved and smiled at us (…) [He] thought how happy and trusting they all seemed (…) the joy they seemed to find in simple locomotion, the curiosity they displayed toward every new face seemed the equal of children everywhere."

The principal commented on how beautiful the children appeared and then added, "The change comes later. In about five years, although it seems like it's coming sooner all the time (…) When their eyes stop laughing. Their throats can still make the sound, but if you look at their eyes, you can see they've shut off something inside."

The something which shuts off is the ability to resonate between 27 Apperception and its mirror of 206 Life. 27 Apperception according to Heidegger is finite; it leads to production in finite time according to a schedule for the sake of a better 206 Life.

When 27 Apperception is active, then goals are possible and one can see progress. This maintains norms and mitigates against Durkheimian anomie, even in a time of social upheaval.

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3 Apprehending Perturbed by 42 Freedom

Hegel (page 41): *"This, then, is the way the 'Thing' in perception [by 4 Perceiving] is constituted, and consciousness [along EST] Ego] is perceptual in character so far as this 'Thing' is its object: it has merely to 'take' the object (capio – per-ception) and assume the attitude of pure apprehension [3 Apprehending], and what comes its way in so doing is truth (das Wahre). If it did something [in the will which extends from CL up to FL which is part of 4 Perceiving] when taking the given, it would by such supplementation or elimination alter the truth."*

Everything in 4 Perceiving thus far, says Hegel, is based in passive 3 Apprehending ("pure apprehension"). Hegel is now planning to perturb this stable arrangement through the addition of 42 Freedom action – it is this 42 Freedom of entities such as money, guns and drugs which is most likely the cause of the developmental breakdown of 4 Perceiving in the Chicago children (referred to in the previous section).

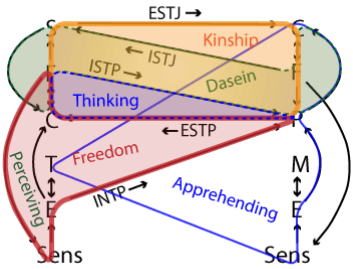
We note first that 42 Freedom overlays 11 Thinking and its extraction of the 35 Kinship ESTP principle. We note secondly that 42 Freedom overlays both 20 Dasein and 35 Kinship in the segment from CL up to FL and thus disturbs also the reconciliation of these two selves in subsequent stages of object binding.

Hegel (page 41): *"Since the object is the true and universal, the self-same, while consciousness is the variable and non-essential, it may happen that consciousness apprehends the object wrongly and deceives itself. The percipient [a person who is able to perceive things] is aware of the possibility of deception; for, in the universality forming the principle here, the percipient is directly aware of otherness, but aware of it as null and naught, as what is superseded. His criterion of truth is therefore self-sameness, and his procedure is that of apprehending what comes before him as self-same. Since, at the same time, diversity is a fact for him, his procedure is a way of relating the diverse moments of his apprehension to one another. If, however, in this comparison a want of sameness comes out, this is not an untruth on the part of the object (for the object is the self-same), but on the part of perception [by 4 Perceiving]."*

"The object is the true and universal" in sense-certainty, which is the first stage of mental processing. It is always "the self-same" at this early stage because 3 Apprehending and 60 Subordinate ESTJ place the same entity into CR imagination; the mind gets used to this identity. In the

second 4 Perceiving stage of processing, 20 Dasein pointing attempts to reconcile itself with the particularization of the object by 35 Kinship; this "variable and non-essential," says Hegel, modifies the original 3 Apprehending and may now cause it to "apprehend the object wrongly and deceive itself."

For instance, the primitive isolated Amazon native might apprehend a perceived airplane as a large bird, misjudge the perspective and shoot an arrow at something which is flying at an elevation of several thousand feet. This immersion of the native's 20 Dasein self in the bow and arrow as used by his or her 35 Kinship tribal group and its tools would certainly alter when the group came into closer contact with airplanes and perhaps guns; at that point they would become "aware of the possibility of deception." The group would adapt, and individual 20 Dasein in each native would fold again into the altered 35 Kinship of the tribe and the tool until the difference once more became "null and naught, as what is superseded." However, there would then be a full awareness in each individual that they had "apprehend[ed] the object wrongly and deceive[d]" themselves; they might become wary as well of other aspects of their former perceiving.



Let's look now at a situation when "diversity is a fact" and proof of correctness is not so obvious. For instance, let us suppose two individuals disagree about something. How can we tell who is right? The proper diagnostic, according to Hegel, is the ability of 45 Duty/World and the 141 Angst/Worldview metric to dissociate their legs into the "diverse moments" of 27 Apperception and 206 Life and then return back again ("relating the diverse moments of his apprehension to one another") – that, for Hegel, is the "criterion of truth." Stated simply, the individual with periodic glimpses of 206 Life can know that he or she is sufficiently correct, regardless of who technically wins an argument or is more technologically advanced.

But what if "in this comparison a want of sameness comes out" and there is no obvious 206 Life as a criterion of correctness? For instance, what if one group objectively or scientifically apprehends global warming as an expression of sun cycles and another objectively or scientifically

apprehends its roots rather in human industrial activity? According to Hegel, we are now face-to-face with the real issue. This divergence in 4 Perceiving is not a disagreement over what is being apprehended – both sides in our example would agree completely concerning the apprehended object, namely, a warming earth. The disagreement centers rather around the way in which the apprehended is being perceived ("this is not an untruth on the part of the object (for the object is the self-same), but on the part of perception"). To resolve the conflict, one must correct perception and not apprehending. To do this in a permanent manner, one must find a way to insert 206 Life into what has thus far been an objective scientific discussion. Hegel will now show us how to do this.

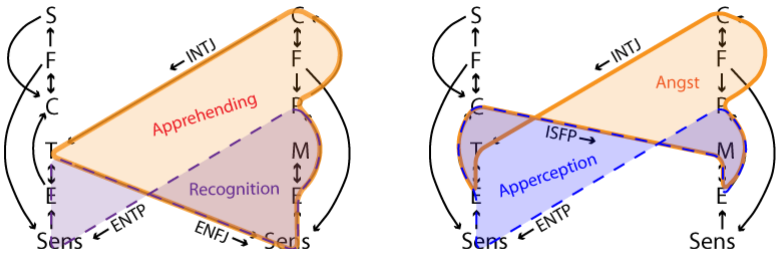
From 25 Recognition to 27 Apperception

Hegel (page 41): *"Let us now see what sort of experience consciousness forms in the course of its actual perception. We, who are analyzing the process, find this experience already contained in the development (just given) of the object and of the attitude of consciousness towards it. The experience will be merely the development of the contradictions that appear there. The object which I apprehend presents itself as purely 'one' and single: also, I am aware of the 'property' (Eigenschaft) in it, a property which is universal, thereby transcending the particularity of the object. The first form of being, in which the objective reality has the sense of a 'one,' was thus not its true being; and since the object is the true fact here, the untruth falls on my side, and the apprehension was not correct."*

3 Apprehending overlays 25 Recognition in the paradigm-attitude segment from ER up to P ("attitude of consciousness"). Disagreements in 3 Apprehending, as for instance between scientists concerning mechanisms of global warming, result from alternate extensions of 25 Recognition into 3 Apprehending. Hegel says that "we who are analyzing the process" already know about these mechanisms; we will "find this experience already contained" within our own minds. How is that?

The Amazonian native correctly perceives the apparent bird to be a larger and more distant airplane when he or she alters his or her "attitude of consciousness towards it" (attitude is paradigm-attitude from ER up to P); this constitutes a Kuhnian paradigm shift in which patterns of 25 Recognition change. A similar thing, according to Hegel, is possibly happening within us right now – he is sure we have never seen anything

like this theory before; we might initially 'recognize' it (using our current 25 Recognition) as full of "contradictions."



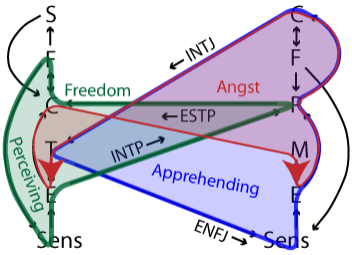
The necessary mental adjustments that can inject 206 Life into our perceived, according to Hegel, are an extension and "development of the contradictions that appear" in our current incorrect (according to him) assessment of what he is saying. To get past our current mental roadblocks, we need to update the circuit of 25 Recognition which passes through the paradigm-attitude segment from ER up to P. Hegel is suggesting that we replace it not with a revised 25 Recognition but rather with 27 Apperception – if we do this, then we will not again experience a similar paradigm conflict.

Hegel begins the process by looking for points of harmony. Certainly we would agree with him that "the object which I apprehend presents itself as purely 'one' and single" – that is, we are both seeing in our minds something which is single and not divided. We surely would also agree with him that any 141 Angst/Worldview metric which measures this particular is superior to what is being measured ("the 'property' (*Eigenschaft*) in it, a property which is universal, thereby transcending the particularity of the object"). He now brings in his suggestion. We can bypass the current disagreement, and never again experience something similar, if we view the "true being" of the object not as the perceived particular "in which the objective reality has the sense of a 'one,'" but rather as the 141 Angst/Worldview metric which measures it, and especially the metric as it reaches into 45 Duty/World and alters into 27 Apperception and its mirror of 206 Life to indicate "the true fact here."

The root of every paradigm conflict, adds Hegel, is a dependence upon 3 Apprehending with its extensions into 25 Recognition ("the apprehension was not correct"); this needs to be replaced by a permanent reliance upon 141 Angst/Worldview as based in 27 Apperception and only

then extended into 3 Apprehending ("a property which is universal, thereby transcending the particularity of the object") – that is what can prevent paradigm conflicts from occurring in the future. How is this to be done?

141 Angst/Worldview in large part overlays 3 Apprehending. They share a common leg of INTJ; we need only replace 3 Apprehending ENFJ with 141 Angst/Worldview ISFP and the transition is complete. We see from the diagram that this transfer can be implemented through a transition from 25 Recognition ENFJ to 27 Apperception with its ISFP.



But Durkheim has suggested that pure 27 Apperception is suicide-inducing death.

This is certainly true when 27 Apperception does not resonate into 206 Life. 27 Apperception in resonance with 206 Life, though, is not only life-sustaining but also the sign of "the true fact." When thought is based in 27 Apperception, then the side in an argument which cannot resonate successfully into 206 Life is self-condemned as false; its lack of 206 Life, in the face of 206 Life in the opponent, is its own judgment pointing to a deficiency in 141 Angst/Worldview.

The mind now has a solid foundation which lies outside of the recognized; it can use perceiving to probe the external without being threatened by mental disintegration when patterns of 25 Recognition must be altered.

Unlike 3 Apprehending (which in large part it overlays), 141 Angst/Worldview in combination with 42 Freedom action does complete 4 Perceiving – it is therefore compatible with 4 Perceiving-perturbing 42 Freedom action and in fact demands 42 Freedom action. Heidegger speaks of this on page 216 of *Being and Time*: "It leads to the insight that an authentic potentiality-of-being of Da-sein lies in wanting-to-have-a-conscience [141 Angst/Worldview sustaining 27 Apperception and its mirror of 206 Life]." He adds on page 249: "To the call of conscience there corresponds a possible hearing. Understanding the summons reveals itself as wanting to have a conscience." Initial 3 Apprehending of sense-certainty in this Heideggerian authenticity becomes a pointer towards 206 Life-sustaining 141 Angst/Worldview-based 42 Freedom activity (which of

course may not always be compatible with the 25 Recognition pattern-matching of those who stand by and passively observe, as we have seen).

In some cases this conscience may become part of a profession, as for instance in the doctor's Hippocratic oath to do no harm. That is because instruments – writing utensils at a minimum – are necessary in most professions. These involve action and may trigger a move away from 3 Apprehending to 141 Angst/Worldview.

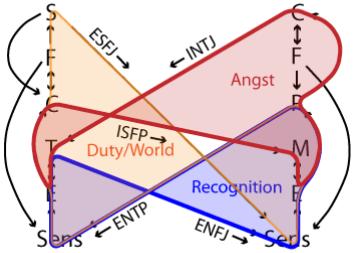
This transition from 25 Recognition-based 3 Apprehending to 27 Apperception-based 141 Angst/Worldview generally involves what might be termed a 'gulf of uncertainty' in which 25 Recognition for a time becomes uncertain of itself. It can be hard to traverse this gulf, as Hegel will make abundantly clear in his later discussion of the 'unhappy consciousness.'

Redefinition of Community

Hegel (page 41): *"On account of the universality of the property (Eigenschaft) I must rather take the objective entity as a community (Gemeinschaft) in general. I further perceive now the property to be determinate, opposed to another and excluding this other."*

We recall that 25 Recognition in its traversal of paradigm-attitude (ER up to P) can break up the P-bound object into its constituent elements; these are injected along the ENTP of 25 Recognition into the ENTP of 45 Duty/World which carries them along the path of attunement-mood from EL up to CL.

Unlike 25 Recognition, 141 Angst/Worldview passes not only through paradigm-attitude (ER up to P) but also through 45 Duty/World-overlaying attunement-mood (EL up to CL). It can therefore take the paradigm-attitude recognized elements of 25 Recognition and bind them into an attunement-mood substance independently and separately from 45 Duty/World – this forms the 25 Recognition elements into "a community (Gemeinschaft) in general."



As far as 141 Angst/Worldview itself is concerned, it accepts into itself

only those elements of 45 Duty/World which are not recognized by 25 Recognition – this makes it "opposed to another and excluding this other." This orthogonality (independence) of excluding the recognized is precisely what enables 141 Angst/Worldview to act as a metric.

If 45 Duty/World contains recognized elements of a commodity (assembled in paradigm-attitude ER up to P), which in its core is the physical body itself, and if 141 Angst/Worldview contains what is not recognized and thus what is not a part of the body, then the segment of belief from P up to CR which is part of 141 Angst/Worldview but not part of 45 Duty/World alienates ownership. It takes what is physically a part of us and treats it as if it is no longer part of us – a personal belief is thus considered by the mind to be universally applicable and to belong to everyone.

If 42 Freedom action can work with what is present in 45 Duty/World, then the segment from CL up to FL (the human will which is part of 4 Perceiving, 42 Freedom and 45 Duty/World) handles the task apart from 141 Angst/Worldview. When there are shortages, then the aspect in the substance (EL up to CL) which is missing enters 141 Angst/Worldview as the metric by which everything is measured, and action shifts to the node of CR where 141 Angst/Worldview and what is missing can act as the genus, releasing 14 Self-image as the mirror of 42 Freedom.

Hegel (page 41): *"Thus, in point of fact, I did not apprehend the object rightly when I defined it as a 'commonness' or community with others, or as continuity; and must rather, taking account of the determinateness of the property, isolate parts within the continuity and set down the object as a 'one' that excludes. In the disintegrated 'one' I find many such properties, which do not affect one another, but are indifferent to one another. Thus I did not apprehend the object correctly when I took it for something that excludes."*

3 Apprehending, as we have seen, depends initially upon 25 Recognition. Both circuits overlay the paradigm-attitude segment from ER up to P; this constructs the commodity out of its constituent recognized elements. In some cases, the thing that is bound at P is a social group, and the elements amalgamated by paradigm-attitude (ER up to P) are its members. In this case, the group will have the following characteristics: 1) "commonness" – the same recognized clothes, the same recognized locality, the same recognized figures of speech, and 2) "continuity" – elements or 'gang members' are contiguous in the sense that they hang

out together and in large part remain within sight of one another. Out of sight is out of mind.

141 Angst/Worldview, we said, transits through the segment of paradigm-attitude (ER up to P) as does 25 Recognition, but unlike 25 Recognition it also travels through the additional segment of attunement-mood from EL up to CL; this section adds further processing which can alter the 25 Recognition-based group into a non-contiguous substance. Whenever 4 Perceiving-corrective 141 Angst/Worldview begins to emerge in the mind of some particular 'gang member,' then two things will therefore happen simultaneously: 1) the individual will start to "isolate parts within the continuity" of the 25 Recognition gang based upon some inner metric and associate selectively with those who are consistent with that metric, and; 2) this will trigger a view in the contiguous 25 Recognition group that this person is "a 'one' that excludes." He or she will be ostracized, by the group acting as a unit, as unrecognizable.

The wild card is that inclusion in the 141 Angst/Worldview substance depends upon the context ("in the disintegrated 'one' I find many such properties, which do not affect one another, but are indifferent to one another"). That is, if the metric is basketball, then certain individuals will be included in the 141 Angst/Worldview social substance; if the metric turns to homework, then others become a part – it becomes evident that the maturing individual is not just forming some rival 25 Recognition alternate group or gang. 25 Recognition thus learns that it "did not apprehend the object correctly when [it] took it for something that excludes." In this way the advance by any one individual into an internalized 141 Angst/Worldview may trigger others also to follow.

Beginning Again

Hegel (page 41): *"The object, instead, just as formerly it was merely continuity in general, is not a universal common medium where many properties in the form of sense universals subsist, each for itself and on its own account, and, qua determinate [as defined], excluding the others. The simple and true fact, which I perceive, is, however, in virtue of this result, not a universal medium either, but the particular property by itself, which, again, in this form, is neither a property nor a determinate being, for it is now neither attached to a distinct 'one' nor in relation to others."*

"Formerly" refers to perceiving based in pure 3 Apprehending extended only by 25 Recognition. This has broken down in the presence of 42 Freedom action and an observer who is no longer detached. Scattered individuals begin to replace 3 Apprehending with some kind of internal 141 Angst/Worldview. Hegel tells them what to expect.

First of all, the object changes. Previously, 25 Recognition operated in a flow of 91 Reason Now time; it generated tightly-packed contiguous groupings which represented "continuity in general." These in turn entered a 45 Duty/World "universal common medium where many properties in the form of sense universals subsist, each for itself and on its own account, and, qua determinate, excluding the others." That is, 46 Interpretation would see things 'as' this or that, depending upon how everyone else in the 35 Kinship the they saw them. As soon as the group had decided on one interpretation, then it became "determinate, excluding the others."

"The simple and true fact" seen now by the individual in 141 Angst/Worldview is "not a universal medium" in which freedom from the group means that everything goes, but rather "the particular property by itself" which is the current bottom line for 141 Angst/Worldview. This "is now neither attached to a distinct 'one' nor in relation to others"; it stands by itself. In the same way that money can be actualized and held in the hand as a physical piece of paper, so the 141 Angst/Worldview object which is the bottom line can be externalized and sometimes even discussed.

Hegel (page 41): *"But the particular quality is a property only when attached to a 'one,' and determinate only in relation to others. By being this bare relation of self to self, it remains merely sensuous existence in general, since it no longer contains the character of negativity; and the mode of consciousness, which is now aware of a being of sense, is merely a way of 'meaning' (Meinen) or 'intending,' i.e. it has left the attitude of perception entirely and gone back into itself. But sense existence and 'meaning' themselves pass over into perception: I am thrown back on the beginning, and once more dragged into the same circuit, that supersedes itself in every moment and as a whole."*

Hegel points out that any discussion of some 141 Angst/Worldview bottom line metric cannot be detached from real life situations. That is because this metric emerges only when there is something in the intersection of 45 Duty/World, 91 Reason Now and 115

Brotherhood/Ourself Here to measure ("the particular quality is a property only when attached to a 'one'"). It solidifies only when there is opposition ("determinate only in relation to others").

However, suppose that 20 Dasein does in fact talk to the 25 Recognition-based group about its new 141 Angst/Worldview ("bare relation of self to self"). In a sense this is a reversion to 3 Apprehending and its "merely sensuous existence in general" which lacks a metric; it leaves "the attitude of perception entirely" and goes "back into itself" at the level of sense-certainty

In another sense, words about "meaning" at the node of S and "intending" of 13 Intentionality are a re-examination of the symmetrical visual circuits themselves as they have formed in sense-certainty. This, says Hegel, must in turn "pass over into perception"; this will cause us to be "thrown back on the beginning" where we are "once more dragged into the same circuit that supersedes itself in every moment and as a whole."

The point is that the 141 Angst/Worldview metric must either be integrated into the other symmetrical visual circuits and sustained there, or else find itself emerging only briefly in times of stress and opposition.

Hegel (pages 41, 42): *"Consciousness, then, has to go over this cycle again, but not in the same way as on the first occasion. For it has found out, regarding perception [by 4 Perceiving], that the truth and outcome of perception is its dissolution, is reflection out of and away from the truth into itself. In this way consciousness becomes definitely aware of how its perceptual process is essentially constituted, viz. that this is not a simple bare apprehension [by 3 Apprehending], but in its apprehension is at the same time reflected out of the true content back into itself. This return of consciousness into itself, which is immediately involved and implicated in that pure apprehension – for this return to self has proved to be essential to perception – alters the true content. Consciousness is aware that this aspect is at the same time its own, and takes it upon itself and by so doing consciousness will thus get the true object bare and naked [bound at the node of P which mediates perceiving]."*

The only "consciousness" which can look at perceiving and see its breakdown is the core of self in 20 Dasein (which must be reconciled with 35 Kinship in 4 Perceiving). It views the process of 4 Perceiving and sees "that the truth and outcome of perception is its dissolution, is reflection out of and away from the truth into itself" in the metric of 141

Angst/Worldview which is its observing element. 20 Dasein consciousness, when it encounters this breakdown, "becomes definitely aware of how its perceptual process is essentially constituted" – it sees that dependence upon 3 Apprehending is subject to disturbances which degrade 4 Perceiving ("the truth and outcome of perception is its dissolution"). 4 Perceiving in turn is restored by a 141 Angst/Worldview metric which can interact with 45 Duty/World and reform into the resonance of 206 Life and 27 Apperception which is its "truth."

The best defense against paradigm-conflict breakdown in 4 Perceiving is thus a permanent transfer away from 3 Apprehending as sustained by 25 Recognition into a 3 Apprehending based in 141 Angst/Worldview which then uses 25 Recognition as a subsidiary tool. This of course will alter the perceived object ("alters the true content"). The "true object bare and naked" becomes the bottom line of 141 Angst/Worldview which emerges in 42 Freedom action and can measure the apprehended and the recognized in 45 Duty/World. 141 Angst/Worldview in its observation of the 20 Dasein Heideggerian core of authentic self realizes "that this aspect is at the same time its own."

Flying on Instruments

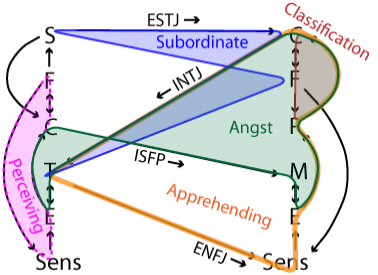
Hegel (page 42): *"In this way we have, now, in the case of perception [by 4 Perceiving], as happened in the case of sensuous certainty, the aspect of consciousness being forced back upon itself; but, in the first instance, not in the sense in which this took place in the former case – i.e. not as if the truth of perception fell within it. Rather consciousness is aware that the untruth, that comes out there, falls within it. By knowing this, however, consciousness is able to cancel and supersede this untruth. It distinguishes its apprehension of the truth [by 3 Apprehending] from the untruth of its perception [by 4 Perceiving], corrects this untruth, and, so far as itself takes in hand to make this correction, the truth, qua truth of perception, certainly falls within its own consciousness. The procedure of consciousness, which we have now to consider, is thus so constituted that it no longer merely perceives, but is also conscious of its reflection into self, and keeps this apart from the simple apprehension proper."*

We recall that the circuit of 60 Subordinate is the abstract controlling aspect of the mind's internal reality simulator. In the infant's initial sense-certainty, data from 3 Apprehending was "forced back upon itself"

through this circuit of 60 Subordinate, helping to program it. ESTJ of 60 Subordinate became the mind's Ego and the content of the CR genus level of 1 Classification; in this way "the truth of perception fell within it."

The situation now is different. 141 Angst/Worldview has been placed in charge; it does not trust 60 Subordinate – it is aware that "the untruth, that comes out there, falls within it."

3 Apprehending input itself can be trusted ("distinguishes its apprehension of the truth") but the subsequent processing of this input by 4 Perceiving cannot be trusted ("distinguishes its apprehension of the truth from the untruth of its perception"). 141 Angst/Worldview in response alters the bottom line metric of its 42 Freedom action within 45 Duty/World ("corrects this untruth") and seeks for 27 Apperception and 206 Life ("so far as itself takes in hand to make this correction, the truth, qua truth of perception").



The truth which results is not a corrected 4 Perceiving but rather an accurate 141 Angst/Worldview metric "which certainly falls within its own consciousness." It is like flying on instruments: perceiving says that the airplane is turning or in a spin, the metric in the instruments states that in contrast it is level.

Putting it together, 3 Apprehending provides the input. 4 Perceiving in the presence of 42 Freedom action may generate processing which is unreliable. 141 Angst/Worldview constitutes the instrument panel which give a measure of accuracy to the object of interest; it "keeps this apart from the simple apprehension proper [in 3 Apprehending]." This measure can then enter the 60 Subordinate reality simulator controller and program it.

Hegel (page 42): *"To begin with, then, I am aware of the 'thing' as a one and have to keep it fixed in this true character as 'one.' If in the course of perceiving [by 4 Perceiving] something crops up contradicting that, then I must take it to be due to my reflection. Now, in perception [by 4 Perceiving] various different properties also turn up, which seem to be properties of the thing. But the thing is a 'one'; and we are aware in ourselves that this diversity, by which the thing ceases to be a unity, falls in us. This thing, then, is, in point of fact, merely white*

to our eyes, also tart to our tongue, and also cubical to our feeling, and so on. The entire diversity of these aspects comes not from the thing, but from us; and we find them falling apart thus from one another, because the organs they affect are quite distinct inter se [between or amongst themselves], the eye is entirely distinct from the tongue, and so on. We are, consequently, the universal medium where such elements get dissociated, and exist each by itself. By the fact, then, that we regard the characteristic of being a universal medium as our reflection, we preserve and maintain the self-sameness and truth of the thing, its being a 'one.'"

The thing is a "one" when the circuits of 141 Angst/Worldview and 45 Duty/World can alter into the 'diverse aspects' of 27 Apperception and 206 Life, and then alter back again – this is the operative machinery in the instrumentation of 141 Angst/Worldview. If in 4 Perceiving "something crops up contradicting that," then this must be due "to my reflection." The recognized elements in 45 Duty/World do not change; the possibilities ("various different properties") of its interpretation cannot destroy the unity; the cause must be in my own 141 Angst/Worldview bottom line.

We have senses of sight ("white to the eyes"), taste ("tart to our tongue") and feeling ("cubical to our feeling"); we integrate them and consider the object to be their superposition. In the same way we add to the perceived object the 141 Angst/Worldview bottom line as if it were input from another sense. When we do this, "we preserve and maintain the self-sameness and truth of the thing, its being a 'one.'"

Inclusive in Nature

Hegel (page 42): *"These diverse aspects, which consciousness puts to its side of the account, are, however, each by itself just as it appears in the universal medium, specifically determined. White is only in opposition to black, and so on, and the thing is a 'one' just by the fact that it is opposed to other things. It does not, however, exclude others from itself, so far as it is 'one'; for to be 'one' is to be in a universal relation of self [20 Dasein] to self [141 Angst/Worldview], and hence by the fact of its being 'one' it is rather like all."*

As Hegel has already said, the metric of 141 Angst/Worldview emerges only when there is a need for a separate internal measure ("white is only in opposition to black, and so on"); it arises only when the measure has something to measure ("the thing is a 'one' just by the fact that it is opposed to other things").

If 20 Dasein self responds to the emergence of 141 Angst/Worldview by isolating "others from itself," then 141 Angst/Worldview dissipates and self-consciousness which is the unity of 141 Angst/Worldview observing 20 Dasein also breaks down. 141 Angst/Worldview is thus inclusive in nature ("by the fact of its being 'one' it is rather like all").

Hegel (page 42): *"It is through the determinate characteristic that the thing excludes other things. Things themselves are thus determinate in and for themselves; they have properties by which they distinguish themselves from one another. Since the property is the special and peculiar property of the thing, or a specific characteristic in the thing itself, the thing has several properties. For, in the first place, the thing is true being, is a being inherently in itself; and what is in it is so as its own essential nature, and not on account of other things. Hence, in the second place, the determinate properties are not on account of other things and for other things, but inherent in that thing itself. They are, however, determinate properties in it only by the fact that they are several, and maintain their distinction from one another. And, in the third self-contained, each in and for itself, and are indifferent to one another. It is, then, in truth the thing itself which is white, and also cubical, and also tart, and so on; in other words, the thing is the 'also,' the general medium, wherein the many properties subsist externally to one another, without touching or affecting one another, and without canceling one another; and, so taken, the thing is taken as what it truly is."*

When 3 Apprehending was in charge, the "determinate characteristic" of some thing in 45 Duty/World was its 46 Interpretation use value in the current circumstance. 141 Angst/Worldview is similarly based in the thing ("the special and peculiar property of the thing") and in particular the "diverse aspects" of 27 Apperception and 206 Life that arise from a measured perceiving of that thing. In that sense, not much has changed.

However, Hegel implies that 141 Angst/Worldview can easily be displaced by other circuits which in part overlay it; we may not easily realize when this is happening. For instance, if cause-and-effect is involved and the mind blames something or someone, then it is 74 Blame which is being accessed and not 141 Angst/Worldview ("what is in it is so as its own essential nature, and not on account of other things"). If description gives way to prescription and an 'ought,' then it is the 60 Subordinate–53 Obligation reality simulator which is taking charge and not 141 Angst/Worldview ("the determinate properties are not on account of other things and for other things, but inherent in that thing itself (…)

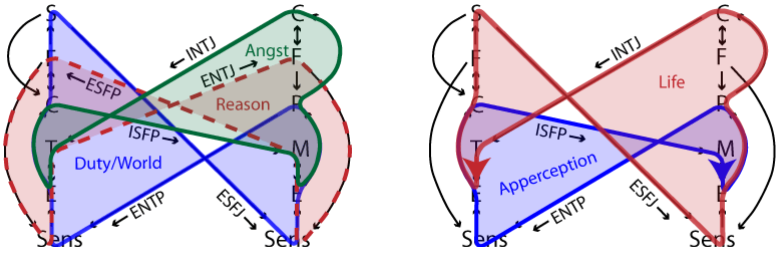
they are, however, determinate properties in it only by the fact that they are several, and maintain their distinction from one another"). If 43 Judging makes judgments of good in comparison to something, or judgments of bad in comparison to something, then 141 Angst/Worldview is being accessed in a secondary role which reduces it purely to a judgmental metric ("self-contained, each in and for itself, and are indifferent to one another") – we have regressed again to a dependence upon 3 Apprehending as extended by 25 Recognition.

It is this pure 141 Angst/Worldview metric which must be combined with 45 Duty/World – that is what can generate the appearances of 27 Apperception and 206 Life which are the sign of truth ("it is, then, in truth the thing itself which is white, and also cubical, and also tart, and so on; in other words, the thing is the 'also,' the general medium, wherein the many properties subsist externally to one another, without touching or affecting one another, and without canceling one another; and, so taken, the thing is taken as what it truly is").

A New Kind of Perceiving

Hegel (pages 42, 43): *"Now, on this mode of perception arising, consciousness is at the same time aware that it reflects itself also into itself, and that, in perceiving, the opposite moment to the 'also' crops up. This moment, however, is the unity of the thing with itself, a unity which excludes distinction from itself. It is consequently this unity which consciousness has to take upon itself; for the thing as such is the subsistence of many different and independent properties. Thus we say of the thing, 'it is white, and also cubical, and also tart,' and so on. But so far as it is white it is not cubical, and so far as it is cubical and also white it is not tart, and so on. Putting these properties into a 'one' belongs solely to consciousness, which, therefore, has to avoid letting them coincide and be one (i.e. one and the same property) in the thing. For that purpose it introduces the idea of 'in-so-far' to meet the difficulty; and by this means it keeps the qualities apart, and preserves the thing in the sense of the 'also.' Quite rightly consciousness at first makes itself responsible for the oneness in such a way that what was called a property is represented as being 'free matter' (materia libera). In this way the thing is raised to the level of a true 'also' since it thus becomes a collection of component elements (materials or matters), and instead of being a 'one' becomes a mere enclosure, a circumscribing surface."*

4 Perceiving previously combined 45 Duty/World with the 91 Reason Now; this generated in its superposition the circuits of 39 Reflection, 72 Knowing, 46 Interpretation, 4 Perceiving and 43 Judging. The 115 Brotherhood/Ourself Here tied down 39 Reflection, and 141 Angst/Worldview came in at the end to define a metric of good or bad.

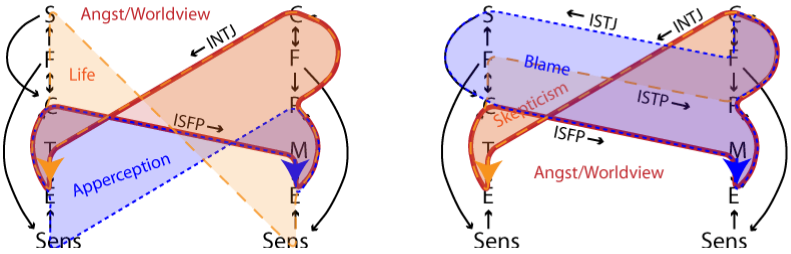


There is no longer good or bad (because 141 Angst/Worldview has been elevated to a higher position in the processing order); there is simply a 141 Angst/Worldview metric which emerges when there is 42 Freedom action within 45 Duty/World; this attempts to maintain a resonance between 27 Apperception and 206 Life. The mind is now prepared for a "mode of perception" in which 141 Angst/Worldview combines as an equal partner with 45 Duty/World and 91 Reason Now. This of course gives us everything that we had before from the simple superposition of 45 Duty/World and 91 Reason. However, it now adds the circuits of 27 Apperception and 206 Life initially and automatically to the mix. If these final two circuits do not also emerge from the 4 Perceiving, then the result is rejected until they do emerge – the result "becomes a mere enclosure, a circumscribing surface" of what contains healthy living. Anything within that circumscribed surface is an acceptable choice.

Consciousness must "avoid letting them [the possibilities] coincide and be one (i.e. one and the same property) in the thing." They coincide when they are programmed as a law into the 60 Subordinate abstract controller of the 60 Subordinate–53 Obligation reality simulator. There is merely an 'in-so-far' which retains 27 Apperception and 206 Life – that is, in-so-far as 206 Life is present, the particular is a viable alternative that can be evaluated on its merits in different ways by differing individuals.

Everything is acceptable, but we do not wish to fall into some 79 Habit. Everything is acceptable, but not everything is optimal according to a 38 Compassion-based utility calculation.

This is wisdom, formed from a superposition of the two boot-up circuits of 74 Blame cause-and-effect and 73 Skepticism. Their legs can be re-ordered, as we will see, to form 141 Angst/Worldview which now looks directly on 20 Dasein. This opposes itself to the secondary 141 Angst/Worldview formed from a re-ordering of the legs of 206 Life and 27 Apperception. In opposing this subordinate 141 Angst/Worldview, the higher 141 Angst/Worldview alters and sustains it in a form that can continue to resonate into 206 Life and 27 Apperception even as things shift and 45 Duty/World changes.



Hegel (page 43): *"If we look back on what consciousness formerly took upon itself, and now takes upon itself, what it previously ascribed to the thing, and now ascribes to it, we see that consciousness alternately makes itself, as well as the thing, into both a pure atomic many-less 'one,' and an 'also' resolved into independent constituent elements (materials or matters). Consciousness thus finds through this comparison that not only its way of taking the truth contains the diverse moments of apprehension and return upon itself, but that the truth itself, the thing, manifests itself in this twofold manner. Here we find, as a result of experience, that the thing exhibits itself, in a determinate and specific manner, to the consciousness apprehending it, but at the same time is reflected back into itself out of that manner of presenting itself to consciousness; in other words, the thing contains within it opposite aspects of truth, a truth whose elements are in antithesis to one another."*

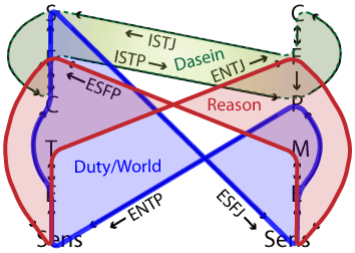
Inclusion of the 27 Apperception / 206 Life resonance directly into the pattern-matching of 4 Perceiving makes it an object similar to some thing in the external. 25 Recognition can now break up both the object and also self into component elements so that "consciousness alternately makes itself, as well as the thing, into both a pure atomic many-less 'one,' and an 'also' resolved into independent constituent elements (materials or matters)." Self can be analyzed – that is, it can be analyzed as long as there

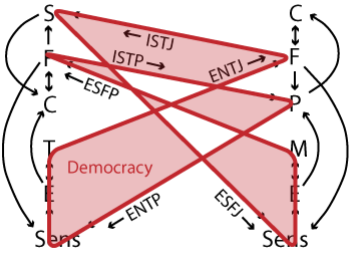
is a 141 Angst/Worldview which emerges only when there is 42 Freedom action in the face of some kind of opposition.

Replacement of 3 Apprehending by 141 Angst/Worldview in this way generates a situation in which the internal mixes with the external so that "the thing contains within it opposite aspects of truth, a truth whose elements are in antithesis to one another." This subjective and its polar 42 Freedom-based opposites can be understood by 33 Understanding, as we will see in the next section.

20 Dasein Enables 191 Democracy

Hegel (page 43): *"Consciousness, then, gets away also from this second form of perceptual procedure, that, namely, which takes the thing as the true selfsame, and itself as the reverse, as the factor that leaves sameness behind and goes back into self. Its object is now the entire process which was previously shared between the object and consciousness. The thing is a 'one,' reflected into self; it is for itself; but it is also for an other; and, further, it is an other for itself as it is for another."*





Consciousness in 20 Dasein resolves this antithesis of self and object by making itself part of the mix – it does this by combining its observation by 141 Angst/Worldview with the symmetrical circuits of 45 Duty/World and 91 Reason Now. This integrates all three aspects of Heideggerian personhood – 20 Dasein, 141 Angst/Worldview, and the resonance between 27 Apperception and its mirror of 206 Life. As Hegel says, "its object is now the entire process which was previously shared between the object and consciousness."

This addition of 20 Dasein is compatible with the circuit of 191 Democracy which we encountered previously in sense-certainty as a combination of the 184 Apophantic and 193 Hermeneutic pointing of 20 Dasein. This now becomes the deep background of 4 Perceiving.

Hegel's description could in fact serve as a definition of democracy: "The thing is a 'one,' reflected into self; it is for itself; but it is also for an other; and, further, it is an other for itself as it is for another."

Boot-up Modes

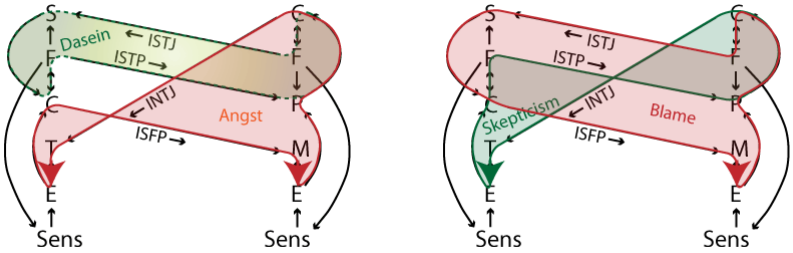
Hegel (page 43): *"The thing is, hence, for itself and also for another, a being that has difference of a twofold kind. But it is also 'one.' Its being 'one,' however, contradicts the diversity it has. Consciousness would, consequently, have again to make itself answerable for putting the diversity into the 'one,' and would have to keep this apart from the thing. It would thus be compelled to say that the thing 'in-so-far as' it is for itself is not for another. But the oneness belongs to the thing itself, too, as consciousness has found out; the thing is essentially reflected into self. The 'also,' the distinction of elements indifferent to one another, falls doubtless within the thing as well as the 'oneness,' but since both are different, they do not fall within the same thing, but in different things. The contradiction which is found in the case of the objective content as a whole is assigned to and shared by two objects. The thing is, thus, doubtless as it stands (an und fer sich) selfsame, but this unity with itself is disturbed by other things. In this way the unity of the thing is preserved, and, at the same time, the otherness is preserved outside the thing, as well as outside consciousness."*

Inclusion of 20 Dasein brings all three elements of personhood – 20 Dasein, 141 Angst/Worldview, and the resonance of 27 Apperception and 206 Life – into "one" within perception, but this now "contradicts the diversity it has." That is because self in fact is not the external object; self is rather the entity which is apprehending and perceiving and observing and thinking about the object.

The Zen Buddhist on his part retains the contradiction and suggests koans (absurd riddles upon which to meditate, meant to be inexplicable) such as, "Imagine the sound of one hand clapping" to accustom the mind to a lack of logic. The animist makes self part of nature – "the thing 'in-so-far as' it is for itself is not for another." But the two aspects of self and object really do not map very well into one another – "since both are different, they do not fall within the same thing, but in different things."

The solution is to divide the forces of 141 Angst/Worldview (T down to EL, and M down to ER) as they observe 20 Dasein into two distinct circuits which share the force of 141 Angst/Worldview between them. One

of these circuits is 74 Blame; the other is its mirror of 73 Skepticism – these turn out to be the mind's two boot-up modes.



"The unity of the thing is preserved" because the 20 Dasein / 141 Angst/Worldview self-consciousness can still combine with 45 Duty/World and 91 Reason Now to perceive. "Otherness is preserved outside the thing" because 141 Angst/Worldview can be reduced into a subsidiary role as a metric. In all of these aspects, 73 Skepticism and 74 Blame which together contain the distinction and divide the force of 141 Angst/Worldview between them remain "outside consciousness."

Hegel (page 43): *"Now, although the contradiction in the object is in this way allotted to different things, yet the isolated individual thing will still be affected with distinction. The different things have a subsistence on their own account (fer sich); and the conflict between them takes place on both sides in such a way that each is not different from itself, but only from the other. Each, however, is thereby characterized as a something distinctive, and contains in it essential distinction from the others; but at the same time not in such a way that this is an opposition within its being; on the contrary, it is by itself a simple determinate characteristic which constitutes its essential character, distinguishing it from others. As a matter of fact, since the diversity lies in it, this diversity does indeed necessarily assume the form of a real distinction of manifold qualities within it. But because the determinate characteristic gives the essence of the thing, by which it is distinguished from others, and has a being all its own, this further manifold constitution is something indifferent. The thing thus no doubt contains in its unity the qualifying 'in-so-far' in two ways, which have, however, unequal significance; and by that qualification this oppositeness becomes not a real opposition on the part of the thing itself, but – so far as the thing comes into a condition of opposition through its absolute distinction – this opposition belongs to the thing with reference to an other thing lying outside it. The further manifoldness is doubtless necessarily in the thing too, and cannot be left out; but*

it is unessential to the thing."

The "different things" to which "the contradiction in the object" is allotted are 73 Skepticism and 74 Blame. The "determinate characteristic" within 141 Angst/Worldview "gives the essence of the thing" because its force is divided between 73 Skepticism and 74 Blame.

Perceiving Released in Words

Hegel (page 44): *"This determinate characteristic, which constitutes the essential character of the thing and distinguishes it from all others, is now so defined that thereby the thing, stands in opposition to others, but must therein preserve itself for itself (fer sich). It is, however, a thing, a self-existent 'one,' only so far as it does not stand in relation to others. For in this relation, the connection with another is rather the point emphasized, and connection with another means giving up self-existence, means ceasing to have a being on its own account. It is precisely through the absolute character and its opposition that the thing relates itself to others, and is essentially this process of relation, and only this. The relation, however, is the negation of its independence, and the thing collapses through its own essential property. The necessity of the experience which consciousness has to go through in finding that the thing is destroyed just by the very characteristic which constitutes its essential nature and its distinctive existence on its own account, may, as regards the bare principle it implies, be shortly stated thus. The thing is set up as having a being of its own, as existing for itself, or as an absolute negation of all otherness; hence it is absolute negation merely relating itself to itself. But this kind of negation is the cancelling and superseding of itself, or means that it has its essential reality in an other."*

Hegel is using some very roundabout language to explain that 141 Angst/Worldview can measure things by words, and the words are correlated with objects by the circuit of 74 Blame and released into speech by the mirror circuit of 73 Skepticism.

The "determinate characteristic" in 141 Angst/Worldview is the "essential character of the thing" which "distinguishes it from all others." It is a metric or measure which is triggered by the object and can be independent of the object. We might think of the word 'dog' which is triggered by the perception of an actual physical dog.

When we use the word 'dog,' then "the connection" with the perceived actual dog "is rather the point emphasized." As soon as we use the word,

then any actual dog ceases "to have a being on its own account." Because there is the word 'dog,' the actual dog "is essentially this process of relation" to the word, "and only this."

Hegel (page 44): *"In point of fact the determination of the object, as it (the object) has turned out, contains nothing else. It aims at having an essential property, constituting its bare existence for itself, but with this bare self-existence it means also to embrace and contain diversity, which is to be necessary, but is at the same time not to constitute its essential characteristic. But this is a distinction that only exists in words; the nonessential, which has all the same to be necessary, cancels its own meaning, or is what we have just called the negation of itself."*

As Hegel says, when all is said and done, the distinction "only exists in words."

Hegel (page 44): *"With this the last qualifying 'in-so-far,' which separated self-existence and existence for another, drops away altogether. The object is really in one and the same respect the opposite of itself – for itself 'so far as' it is for another, and for another 'so far as' it is for itself. It is for itself, reflected into self, one; but all this is asserted along with its opposite, with its being for another, and for that reason is asserted merely to be superseded. In other words, this existence for itself is as much unessential as that which alone was meant to be unessential, viz. [namely] the relation to another."*

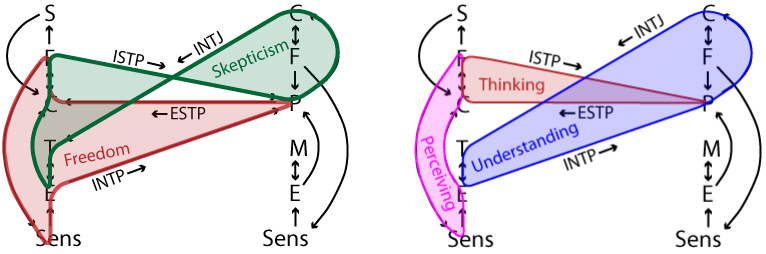
'In-so-far" as one is speaking of cats, one is not speaking of dogs. The object really perceived is the word, which "is really in one and the same respect the opposite of itself" as an actual physical thing represented by the word. The word 'dog' is "for itself 'so far as' it is for another" which is the actual thing wagging its tail; it is "for another" which is the 73 Skepticism which speaks "'so far as' it is for itself" in 74 Blame which assigns the linkages. "It is for itself" in 141 Angst/Worldview and 45 Duty/World, "reflected into self" in their decomposition into 27 Apperception and 206 Life, "one" in the pattern-matching which includes 20 Dasein. "All this is asserted along with its opposite, with its being for another" who is the listener in the social group.

42 Freedom Triggers 33 Understanding

Hegel (page 44): *"By this process the object in its pure characteristics, in those features which were to constitute its essential nature, is superseded, just as the object in its sensible mode of existence became transcended. From being*

sensible it passed into being a universal; but this universal, because derived from sense, is essentially conditioned by it, and hence is, in general, not a genuine self-identical universality, but one affected with an opposition. For that reason this universality breaks up into the extremes of singleness and universality, of the one of the properties and the 'also' of the free constituents or matters. These pure determinations appear to express the essential nature itself; but they are merely a self-existence which is fettered at the same time with existence for an other. Since, however, both essentially exist in a single unity, we have before us now unconditioned absolute universality; and it is here that consciousness first truly passes into the sphere of Understanding, of Intelligence."

Hegel reviews and adds a new element. When 73 Skepticism combines with the 42 Freedom which originally perturbed 4 Perceiving, then the result not only completes 4 Perceiving but also initiates 33 Understanding ("consciousness first truly passes into the sphere of Understanding, of Intelligence"). That is because the INTP of 42 Freedom combines with the INTJ of 73 Skepticism to form 33 Understanding.



Hegel returns in his later discussion of the 'Unhappy Consciousness' to 73 Skepticism in particular and the social implications of its boot-up role in developing 33 Understanding. We will discover that the intersection of the two circuits of 42 Freedom and 73 Skepticism in forming 11 Thinking along with 33 Understanding has further implications.

The section closes on pages 44, 45 of Hegel: *"Sensible singleness thus disappears in the dialectic process of immediate certainty, and becomes universality, but merely sensuous universality. The stage of 'meaning' has vanished, and perceiving takes the object as it inherently is in itself, or, put generally, as a universal. Singleness, therefore, makes its appearance there as true singleness, as the inherent nature of the 'one,' or as reflectedness into self. This is*

still, however, a conditioned self-existence alongside which appears another self-existence, the universality opposed to singleness and conditioned by it. But these two contradictory extremes are not merely alongside one another, but within one unity; or, what is the same thing, the common element of both, self-existence, is entirely fettered to its opposite, i.e. is, at the same time, not an existence-for-self. The sophistry of perception seeks to save these moments from their contradiction, tries to keep them fixed by distinguishing between 'aspects,' by using terms like 'also' and 'so far as,' and seeks in like manner to lay hold on the truth by distinguishing the unessential element from an essential nature opposed thereto. But these expedients, instead of keeping away deception from the process of apprehension, prove rather to be of no avail at all; and the real truth, which should be got at through the logic of the perceptual process, proves to be in one and the same 'aspect' the opposite (of what those expedients imply), and consequently to have as its essential content undifferentiated and indeterminate universality."

"The sophistry of perception" operates within a 60 Subordinate-based ivory tower of abstraction. It stands to one side and remains aloof from 42 Freedom action which can draw out and shape a relevant 141 Angst/Worldview in the face of opposition.

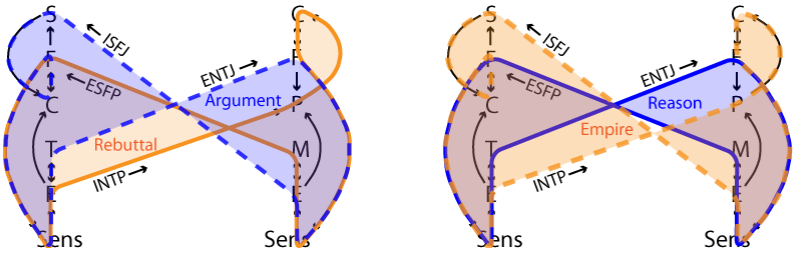
Hegel (page 45): *"These empty abstractions of 'singleness' and antithetic 'universality,' as also of 'essence,' that is attended with a 'non-essential' element, an element which is all the same 'necessary,' are powers the interplay of which constitutes perceptual understanding, often called 'sound common sense' (Menschenverstand). This 'healthy common sense,' which takes itself to be the solid substantial type of conscious life, is, in its process of perception, merely the sport of these abstractions; it is always poorest where it means to be richest. In that it is tossed about by these unreal entities, bandied from one to the other, and by its sophistry endeavors to affirm and hold fast alternately now one, then the exact opposite, it sets itself against the truth, and imagines philosophy has merely to do with 'things of the intellect' (Gedankendinge), merely manipulates 'ideas.' As a matter of fact, philosophy does have to do with them, too, and knows them to be the pure essential entities, the absolute powers and ultimate elements. But in doing so, philosophy knows them at the same time in their determinate and specific constitution, and is, therefore, master over them; while that perceptual understanding takes them for the real truth, and is led by them from one mistake to another. It does not get the length of being, aware that there are such simple essentialities operating within it and dominating its activity; it thinks it has*

always to do with quite solid material and content; just as sense-certainty is unaware that its essence is the empty abstraction of pure being."

"But in point of fact it is these essential elements in virtue of which perceptual understanding makes its way hither and thither through every kind of material and content; they are its principle of coherence and control over its varied material; they alone are what constitutes for consciousness the essence of sensuous things, what determines their relations to consciousness; and they are that in the medium of which the process of perceiving, with the truth it contains, runs its course. The course of this process, a perpetual alternate determining of the truth and superseding of this determination, constitutes, properly speaking, the constant everyday life and activity of perceptual intelligence, of the consciousness that thinks it lives and moves in the truth. In that process it advances, without halt or stay, till the final result is reached, when these essential ultimate elements or determinations are all alike superseded; but in each particular moment it is merely conscious of one given characteristic as the truth, and then, again, of the opposite. It no doubt suspects their unessentiality; and, to save them from the impending danger, it takes to the sophistry of now asserting to be true what it had itself just affirmed to be not true. What the nature of these untrue entities really wants to force this understanding to do – viz. to bring together and thereby cancel and transcend the ideas about that 'universality' and 'singleness,' about that 'essentiality' which is necessarily connected with an 'unessentiality' and about an 'unessential' that is yet 'necessary' – understanding strives to resist by leaning for support on the so qualifying terms 'in-so-far,' 'a difference of aspect,' or by making itself answerable for one idea in order to keep the other separate and preserve it as the true one. But the very nature of these abstractions brings them together as they are and of their own accord. 'Sound common sense' is the prey of these abstractions; they carry understanding round in their whirling circle. When understanding tries to give them truth by at one time taking their untruth upon itself, while at another it calls their deceptiveness a mere appearance due to the uncertainty and unreliability of things, and separates the essential from an element which is necessary to them, and yet is to be unessential, holding the former to be their truth as against the latter: – when understanding takes this line, it does not secure them their truth, but convicts itself of untruth."

Hegel refers to the circuits of 161 Argument and 106 Rebuttal which characterize schools of thought. Their combination generates 1) the symmetrical circuit of 91 Reason which contains the stream of statements

that "is tossed about by these unreal entities, bandied from one to the other," along with 2) the symmetrical circuit of 93 Empire which "endeavors to affirm and hold fast alternately now one, then the exact opposite."



Each school of thought tears down the other and rebuilds things again from the foundation. That is not the way to proceed, says Hegel – "when understanding takes this line, it does not secure their [schools of thought] truth, but convicts itself of untruth."

Understanding

This section continues with an analysis of Georg Wilhelm Friedrich Hegel's book, *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

A Review of Perceiving

Hegel (page 46): *"Consciousness has found 'seeing' and 'hearing,' etc., pass away in the dialectic process of sense-experience, and has, at the stage of perception, arrived at thoughts [in 11 Thinking] which, however, it brings together in the first instance in the unconditioned universal."*

Hegel reviews. 60 Subordinate in its overlay of 3 Apprehending INTJ returns what is apprehended (by 3 Apprehending) to the node of CR by means of its ENTJ, ISTJ and then ESTJ legs. This return by 60 Subordinate ESTJ to the 3 Apprehending node of CR is the beginning of consciousness in which processed imagination at CR is aware of the apprehended. The path of certainty (S from ISTJ down to CL) fills with the same apprehended object.

"'Seeing' and 'hearing,' etc., pass away" as the symmetrical polymodal circuits of 115 Brotherhood Here and 91 Reason Now coalesce around the apprehended things, leaving symmetrical 124 Bureaucracy/Myself to handle saccades and pass what is now the ephemeral intuited momentary along the path of certainty from S down to CL. 20 Dasein points, using 184 Apophantic and 193 Hermeneutic, and the object is finally particularized out of the 115 Brotherhood/Ourself Here of all heres into symmetrical 35 Kinship ESTJ.

4 Perceiving forms initially as an "unconditioned universal" harmonizing the two symmetrical circuits or universals of 20 Dasein and 35 Kinship in their overlay of 4 Perceiving in the segment from CL up to FL (synchronizing 124 Bureaucracy/Myself saccades as directed by 20 Dasein with the 115 Brotherhood/Ourself object as particularized by 35 Kinship). This is summed up by 11 Thinking which also passes through this region from CL up to FL as an ESTP principle which in turn becomes the foreground in 4 Perceiving.

Hegel (page 46): *"This unconditioned element, again, if it were taken as inert essence bare and simple, would itself be nothing else than the one-sided*

extreme of self-existence (Fersichseyn); for the non-essential would then stand over against it. But if thus related to the latter, it would be itself unessential, and consciousness would not have got disentangled from the deceptions of perception; whereas this universal has proved to be one which has passed out of such conditioned separate existence and returned into itself."

When action is absent, then 20 Dasein initiative is not required and the perceived becomes an "inert essence pure and simple." It is "essence" because it is a harmonization of the two selves of 20 Dasein and 35 Kinship (in the segment from CL up to FL where 20 Dasein and 35 Kinship overlay 4 Perceiving) and thus a whole containing all of the parts. It is at the same time a "one-sided extreme of self-existence" because it contains nothing but self in its dual aspects. The intuited ephemeral "non-essential" that stands "over against it" continues to pass down the path of certainty (S down to CL) and then further along the ISFP of a fledgling 13 Intentionality.

However, if the ephemeral should suddenly be "related to" the perceived, then it is passed as a missing element or emergent quality down ISFP of 141 Angst/Worldview, which overlays 3 Apprehending ("if thus related to the latter, it would be itself unessential") and places the missing element in CR as a 1 Classification genus.

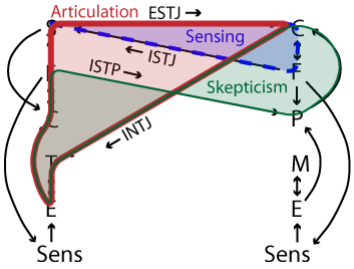
We recall that the mirror of 141 Angst/Worldview is not only itself but itself plus 19 Contingency. A flow of data in the event of shortages (representing an emergent quality of what is missing) down the path of certainty (S down to CL) and into the ISFP of 141 Angst/Worldview thus becomes more likely when 141 Angst/Worldview is dominant (it is more likely because of the integration of 19 Contingency and its path of certainty from S down to CL into the ISFP of 141 Angst/Worldview through the mirroring structure of 141 Angst/Worldview).

The "deceptions of perception" involve pattern-matching in several stages as described in the last section. This integrates with recognition of the principle in 11 Thinking by 25 Recognition.

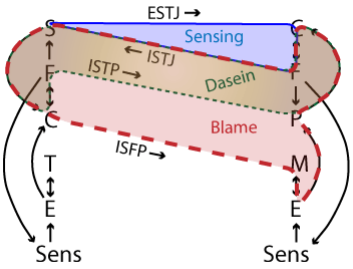
4 Perceiving disentangles itself finally "from the deceptions of perception" by abstracting into 141 Angst/Worldview-expressing speech which extends action by 42 Freedom. 141 Angst/Worldview, which along INTJ is a unity, distributes its force to 73 Skepticism (and then to 70 Articulation as 70 Articulation overlays the 141 Angst/Worldview segment from T down to EL), and also to 74 Blame cause and effect as 74

Blame overlays the segment of 141 Angst/Worldview from M down to ER. In speech, 18 Sensing- and 20 Dasein-overlaying ISTJ is altered by 74 Blame, and 18 Sensing- and 35 Kinship-overlaying ESTJ is altered by 70 Articulation.

1. 70 Articulation impacting on 18 Sensing ESTJ



2. 20 Dasein and 74 Blame impacting on 18 Sensing ISTJ



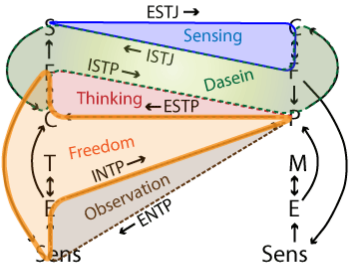
We note that data in 141 Angst/Worldview begins by powering 73 Skepticism and then 70 Articulation through movement from T down to EL (through which both 141 Angst/Worldview and 70 Articulation transit and in which they overlay one another). It then energizes 74 Blame which it overlays in the segment from M down to ER. We note that one single data flow along INTJ of 141 Angst/Worldview in this way powers up both non-mirror circuits (70 Articulation is not the mirror of 74 Blame; INTJ of 141 Angst/Worldview passes from T down to EL and then also with the same data flow into ISFP and M down to ER) which together complete 18 Sensing.

Flow of data through 18 Sensing thus 1) represents the perceived difference between 20 Dasein and 35 Kinship (each of which overlays one of the two legs of 18 Sensing) which is 2) related to the emergent quality along INTJ of 141 Angst/Worldview (because the emergent quality enters ISFP which is the other leg of 141 Angst/Worldview) which in turn 3) powers the circuits of 70 Articulation and 74 Blame which each overlay one of the two legs of 18 Sensing and thus once more assemble 18 Sensing, in this way completing the circle.

Perceiving on its part, we have learned, works only with universals or symmetrical circuits. There are two symmetrical circuits, we have said, which overlay 4 Perceiving in its segment from CL up to FL – one is 20 Dasein, the other is 35 Kinship; these are the two aspects of self. In the absence of action by 42 Freedom, they are harmonized and summed up in

the ESTP of 11 Thinking which also overlays the segment from CL up to FL.

This perceiving can break down, we have seen, when there is 42 Freedom action. It is disturbed because 42 Freedom (which is not only freedom of action by self but also freedom of action of moving things observed along the INTP of 22 Observation which overlays 42 Freedom) also passes through the segment from CL up to FL. 20 Dasein which overlays 11 Thinking along ISTP attempts to repair the problem and in the process activates its ISTJ which overlays 18 Sensing ISTJ. Data thus begins to flow within the circuit of 18 Sensing to the extent that 42 Freedom action is disturbing perceiving and to the extent that 20 Dasein is attempting to repair the disturbance.

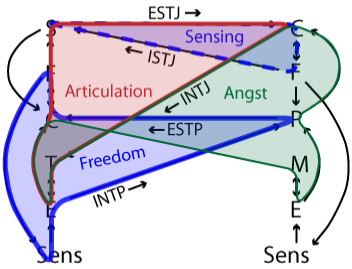


The "unconditioned universal, which henceforward is the true object of consciousness" thus becomes the two selves of 20 Dasein and 35 Kinship in their interlocking generation of first 11 Thinking in the absence of action and then 18 Sensing in the presence of action. Hegel's "principle, or notion, qua notion" is a mental focus on this interaction as the foreground object within consciousness. Hegel's implication is that this object is of prime importance.

Heidegger confirms on page 9 of *Being and Time*: "The question of being thus aims at an a priori condition of the possibility not only of the sciences which investigate beings of such and such a type – and are thereby already involved in an understanding of being; but it aims also at the condition of the possibility of the ontologies which precede the ontic sciences and found them. All ontology, no matter how rich and tightly knit a system of categories it has at its disposal remains fundamentally blind and perverts its innermost intent if it has not previously clarified the meaning of being sufficiently and grasped this clarification as its fundamental task."

We note that the circuit of 18 Sensing sends data from S through ESTJ to CR, then down to FR and finally back along ISTJ to S. 70 Articulation, like 18 Sensing, moves from S along ESTJ to CR, but then down INTJ to T on the left and finally back up to the node of S. 70 Articulation is thus a

diversion of 18 Sensing data.



Since both 42 Freedom action and 70 Articulation overlay one another in the attunement-mood substance-forming region from EL up to CL, and then in the perceiving region from CL up to FL, 42 Freedom action can become the 70 Articulation of speech.

We note finally that the INTJ of symmetrical 141 Angst/Worldview overlays asymmetrical 70 Articulation. However, 141 Angst/Worldview does not return to the node of S as does 70 Articulation; it therefore cannot tap into 18 Sensing as does 70 Articulation nor can it speak with words. 141 Angst/Worldview powers up rather to the extent that things are missing in 45 Duty/World – 141 Angst/Worldview can thus energize 70 Articulation to speak in 42 Freedom and instruct others to fill in what is missing in 45 Duty/World.

Retreat into Objectivity

Hegel (pages 46, 47): *"This unconditioned universal [20 Dasein / 35 Kinship which in its divergence powers up 141 Angst/Worldview], which henceforward is the true object of consciousness, is still object of consciousness; consciousness has not yet grasped its principle [along ESTP], or notion, qua notion. There is an essential distinction between the two which must be drawn. On the one hand, consciousness is aware that the object has passed from its relation to an other back into itself, and thereby become inherently and implicitly (an sich) notion; but, on the other hand, consciousness is not yet the notion explicitly or for itself, and consequently it does not know itself in that reflected object. We (who are analysing experience) found this object arise through the process of consciousness in such a way that consciousness is implicated and involved in the development of the object, and the reflection is the same on both sides, i.e. there is only one reflection. But because in this movement consciousness had as its content merely the objective entity, and not consciousness as such, the result has to be given an objective significance for consciousness; consciousness, however, still withdrawing from what has arisen, so that the latter in objective form is the essential reality to consciousness."*

The "unconditioned universal, which henceforward is the true object

of consciousness" is the superposition of 20 Dasein and 35 Kinship as managed by 11 Thinking and 18 Sensing. This operates in two aspects: 1) When action is absent, then 11 Thinking is sufficient for perceiving; it is able through 25 Recognition alone to generate the pattern matching which harmonizes 20 Dasein with 35 Kinship. 2) When 42 Freedom action is present and particularly when there are shortages, then 18 Sensing is required in order to harmonize 20 Dasein with 35 Kinship. Hegel declares that the infant has not yet grasped this 20 Dasein / 35 Kinship structure as a "principle, or notion, qua notion" along the ESTP of 11 Thinking in the sense that it "is (…) the notion explicitly or for itself."

However, the infant has grasped this ESTP principle or notion "inherently and implicitly." That is, the 35 Kinship object in the infant's mind has interacted with 20 Dasein (through 18 Sensing which like 11 Thinking overlays both circuits) as part of its passage along ESTJ and its Ego (emerging as a concept which is something that is constant amid ever-changing ISTJ definitions and meanings). The two legs of 35 Kinship (ESTJ and ESTP) now include an ESTP principle as well as an ESTJ concept. For ESTJ consciousness to be "aware that the object has passed from its relation to an other back into itself" is thus to become aware of ESTP principles (because ESTP is part of ESTJ Ego-overlaying 35 Kinship). This ESTP in the infant's 35 Kinship is not yet the result of an active 11 Thinking (the mirror of 18 Sensing), and thus "consciousness is not yet the notion explicitly or for itself, and consequently it does not know itself in that reflected object" along ESTJ.

This concept of 'notion' in Hegel appears to refer to an ability to look at oneself and view oneself self-understandingly. It is something that will become more clear as we continue (and as we like Hegel can gain more of an ability to view ourselves as thinking entities).

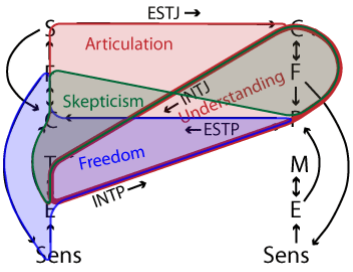
"We (who are analysing experience)" use both 11 Thinking and 18 Sensing in tandem ("the reflection is the same on both sides, i.e. there is only one reflection"). ESTP in us has advanced from being a principle to becoming a notion, for we can think in 11 Thinking about what we are doing. Consciousness in the infant is not yet "implicated and involved in the development of the object" as it is in us; there is not yet in him or her a smooth and self-conscious (supplemented by 141 Angst/Worldview) interaction between 11 Thinking, 20 Dasein, 35 Kinship and 18 Sensing. Rather, the genus of 1 Classification CR is filled in the toddler at most

with the 141 Angst/Worldview missing element as an "objective entity"; it is not yet filled with "consciousness as such" as might occur in our minds.

In stating that consciousness in the infant is "still withdrawing from what has arisen," Hegel implies that further development might not be welcome.

33 Understanding in Idling Mode

Hegel (page 47): *"Understanding [33 Understanding] has, indeed, eo ipso [by that very act], done away with its own untruth and the untruth in its object. What has thereby come to view is the notion of the truth as implicit inherent truth, which is not yet notion, or lacks a consciously explicit existence for itself (Fersichseyn), and is something which understanding allows to have its way without knowing itself in it."*



We recall that perceiving in its final abstraction is a combination of 73 Skepticism, 74 Blame and 42 Freedom which in their superposition generate 4 Perceiving as it relates to the words of speech.

It turns out that the superposition of the two circuits of 70 Articulation-overlaying 73 Skepticism and 42 Freedom also completes 33 Understanding. According to Hegel, this circuit is initially a detached entity; the infant's implicit notion or abstraction into speech along the ESTP principle of 42 Freedom (as it overlays 35 Kinship) is "something which understanding [33 Understanding] allows to have its way without knowing itself in it."

Hegel adds that 33 Understanding has "done away with its own untruth and the untruth in its object"? This occurs, says Hegel, "eo ipso," which means in and of itself, simply by the fact that 33 Understanding exists. What could that mean?

We recall that 141 Angst/Worldview has filled the CR genus level of 1 Classification with what is missing from the object and not with the object itself; that is the "untruth in its object." Since 33 Understanding passes through this node of CR, this "untruth" is also "its own untruth." By simply existing in its overlay of 141 Angst/Worldview along INTJ, 33

Understanding is able to divert 70 Articulation data back through INTP and up to the node of CR where it can expand the node of CR with a relevant articulated context of the object itself. The thing missing in the object, "the untruth in the object," in this way becomes through 33 Understanding of 70 Articulation a contextual surrounding to that object.

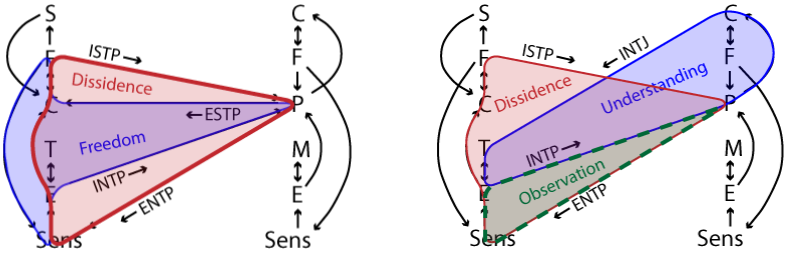
The object has now "come to view" at CR imagination; it is an extension of Kuhnian right hemisphere vision (based in 3 Apprehending that in part overlays 33 Understanding). Eventually, if the infant allowed it, this view could transit to ESTP as a notion.

Hegel (page 47): *"It pursues its own nature by itself, so that consciousness has no share in its process of free realization, but merely looks on and apprehends that realization as a naked fact. It is, consequently, our business in the first instance to step into its place and be the notion, which works up into shape what is contained in the result. With this complete formation of the object, which is presented to consciousness as a bare existent fact (ein Seyendes), mere implicit awareness then first becomes to itself conceptual consciousness, conscious comprehension."*

For 33 Understanding in the infant to complement the emergent quality of 141 Angst/Worldview (what is missing from the object) with relevant articulated (by 70 Articulation) content about that object is a "process of free realization" in which the infant realizes what the object is about. 3 Apprehending overlays 33 Understanding at the object-binding node of P, then along the segment of hypothesis or belief from P up to CR, at the CR node of imagination, and then finally along the integrating path of INTJ. For the infant to realize what an object is about is thus simultaneously the apprehending (by 3 Apprehending) of "that realization as a naked fact" (bound at the node of P) which 3 Apprehending "looks on" at the node of CR imagination and apprehends. When 33 Understanding in this way supplements 3 Apprehending, then, according to Hegel, "it pursues its own nature by itself."

Hegel implies that this "process of free realization" will probably not lead very quickly to an understanding in the infant of the relationship between the two selves of 20 Dasein and 35 Kinship and thus to a notion along ESTP. He suggests that we step in and help the infant ("It is, consequently, our business in the first instance to step into its place and be the notion, which works up into shape what is contained in the result"). How do we become the notion?

We become the notion by speaking words along the ESTP of our 42 Freedom which enter the youngster's mind along the ISTP of his or her listening mode of 65 Dissidence. This 65 Dissidence listening in the youngster is superimposed (at the node of P) onto his or her 33 Understanding which is aiding his or her 3 Apprehending into a realization of bare facts. We note that the combination of 65 Dissidence listening with 33 Understanding generates 22 Observation which is filtered as well by the node of P where the "bare existent fact" is being bound.



We recall that 3 Apprehending is the original source of all perceiving. In affecting 3 Apprehending through 22 Observation, 65 Dissidence listening to our 42 Freedom speech echoes up through the levels of mental processing into 33 Understanding in the youngster's mind and "first becomes to itself conceptual consciousness, conscious comprehension" along ESTJ of 18 Sensing and 70 Articulation.

Tribal Initiating Ceremony

Hegel (page 47): *"The result arrived at was the unconditioned universal, in the first instance in the negative and abstract sense that consciousness negated its one-sided notions and abstracted them: it surrendered them. This result, however, has inherently a positive significance; it has established the unity of existence-for-self, and existence-for-another; in other words, absolute opposites are immediately posited as one and the same reality. At first this seems to affect merely the formal relation of the moments to one another. But to be for-self and to be for-another constitutes the content itself as well, because the opposition, looked at truly, can have no other nature than what has come about in the result – viz. that the content, taken in perception for truth, belongs, in point of fact, solely to the form,*

and is dissipated into its unity. This content is at the same time universal; there can be no other content which by its peculiar constitution would refuse to return into this unconditioned universality. Such a content would be some specific way or other of being for-itself and taking up a relation to something else. But to be in general for-self and to stand in relation to something else constitutes the very nature and meaning of that whose truth lies in being unconditionally universal; and the result is through and through universal."

Consciousness in us and in the infant is the same kind of consciousness. "In the first instance," within us, speech by our 42 Freedom has moved beyond the deceptions of perceiving "and abstracted them: it surrendered them." It abstracted them because perceiving at the level which is speech involves words which are abstract entities; it surrendered them because perceiving through speech collapses in on itself.

The "positive significance" of this collapse is the establishing of "unity of existence-for-self" in 20 Dasein and "existence-for-another" in 35 Kinship along the INTJ "one and the same reality" of 73 Skepticism and 70 Articulation which is the foundation for our speech. This is not just a "formal relation of the moments" of 20 Dasein and 35 Kinship "to one another" in our own minds, enabling us to speak. It "constitutes the content itself as well" – namely, the content of our speech which states that the youngster's 20 Dasein self can be perceived by him or her personally as one with the 35 Kinship the they to which we belong along with him or her. Anthropologists will recognize this as the essence of the tribal initiating ceremony.

4 Perceiving in the youngster will accept the speech as true for it causes pattern-matching in him or her that generates his or her own self in its tripartite form (20 Dasein; 141 Angst/Worldview; resonance between 27 Apperception and 206 Life). In this way "the content, taken in perception for truth, belongs, in point of fact, solely to the form, and is dissipated into its unity" along INTJ in the youngster's mind as in our own minds.

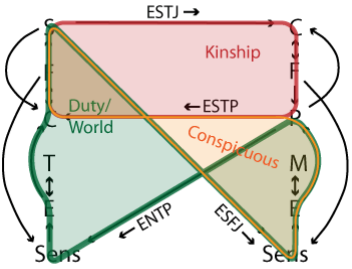
Saying it again, the content of speech which describes the universals of 20 Dasein and 35 Kinship in the human mind generates the emergence in the youngster's mind of the very circuits of 20 Dasein and 35 Kinship which the words are describing and thus it becomes "through and through universal." 33 Understanding which thus far has stood aloof can observe in 22 Observation (which it overlays) and apprehend (in 3 Apprehending which it also overlays) the truth of what is being said. It is

seen as true because it generates 27 Apperception / 206 Life appearances or resonating interchanges.

From 35 Kinship to 45 Duty/World

Hegel (page 47): *"Since, however, this unconditioned universal [20 Dasein / 35 Kinship] is an object for consciousness, the distinction of form and content makes its appearance within it: and, in the shape of content, the moments have the aspect in which they were first presented--that of being on one side a universal medium of many substantial elements…"*

We recall that the "unconditioned universal" which is the "object for consciousness" is the combination of the two symmetrical circuits of 35 Kinship and 20 Dasein. Heidegger states that self, when it is made aware of self, flees from self; Hegel previously has already implied something similar.



We look first at 35 Kinship which is the Heideggerian the they. ESTJ of 35 Kinship in the youngster's mind will move down to ESFJ first in the circuit of 50 Conspicuous (the yellow outline), and then further to 45 Duty/World which in his or her mind fills with the many individuals who belong to the they of which he or she is a part. To avoid being conspicuous in 50 Conspicuous, the youngster blends ever more closely into his or her 45 Duty/World as a member of the collective ("a universal medium of many substantial elements"); it is as far as he or she can flee from self in 35 Kinship. Hegel is not saying that this fleeing should happen; he is implying simply that it will happen.

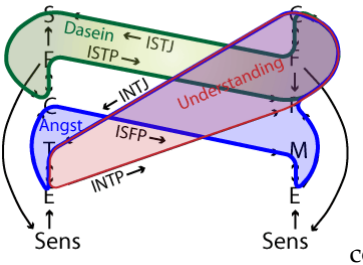
It is in fact logical that it would happen. According to Heidegger, 35 Kinship is the ESTJ awaiting and ESTP retaining of losing oneself in the use of a tool. If we were to confront a carpenter immersed in constructing a home with the statement that he is using a hammer, then the hammer would immediately become 50 Conspicuous in his hands. He would then probably put it down for a moment, relegating it to 45 Duty/World as an object available for future use, and look at us. That is precisely what happens to the youngster who is told about the structure of his or her mind – the architecture becomes conspicuous and its use is temporarily

suspended. The Heideggerian ESTJ making present of 35 Kinship gives way to the Heideggerian ESFJ having-been that overlays 45 Duty/World. The ESTP present continuous of 35 Kinship becomes the Heideggerian ENTP no-longer-now (involved in what I was doing), completing 45 Duty/World.

From 20 Dasein to 141 Angst/Worldview

For context, we repeat the previous sentence and move further (page 47): *"Since, however, this unconditioned universal [20 Dasein / 35 Kinship] is an object for consciousness, the distinction of form and content makes its appearance within it: and, in the shape of content, the moments have the aspect in which they were first presented – that of being on one side a universal medium of many substantial elements [45 Duty/World], and, on the other, a unit reflected into self, where their substantial independence is overthrown and done away with."*

We have seen what happens to the 35 Kinship aspect of mind when the youngster is informed of its structure; he or she puts down the tool which is the mind and makes that mind available to be picked up as a tool by others in the collective. What about 20 Dasein self?



We recall that 20 Dasein can direct the pointing of 184 Apophantic and 193 Hermeneutic which guides the eye saccades of 124 Bureaucracy/Myself. This gives way to 141 Angst/Worldview which is the measuring metric. For instance, I recall going once to a vegetarian conference and encountering one of the speakers; he greeted me with, "My family has been vegetarian for at least four generations!" My instant response should have been, "We've been meat-eaters for much longer." However, I spontaneously began measuring myself according to his metric and by the time I had shaken off this influence the moment was gone.

The point is that information about 20 Dasein self tends to trigger a flight into comparison with others. This is 141 Angst/Worldview at the 'label it good or bad' level. It is 141 Angst/Worldview activating after every other circuit has finished its work; it can operate then only as a metric. If information concerns self, then self is compared with others.

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Moving back to Hegel, 20 Dasein in the youngster morphs first into the sustaining abstraction of 33 Understanding and then further into 141 Angst/Worldview in which he or she becomes the element which is missing in the collective which is 45 Duty/World (into which 35 Kinship has morphed). The INTJ that is common to both 33 Understanding and 141 Angst/Worldview is a "unit reflected into self" compatible with 35 Kinship and its passage into 45 Duty/World (141 Angst/Worldview and 45 Duty/World can re-arrange their legs to resonate into 27 Apperception death and its mirror of 206 Life which is the youngster's threatened existence if he or she moves outside of the group). Through a reversion from 20 Dasein back to 141 Angst/Worldview, the youngster's "substantial independence [in 20 Dasein] is overthrown and done away with."

Hegel is once more not saying that this should happen, he is stating merely that it will happen.The result again is quite logical. We have seen already that 74 Blame and 70 Articulation together complete the 18 Sensing through which 35 Kinship and 20 Dasein are harmonized. 20 Dasein could do this task itself, but it prefers (in what we will eventually recognize as Cartesian objectivity) to have the work done from a distance by 141 Angst/Worldview as it powers circuits remotely. This 20 Dasein flight into 141 Angst/Worldview becomes stronger when it is understood by 33 Understanding.

There are now two separate ways of forming 141 Angst/Worldview from a re-ordering of circuit legs. One is a rearranging of the legs of boot-up 73 Skepticism and 74 Blame cause and effect (raw material for wisdom) into 141 Angst/Worldview viewing 20 Dasein. The other is 206 Life or existence responding to threats by mirroring into 27 Apperception (which truncates into Heideggerian finiteness interpreted as death) with the circuits re-ordering their legs this time into 141 Angst/Worldview of a dangerous 45 Duty/World.

Saying it differently, 141 Angst/Worldview (along its INTJ) fills in childish sense-certainty with the apprehended in 3 Apprehending – instruction from enlightened others is now exposing it to an apprehending of its own emerging 20 Dasein. But 141 Angst/Worldview (along its ISFP) is composed of that which is missing within 45 Duty/World. If the element is missing, then by definition it is not possessed. 141 Angst/Worldview as a whole will thus naturally view 20

Dasein as not belonging to self – in this way self once more flees from 20 Dasein to 141 Angst/Worldview.

Heidegger is helpful. 20 Dasein for him is the there of what can be. It is the element to which our view in 141 Angst/Worldview is directed which motivates our action in 42 Freedom. We can never cross from the 35 Kinship here over to our own individual 20 Dasein there (fully reconciling our internal 4 Perceiving) for when we arrive at there it has moved on; it leads us further.

However, this same elusive 20 Dasein through 191 Democracy (and its de-composition into either 184 Apophantic and 193 Hermeneutic or else 151 Voter and 150 Representative) can guide the saccades of 124 Bureaucracy/Myself which seek for the 20 Dasein there (which by transition through 4 Perceiving from CL to FL and its mirror segment of 18 Sensing from CR to FR is truncated out of 124 Bureaucracy/Myself). The 20 Dasein self which we can never be is thus potentially also the self which guides us to become (and simultaneously according to mental structure the self for which 124 Bureaucracy/Myself takes care).

We conclude that the 141 Angst/Worldview to which a childish self flees is generally not something which views a directing 20 Dasein, but rather a 141 Angst/Worldview of this 45 Duty/World (to which 35 Kinship has fled) concerned with the preservation of 206 Life and a mitigating of finiteness in its mirror of 27 Apperception. 20 Dasein in this case serves at most (as we will see) as a receptacle for logical propositions.

When 20 Dasein is abused, then 191 Democracy breaks down. The child who flees from the 20 Dasein the there of his or her own personal potential is thus a deadly threat to a healthy society – each generation must find its own way of dealing with the challenge.

Diversion into 82 Play

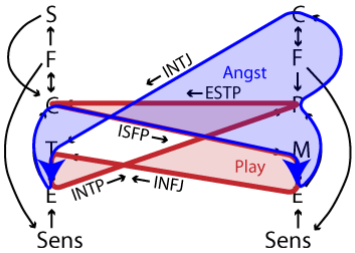
The circuit of 82 Play ties into both sides of 141 Angst/Worldview (T down to EL and M down to ER) and completes the ESTP leg of 35 Kinship but only this leg. 82 Play often involves the ESTP retaining of some tool that might be used by others for work – an individual might for instance go canoeing for an hour or two on a Sunday afternoon.

When the work gets boring, then the play stops. We note that the circuit of 107 Boredom is quite similar to that of 164 Obstinate/Punitive

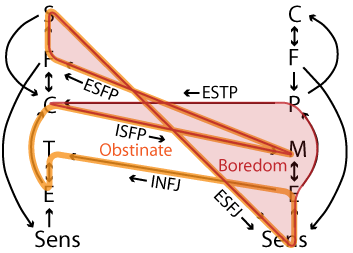
which is the third stage of Heideggerian tool breakdown in which the tool is broken and cannot be fixed.

107 Boredom is also a variation of 50 Conspicuous, the first stage of Heideggerian tool breakdown (derived from 107 Boredom by cutting off the legs of ISFP and ESFP). 82 Play that is forced past the stage of 107 Boredom may thus suddenly 1) become the work of 35 Kinship ESTJ awaiting and ESTP retaining use of a tool, or 2) the tool breakdown first of 50 Conspicuous as perhaps a blister forms on the hand and then of 164 Obstinate/Punitive in which the broken tool is seen as standing between self and what one wishes to do. 82 Play under stress is intermediate between these alternatives.

1. 82 Play Diverting 141 Angst/Worldview

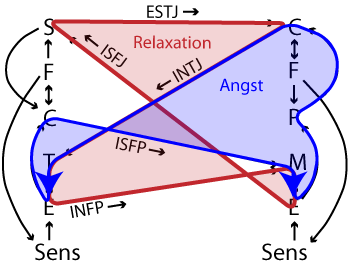


2. 82 Play Becoming 107 Boredom as a variation of 164 Obstinate

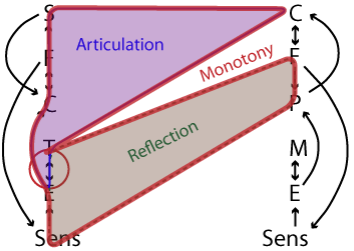


Diversion into 104 Relaxation

1. 104 Relaxation Diverting 141 Angst/Worldview



2. 173 Monotony Between 39 Reflection and 70 Articulation



141 Angst/Worldview force can be diverted also into 104 Relaxation which is the mirror of 82 Play. 104 Relaxation that is continued for too long becomes monotonous. It is evident that the circuit of 173 Monotony (173 Monotony is the mirror of 107 Boredom) has cast off completely its

roots in 141 Angst/Worldview (because unlike 104 Relaxation it does not pass through either T down to EL or M down to ER). We see secondly that 173 Monotony is a suspension between 39 Reflection and 70 Articulation (if data from T flowed down to EL, then 173 Monotony would truncate to 70 Articulation; if data flowed from EL up to T, then 173 Monotony would truncate into 39 Reflection; it is doing neither). The mind in monotony is not sure whether it wants to articulate that upon which it is reflecting or reflect upon that which it might articulate; this makes the activity no longer relaxing.

We note that leisure is not a concern for the Amazon tribesman who is ignorant of psychology or philosophy; it thrives as a sector only in those societies where youngsters are given an understanding of their 20 Dasein individuality within a 35 Kinship collectivity. We conclude that mass flight away from 20 Dasein / 35 Kinship self, consistent with Hegel's analysis, generates 82 Play and its mirror of 104 Relaxation as a significant non-productive sector within an economy.

We return now to Hegel.

206 Life and 27 Apperception

We repeat the previous sentences for context and then continue with the quote (Hegel, page 47): *"Since, however, this unconditioned universal [20 Dasein / 35 Kinship] is an object for consciousness, the distinction of form and content makes its appearance within it: and, in the shape of content, the moments have the aspect in which they were first presented – that of being on one side a universal medium of many substantial elements, and, on the other, a unit reflected into self, where their substantial independence is overthrown and done away with. The former dissolves the independence of the thing, is the condition of passivity which consists in being something for something else; the latter is its individual subsistence, its being something on its own account (fer sich). We have to see what shape these moments take in the unconditioned universal which is their essential nature. It is obvious at the outset that by existing only in this universal they do not at all lie any longer apart from one another, but rather are in themselves essentially self-cancelling aspects, and what is established is only their transition into one another."*

Let us review:

1) 35 Kinship morphs into 45 Duty/World; this "dissolves the

independence of the thing" (the 20 Dasein / 35 Kinship object within the youngster's mind) and "is the condition of passivity which consists in being something for something else."

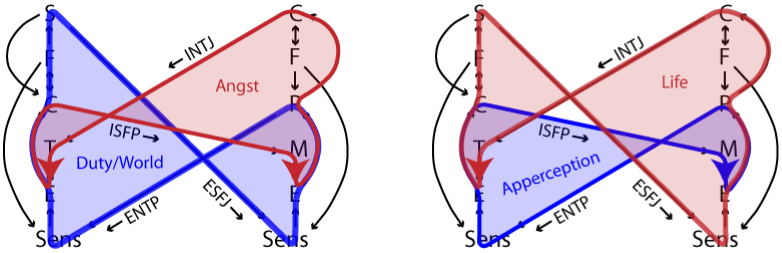
2) 20 Dasein escapes to 141 Angst/Worldview which begins to view 45 Duty/World rather than 20 Dasein, forming it into a metric by which things of this 45 Duty/World are measured (in our day this metric is commonly money). The thing that is missing in 141 Angst/Worldview is thus money – the goal is to get more money.

We recall that perceiving in the absence of understanding harmonizes symmetrical 35 Kinship with symmetrical 20 Dasein. Understanding causes 35 Kinship to flee into 45 Duty/World and 20 Dasein to shelter within 141 Angst/Worldview – these are all symmetrical circuits (with the condition that the mirror of 45 Duty/World is itself plus 1 Classification, and the mirror of 141 Angst/Worldview is itself plus 19 Contingency). But that raises a question: How is harmonization of 35 Kinship and 20 Dasein to proceed now that both are represented by proxies – 35 Kinship by 45 Duty/World and 20 Dasein by 141 Angst/Worldview viewing not 20 Dasein but rather 45 Duty/World? Hegel responds that it is done "only by their transition into one another."

Hegel (pages 47, 48): *"One moment, then, appears as universal medium, or as the subsistence of independent constituents, as the reality that has stepped aside. The independence of these constituent elements, however, is nothing else than this medium; i.e. this universal is simply and entirely the plurality of such diverse universals. That the universal is per se in undivided unity with this plurality means, however, that these elements are each where the other is; they mutually permeate one another – without touching one another, because, conversely, the manifold diversity is equally independent. Along with that, too, goes the fact that they are absolutely pervious and porous, or are cancelled and superseded. To be thus superseded, again, or the reduction of this diversity to bare and simple self–existence, is nothing else than the medium itself, and this is the independence of the different elements. In other words, the elements set up as independent pass directly over into their unity, and their unity directly into its explicit diversity, and the latter back once again into the reduction to unity. This process is what is called Force. One of its moments, where force takes the form of a dispersion of the independent elements each with a being of its own, is the Expression of Force; when, however, force takes the form of that wherein they disappear and vanish, it is Force proper, force withdrawn from expressing itself*

and driven back into itself. But in the first place force driven back into itself must express itself; and, secondly, in that expression it is still force existing within itself, as much as in thus being within itself it is expression."

We note in the diagram that the INTJ and ISFP legs of symmetrical 141 Angst/Worldview can be combined with the ESFJ and ENTP legs of symmetrical 45 Duty/World to form the twin asymmetrical circuits of 206 Life and 27 Apperception – we recall that these circuits together are the third aspect of the tripartite self (along with symmetrical 20 Dasein and symmetrical 141 Angst/Worldview to which 20 Dasein is fleeing).



The mirror of 45 Duty/World, we said, is itself plus 1 Classification. The mirror of 141 Angst/Worldview is itself plus 19 Contingency. The mirror of 206 Life consumption is a blind 27 Apperception production (27 Apperception with no 1 Classification and no 19 Contingency). The mirror of 27 Apperception production is 206 Life plus 19 Contingency plus 1 Classification – 27 Apperception production thus leads in a phoenix-like manner to an enhanced 206 Life with its consumption.

206 Life ("one moment") in its overlay of the INTJ of 141 Angst/Worldview becomes "universal medium." As part of a flight away from 20 Dasein it is "the reality that has stepped aside." In its parallel emergence from 35 Kinship (as part of a resonance between 20 Dasein-derived 141 Angst/Worldview and 35 Kinship-derived 45 Duty/World) it "is simply and entirely the plurality of such diverse universals [symmetrical circuits]." In its overlay of 45 Duty/World along ESFJ, the elements of 206 Life "mutually permeate one another – without touching one another." Through its emergence from 20 Dasein individuality, the "manifold diversity" of 206 Life "is equally independent." In the transition to 27 Apperception production (the mirror of 206 Life), elements of 206 Life become capital goods that "are absolutely pervious and

porous, or are cancelled and superseded" as items of consumption.

Hegel now cuts through the intricacy. The 141 Angst/Worldview to which 20 Dasein has fled can power up both 206 Life and 27 Apperception, just as in another combination it can result from 73 Skepticism and 74 Blame – Hegel labels this downward flow of 141 Angst/Worldview in both hemispheres as Force. When 141 Angst/Worldview powers up the circuit of 206 Life ("the form of a dispersion of the independent elements each with a being of its own") in the region from T down to EL where the two circuits overlap, then Hegel calls it "the Expression of Force." When 141 Angst/Worldview powers up 27 Apperception production with its capital goods ("the form of that wherein they disappear and vanish") then Hegel calls it "Force proper." Since 141 Angst/Worldview is a single circuit which moves first from T down to EL and then from M down to ER, "force withdrawn from expressing itself" within 206 Life on the left is "driven back into itself" and made available to 27 Apperception production on the right.

Importantly, 141 Angst/Worldview is a single circuit. Thus, "force driven back into itself must express itself" – that is, force which is not used in the segment from M down to ER circulates and becomes available again to the region from T down to EL. The force of 141 Angst/Worldview in this way is tapped as necessary by the two circuits of 206 Life and 27 Apperception ("force driven back into itself must express itself; and, secondly, in that expression it is still force existing within itself, as much as in thus being within itself it is expression").

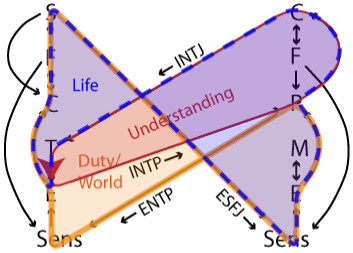
Heidegger points out that 206 Life and 27 Apperception in combination enable history. 206 Life "Expression of Force" from T down to EL impacts upon the segment of experience from Sens-L up to EL that is part of 27 Apperception and divides it into events. Some events are current; others are not. In the other hemisphere, 206 Life passage of "Force Proper" through identification from M down to ER impacts upon existence from Sens-R up to ER which is part of 27 Apperception. This now sustains historicity, for instance the 23 Familiarity of a ring that has passed through the generations and is ancient but still useful.

33 Understanding Controls 11 Thinking

Hegel (page 48): *"When we thus keep both moments in this immediate*

unity, it is Understanding, to which the conception of force belongs, that is, properly speaking, the principle which carries the different moments [206 Life and 27 Apperception] qua different. For per se they are not to be different; the distinction consequently exists only in thought [of 11 Thinking]."

4 Perceiving, we have said, harmonizes the two selves of 20 Dasein and 35 Kinship. 33 Understanding adds to CR imagination the context of what is missing in the substance perceived in the attunement-mood section from EL up to CL (and delivered to CR by 141 Angst/Worldview which extracts this missing element along its ISFP). We have learned that education of the youngster regarding internal mental structure generates a flight from 20 Dasein / 35 Kinship self to 141 Angst/Worldview and 45 Duty/World and then into the resonating twin mirror components of 206 Life and 27 Apperception which also are part of self. This of course is an ideal view, assuming no deterioration due to 42 Freedom.

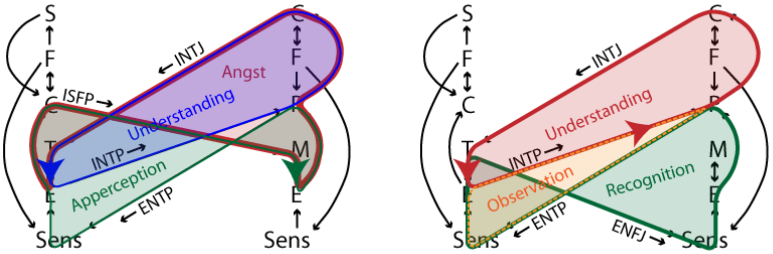


33 Understanding apart from 42 Freedom stands on its own and simply realizes things (adding contextual data about the object to the CR imagination genus which is the 141 Angst/Worldview emergent quality missing from the object). Over time, 33 Understanding becomes an arbiter whose extraction of data from T down to EL determines the balance between 206 Life and 27 Apperception (the amount of data that each can extract from the force of 141 Angst/Worldview which powers both, which is altered by what 33 Understanding extracts). The circuit of 206 Life is itself a superposition of this 33 Understanding arbiter with the goods in 45 Duty/World that can be consumed by 206 Life.

However, the INTP of 33 Understanding overlays the potentially perturbing 42 Freedom INTP whose ESTP in turn overlays 11 Thinking – thus, "the distinction [between 206 Life and 27 Apperception and thus also between 35 Kinship and 20 Dasein from which they are derived] consequently exists only in thought [of 11 Thinking as influenced by the 33 Understanding-overlaying INTP and then the ESTP of 42 Freedom]." The circle has closed and we are back to 11 Thinking as the controller of 4 Perceiving, this time through the arbitration of 33 Understanding.

Force of 33 Understanding

Hegel (page 48): *"Stated otherwise, only the mere conception of force has been put forward in the above, not its realization. In point of fact, however, force is the unconditioned universal, which is in itself just what it is for something else, or which holds difference within itself – for difference is nothing else than existence-for-an-other. Hence for force to be what it truly is, it has to be completely set free from thought [in 11 Thinking], and put forward as the substantial reality of these differences, that is, first the substance qua the entire force remaining essentially self-contained (an und fer sich), and then its differences as substantial entities, or as moments subsisting each on its own account."*



It is necessary at this point for Hegel to digress into an examination of the structure of 33 Understanding itself. Hegel has shown that 33 Understanding in its initial aspects sustains 11 Thinking and blends in to what has happened thus far in perceiving – nothing that will happen at this point will therefore violate any of the previous processing. But, he adds, "for force to be what it truly is, it has to be completely set free from thought" – that is, it must move beyond 11 Thinking. Hegel will now demonstrate how this is done.

We recall that 141 Angst/Worldview and 33 Understanding share the leg of INTJ, along which "force is the unconditioned universal, which is in itself just what it is for something else, or which holds difference within itself." We recall also that this INTJ force represents the distinction between the two selves of 20 Dasein and 35 Kinship whose "difference is nothing else than existence-for-an-other."

Force along the 33 Understanding leg of INTJ is thus "first the substance qua the entire force remaining essentially self-contained." This

force can return along the 33 Understanding leg of INTP; here it is "its differences as substantial entities, or as moments subsisting each on its own account." As far as 33 Understanding containing both aspects of 141 Angst/Worldview force is concerned, it is evident that 141 Angst/Worldview can be formed from the addition of 33 Understanding to 27 Apperception, and thus that 33 Understanding can draw into itself both the force of 27 Apperception from M down to ER, and also the force from T down to EL where 33 Understanding directly overlays 141 Angst/Worldview.

The "differences as substantial entities" must be the elements in the thing which are recognized by 25 Recognition. If we superimpose 33 Understanding onto 25 Recognition with its elements, we get 22 Observation whose INTP overlays that of 33 Understanding. We conclude that 22 Observation with the help of 25 Recognition observes "differences as substantial entities" and delivers this data to the node of P as part of 33 Understanding.

INTP Elements Forced into INTJ Unity

Hegel (page 48): *"Force as such, force as driven back within itself [along the INTP of 33 Understanding and 22 Observation], is in this way by itself an excluding unit, for which the unfolding of the elements or differences [by 25 Recognition] is another thing subsisting separately; and thus there are set up two sides, distinct and independent. But force is also the whole [along INT]], or it remains what, in its very conception, it is; that is to say, these differences remain mere forms, superficial vanishing 'moments.' The differences between force proper, withdrawn into itself, and force unfolded and expressed in independent constituent elements, would at the same time have no being at all if they had no subsistence; i.e., force would have no being if it did not really exist in these opposite ways. But to exist in this way as opposite aspects means nothing else than that both moments are themselves at the same time independent. It is this process we have now to deal with – the process by which both moments get themselves fixed as independent and then cancel their independence again."*

"Force as driven back within itself" is force diverted away from the INTJ which is common to both 141 Angst/Worldview and to 33 Understanding into the path up along INTP that is common to both 22 Observation and 33 Understanding. Hegel says that this INTP path is "an

excluding unit." This must be an exclusion of all 141 Angst/Worldview content from those elements recognized by 25 Recognition and 22 Observation INTP as it overlays 33 Understanding. INTP in this way contains only the observed in the sense of constituent elements which are recognized by 25 Recognition (meaning that it does not contain any part of the emergent metric of what is missing from these elements which is injected into 141 Angst/Worldview along ISFP).

For 33 Understanding to realize (in the path of hypothesis or belief from P up to CR) that these observed (and thus recognized) elements fit into the 141 Angst/Worldview genus at CR of the emergent or missing aspect of the object is thus to bind the recognized INTP pieces together by the force of the emergent. As we have seen, this force is equivalent to the force of 141 Angst/Worldview from M down to ER, which the diagram indicates is the other way for data to arrive at the node of CR (by means first of paradigm-attitude from ER up to P and then hypothesis or belief from P up to CR).

The "two sides, distinct and independent" are 1) INTJ of 141 Angst/Worldview carrying the metric and overlaying 33 Understanding, and 2) INTP of 22 Observation aided by 25 Recognition and including the recognized but excluding the 141 Angst/Worldview metric. We recall that this 141 Angst/Worldview metric arose originally in CL as that which was in the metric but not yet in the recognized; INTP is now adding to 141 Angst/Worldview at the node of P (the INTP terminus) that which is in the recognized but not in the metric – we might suppose that things would cancel out so that "these differences remain mere forms, superficial vanishing 'moments.'" But that is not the case.

"Force proper, withdrawn into itself" along INTJ, and "force unfolded and expressed in independent constituent elements" along INTP can differ only as "both moments are themselves at the same time independent." In other words, the two legs of 33 Understanding are subject to distinct mechanisms. Hegel will now examine how force develops in differing ways, as 33 Understanding progresses, along these two legs of INTP and INTJ.

Force Controlling a Syllogism

Hegel (page 48): *"Looked at broadly, it is manifest that this process is*

nothing else than the process of perceiving, where the aspects, both percipient and content perceived, are at once inseparably united as regards the process of grasping the truth, and yet, by that very fact, each aspect is at the same time reflected into itself, is something on its own account. In the present case these two aspects are elements or moments of force; they subsist within one unity, just as much as this unity, which appears as the middle term [note this expression] for the distinct and independent extremes, always gets broken up into these very extremes, which only are through this taking place."

Hegel speaks of a "middle term"; this implies a syllogism. A logical syllogism has a major premise, a minor premise and a conclusion. The major premise could for example be "All humans are mortal." The minor premise might be "All Greeks are humans." The conclusion would then be"All Greeks are mortal." The middle term is common to both major and minor premises – in our current illustration the middle term is 'human.'

The major term in a logical syllogism ('mortal') is the predicate of the conclusion. The minor term ('Greeks') is the subject of the conclusion. The middle term is the medium through which the major and minor terms are either united or separated. As opposed to the middle term, the minor and major terms are called extremes.

So, what is the middle term in this case? According to Hegel, it is the "process of perceiving." We note that a superposition of 45 Duty/World (the proxy for 35 Kinship), and 91 Reason NOW world time (by some individual with a 141 Angst/Worldview of that 45 Duty/World) is sufficient to generate 4 Perceiving (by that 141 Angst/Worldview) along with 72 Knowing and its mirror of 46 Interpretation in a certain fixed relationship with 4 Perceiving (see previous section for diagrams). This pattern-matching of perceiving is the middle term. What then are the extremes?

The extremes are the twin circuits of 27 Apperception and 206 Life which also emerge from the combination (giving Heideggerian existence to the 206 Life possessing the 141 Angst/Worldview). The perceived, says Hegel, "always gets broken up into these very extremes, which only are through this taking place."

Hegel (pages 48, 49): *"Thus the process, which formerly took the shape of the self-negation of contradictory conceptions, here assumes objective form, and is a movement of force, the result of which is to bring out the 'unconditioned universal,' as something which is not objective – which is the inner (unperceived)*

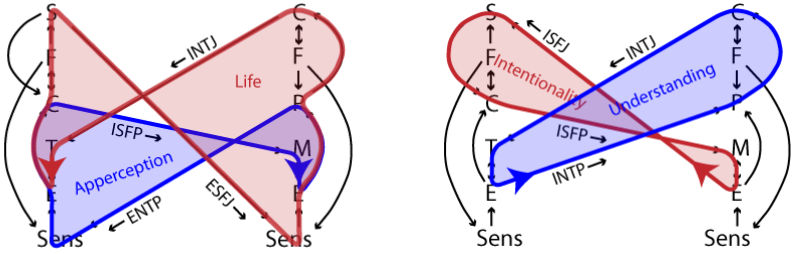
being of things. Force, as thus determined, since it is taken as force, or as reflected into itself, is the one side of its notion and meaning, but a substantiated extreme, and, moreover, the extreme established with the specific character of oneness. In virtue of this, the subsistence of the differentiated elements falls outside it, and is something other than it. Since of necessity it has, to be this subsistence, i.e., to express, externalize itself, its expression takes the form that the other approaches it and incites it. But, in point of fact, since it must necessarily express itself, it has within itself this other, which to begin with took up a position as something outside it. We must withdraw from the position which sets up force as a one, and its essence – self-expressions – an other approaching it from outside. Force is rather itself this universal medium for the subsistence of the moments as differentiated elements; or, in other words, it has expressed or externalized itself, and what was to be something outside it attracting or inciting it is really force itself. It thus exists now as the medium of the differentiated elements which are evolved. But all the same it is in its very nature one and single, and has essentially the form of being that in which these subsisting elements are superseded. This oneness is in consequence now something other than, external to, force, since force takes its place as the medium for the elements to exist in; and force therefore has this its essential being outside itself. Since, however, it must of necessity be this essential nature, which as yet it is not affirmed to be, this other comes forward soliciting or inciting it to reflect into self, to turn this pseudo-external factor into an aspect of itself; in other words, this other cancels its external expression. In point of fact, however, it is force itself that is thus reflected into self, that is the sublation of the external expression. The oneness vanishes as it appeared, viz. as something external; force is that very other, is force thrust back into itself."

Perceiving worked first with pattern-matching that generated ESTJ concepts which harmonized 20 Dasein self with a fixed 35 Kinship self in the absence of 42 Freedom action; it then activated 18 Sensing with its leg along ESTJ to correct 35 Kinship for the presence of 42 Freedom action – perceiving in this way "formerly took the shape of the self-negation of contradictory conceptions [concepts are along ESTJ]." That is, force from action became an ESTJ of 18 Sensing "reflected into itself" along an ESTJ of 35 Kinship with the goal of correcting 35 Kinship so as to perceive correctly. Force extended then to an INTJ of 70 Articulation that spoke out the correction "with the specific character of oneness."

We have now arrived at something different. Force in this case is the

self-sustaining resonance of the dual circuits of 27 Apperception and 206 Life. We note that 27 Apperception moves from Sens-L up to EL where it encounters 206 Life moving from T down to EL ("its expression takes the form that the other approaches it and incites it"). 27 Apperception and 206 Life in this way collide at EL and together form the leg of INTP as an aspect of 33 Understanding.

Similarly but in an opposite fashion, 27 Apperception moves from M down to ER (moving down now rather than up as in the left). Here it encounters 206 Life moving from Sens-R up to ER (again, the opposite direction). The collision this time forms the leg of ISFJ as an aspect of 13 Intentionality (the mirror of 33 Understanding). That is, it does this if 27 Apperception is capable of truncating into Heideggerian productive finiteness (as part of consceince) and is not shattered – it is something that cannot be assumed.



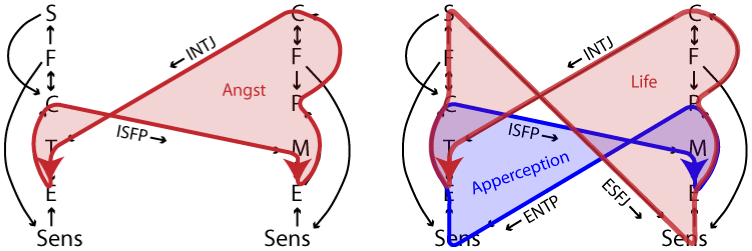
The two circuits of 206 Life and 27 Apperception in this way mutually maintain one another to sustain both Heideggerian historicity along with productive effort ("force is that very other, is force thrust back into itself"). Nietzsche compares this force to a bow that is bent (*Beyond Good and Evil*, 1886): "A wicked huntsman is what I have become! - See how bent my bow!"

Escape of Force into 27 Apperception

Hegel (page 49): *"What took the character of an external other, and incited force at once to expression and to return into self, turns out directly to be itself force: for the other shows itself to be universal medium as well as one and single, and shows this in such a way that each of the forms assumed appears at the same time to be merely a vanishing moment. Consequently force, in that there is an*

other for it, and it is for an other, has as a whole not yet developed its complete meaning. There are two forces present at the same time; the notion of both is no doubt the same notion, but it has passed out of its unity into duality. Instead of the opposition continuing to be entirely and essentially a mere moment, it appears to have escaped from the control of the unity and to have become, owing to this diremption, two quite independent forces. We have now to see more precisely what sort of situation this independence introduces."

Force originated in 141 Angst/Worldview as an "external other" which was the emergent quality of what was missing in the substance formed (in the attunement-mood segment from EL up to CL) from the recognized elements of 45 Duty/World. It expressed itself by moving as part of 141 Angst/Worldview from T down to EL and returned into self as it moved as part of the SAME CIRCUIT of 141 Angst/Worldview from M down to ER. This same identical force then traveled further along 141 Angst/Worldview until it reached INTJ where it "shows itself to be universal medium as well as one and single, and shows this in such a way that each of the forms assumed appears at the same time to be merely a vanishing moment."



141 Angst/Worldview is now dispersed into the "two quite independent forces" of 27 Apperception and 206 Life. Unifying INTJ is part of 206 Life only, not part of 27 Apperception – 27 Apperception force thus "appears to have escaped from the control of the unity" of INTJ. Hegel calls this dispersion a "diremption"; he wishes to pursue its implications. But first he will analyze its structure.

Hegel (page 49): *"To begin with, the second force [206 Life] stands towards the force incited [27 Apperception] in the character of inciting force, and, moreover, with respect to its content, plays the part of universal medium. But since that second force consists essentially in an alternation of these two moments and is itself force, it is likewise, in point of fact, universal medium only then when*

it is incited or solicited to being so; and in the same way, too, it is negative unity, or incites and leads to the retraction of force, only by being incited thereto. As a result, this distinction, which took place between one force regarded as inciting and the other as incited, turns also into one and the same reciprocal interchange of characteristics."

The primary force is INTJ-overlaying 141 Angst/Worldview; the "second force" is INTJ-overlaying 206 Life. As far as the 27 Apperception "force incited" is concerned, 206 Life has the "character of inciting force." But since it overlays the INTJ of 141 Angst/Worldview, this inciting force of 206 Life at the same time "plays the part of universal medium" which means that (through 141 Angst/Worldview which it overlays) it includes 27 Apperception.

Looked at from a different viewpoint, 206 Life and 27 Apperception collide with one another; the "second force" that is 206 Life thus "consists essentially in an alternation of these two moments and is itself force." But it can be force only when "incited or solicited to being so" by 141 Angst/Worldview. Its unity along INTJ is thus a "negative unity, [which] incites and leads to the retraction of force, only by being incited thereto" by 27 Apperception-overlaying 141 Angst/Worldview.

This entire combination of 141 Angst/Worldview, 206 Life and 27 Apperception in this way turns out to be "one and the same reciprocal interchange of characteristics." Diremption into 206 Life and 27 Apperception has not disturbed the unity of the indivisible unit.

Motivation in 27 Apperception

Hegel (page 49): *"The interplay of the two forces in this way arises from and consists in the two being thus determined with opposite characteristics, in their being for one another in virtue of this determination and in the complete exchange of their characteristics – a transition direct from one to the other, whereby alone these determinations, in which the forces seem to appear independently, have being. For example, the inciting force [206 Life] is set up as universal medium, and, on the other hand, the force incited [27 Apperception] as a force repressed. But the former is universal medium just by the very fact of the latter being repressed: that is to say, this latter is really what incites the former, and makes it the medium it claims to be. The former gets the character it has only through the other, and is an inciting force only so far as it is incited by the latter to be so. And*

it loses just as readily this character given to it, for this character passes, or rather has already passed, into the character of the other. The former, acting in an external way, takes the part of universal medium, but only by its having been incited by the other force to do so. This means, however, that the latter gives it that position, and is really itself essentially universal medium: it gives the inciting agency this character just because this other character is essentially its own, i.e. because it is really its own self."

Suppose, says Hegel, that we "set up" 206 Life "as universal medium" in view of the fact that it overlays 141 Angst/Worldview along the unifying leg of INTJ. In that case 27 Apperception would be "the force incited" and at the same time, since it opposes 206 Life (as its mirror), "a force repressed." But 206 Life exists in an equilibrium with its mirror of 27 Apperception and thus in that sense 206 Life "is universal medium just by the very fact of [27 Apperception] being repressed." From this point of view, 206 Life in fact "gets the character it has only through [27 Apperception], and is an inciting force only so far as it is incited by [27 Apperception] to be so."

Looked at from this perspective, 206 Life in fact "loses just as readily this character [of being an inciting force] given to it, for this character passes, or rather has already passed, into the character of [27 Apperception]." If 206 Life is "acting in an external way" and "takes the part of universal medium" along the INTJ which it shares with 141 Angst/Worldview, it is "only by its having been incited by [27 Apperception] to do so." The implication is that "[27 Apperception] gives it that position, and is really itself essentially universal medium," even though it does not pass along INTJ as do 206 Life and 141 Angst/Worldview.

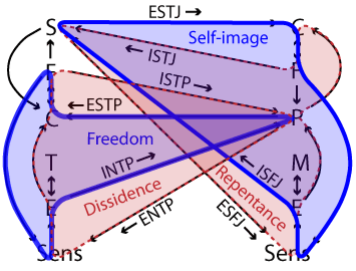
"This character" in 27 Apperception of being "the inciting agency" is, according to Hegel, "essentially its own, i.e. because it is really its own self." Hegel has just proven that the mind is motivated into action by force resident within 27 Apperception (the mirror of 206 Life).

Looked at in a different way (as emphasized by Heidegger), 27 Apperception is the basis for production (expression of an action verb) aimed at an improved 206 Life. Controlled release of the compressed force of 27 Apperception (the 'bent bow' of Nietzsche) triggered the Industrial Revolution and then modern advanced civilization; the current dissipation of this force into lifeless action-suspending 113 Culture is

behind the creeping dissolution of what was developed.

Sentence Subject and Object

Hegel (pages 49, 50): *"To complete our insight into the principle of this process, we may notice, further, that the distinctions themselves reveal distinction in a twofold manner. They are, on the one hand, distinctions of content, since one extreme [27 Apperception] is force reflected into itself, while the other [206 Life] is a medium for the constituent elements involved: on the other hand, they appear as distinctions of form, since one incites and the other is incited, the former being active, the latter passive. As regards the distinction of content, they are in fact distinct, or distinct for us (who are analysing the process); as regards distinction of form, however, they are independent, in their relation parting asunder of themselves, and standing opposed. In the perception of the movement of force, consciousness becomes aware that the extremes, in both these aspects, are nothing per se, that rather these sides, in which their distinction of nature was meant to consist, are merely vanishing moments, an immediate transition of each into its opposite. For us, however (who are analysing the process), it was also true, as stated above, that per se the distinctions, qua distinctions of content and form, vanished: and on the side of form, the active, inciting, or independent factor was in its very nature the same as what, from the side of content, was presented as repressed force, force driven back into itself; the passive, incited, or related factor was, from the side of form, the same as what, from the side of content, took shape as universal medium for the many constituent elements."*



A review is helpful. 141 Angst/Worldview emerged because of a difference between the ESTJ of 35 Kinship and the ESTJ of 18 Sensing in response to action by 42 Freedom. This makes Ego-containing ESTJ the proximal initiator of force, with 42 Freedom activity by self being the ultimate factor. The mirror of 42 Freedom is 14 Self-image which like 18 Sensing and 35 Kinship passes along ESTJ – 14 Self-image is thus both proximal cause and the mirror of the ultimate cause and thus suited to be the SUBJECT of an articulated sentence (articulated by INTJ-overlaying 70 Articulation). Force from ESTJ continues down the INTJ of 73 Skepticism, 70

Articulation and 141 Angst/Worldview. We have seen that knowledge of the structure of the mind brings 141 Angst/Worldview (of 45 Duty/World) into a dominant role (as a proxy for 20 Dasein in the youngster's mind). 141 Angst/Worldview at this point undergoes a diremption (as part of perceiving in which it interacts with 45 Duty/World as a proxy for 35 Kinship) into 206 Life and 27 Apperception. 206 Life "is a medium for the constituent elements involved" (which it can thus consume to sustain itself) because it overlays 45 Duty/World along ESFJ; it is dominant because it overlays 70 Articulation and 141 Angst/Worldview along INTJ – 206 Life is thus part of choosing the correct words to represent the SUBJECT within 14 Self-image.

206 Life and 27 Apperception, according to Hegel, "appear as distinctions of form" with 206 Life as the sentence subject (thus giving life to the subject) inciting (because it overlays the INTJ of 70 Articulation and of 141 Angst/Worldview) and 27 Apperception as the predicate being incited. 206 Life is "active," 27 Apperception is "passive"; this of course could be altered in a passive sentence construction. The content of the two circuits, says Hegel, is "distinct for us" who are about to receive the sentence from the other, but of course the content is not distinct in the person speaking (the perceived patterns have formed in his or her mind and he or she is aware of what he or she wants to say). As far as form is concerned, 206 Life and 27 Apperception are distinct for both ourselves and for the speaker – 206 Life contains the subject clause; 27 Apperception motivates the predicate which at this point includes the verb ("as regards distinction of form, however, they are independent, in their relation parting asunder of themselves, and standing opposed").

We recall that "perception of the movement of force" is a pattern-matching which comprehends the known and interpreted thing in 4 Perceiving (through which 42 Freedom speech passes) at the same time that it forms both 27 Apperception and 206 Life; it all happens simultaneously. Separate formation of either 206 Life or 27 Apperception thus implies "an immediate transition of each into its opposite." In this case, the incited 27 Apperception in turn incites 206 Life with its overlay of the ESFJ of 45 Duty/World which now picks out the appropriate object for the verb ("force driven back into itself; the passive, incited, or related factor was, from the side of form, the same as what, from the side of content, took shape as universal medium for the many constituent

elements [in 45 Duty/World]"). We note that the ESFJ of both 45 Duty/World and 206 Life overlays the ESFJ of 5 Repentance which we have said contains the OBJECT of the sentence.

Hegel demonstrated previously that the "middle term" involved a diremption into 206 Life and 27 Apperception – we recall that the middle term of a syllogism, according to rules of logic, is the medium through which its major and minor terms are either united or separated. Returning to our previous example, a major premise might be "All humans are mortal" and a minor premise could be "All Greeks are humans." The conclusion would then be "All Greeks are mortal." We recall also that the major term in a logical syllogism ('mortal') is the predicate of the conclusion. The minor term ('Greeks') is the subject of the conclusion. The middle term is common to both these major and minor premises – in the case of this example, the middle term would be 'human.' As opposed to the middle term, the minor and major terms are called extremes.

The middle term in speech, according to Hegel, is thus the perceived. He has now demonstrated that its extraction in pattern-matching is simultaneously a diremption into SUBJECT, motivation and OBJECT which can be expressed by 14 Self-image, 27 Apperception, and 5 Repentance which mirror respectively the speaking of 42 Freedom, 206 Life whose presence indicates the truth of perceiving, and the listening of 65 Dissidence that originally perturbed the process of perceiving.

Integration Under 33 Understanding

Hegel (page 50): *"From this we see that the notion of force becomes actual when resolved into two forces [206 Life and 27 Apperception], and we see too how it comes to be so. These two forces exist as independent entities: but their existence lies in a movement each towards each, of such a kind that in order to be, each has in reality to get its position purely through the other; that is to say, their being has purely the significance of disappearance. They are not like extremes that keep to themselves something positively fixed, and merely transmit an external property to one another through their common medium and by external contact: they are what they are solely in this medium and in their contact with each other. We have there immediately both force as it is independently [in 141 Angst/Worldview which passes through both T down to EL and through M down to ER], force repressed within itself [27 Apperception in its movement from M*

down to ER], and also its expression [206 Life in its movement from T down to EL], force inciting [= 206 Life] and force being incited [= 27 Apperception which then in turn again incites 206 Life]. These moments are thus not allotted to two independent extremes, offering each other only an opposite pole: rather their true nature consists simply in each [206 Life and 27 Apperception in turn] being solely through the other, and in each ceasing eo ipso to be what it thus is through the other [because each force opposes the other in opposite ways in the two hemispheres]; since it is the other. They have thus, in point of fact, no substances of their own which could support and maintain them [note this phrase]. The notion of force rather maintains itself as the essence in its very actuality: force when actual exists wholly and only in its expression; and this, at the same time, is nothing else than a process of cancelling itself. This actual force, when represented as detached from its expression and existing by itself, is force driven back into itself; but this feature is itself, in point of fact, as appears from the foregoing, merely a moment in the expression of force. The true nature of force thus remains merely the thought or idea of force; the moments in its realization, its substantial independence and its process, rush, without let or hindrance, together into one single undivided unity, a unity which is not force withdrawn into itself (for this is merely one of those moments), but is its notion qua notion. The realization of force is, then, at the same time dissipation or loss of reality; it has thereby become something quite different, viz. this universality, which understanding knows from the start or immediately to be its essential nature, and which shows itself, too, to be the essence of it in what is supposed to be its reality, in the actual substances."

We recall that force arises from a distinction between the two selves of 20 Dasein and 35 Kinship – 11 Thinking with its ISTP overlaying 20 Dasein and ESTP overlaying 35 Kinship is in its completion a reconciliation of the two which enables 4 Perceiving which it overlays, as supplemented by the 11 Thinking mirror of 18 Sensing in its ISTJ overlay of 20 Dasein and ESTJ overlay of 35 Kinship. In the absence of action by 35 Kinship- and 33 Understanding-overlaying 42 Freedom this reconciliation is perceived along the ESTP of 11 Thinking which becomes the foreground perceived object; in the presence of 42 Freedom action it is represented by the motion of 18 Sensing along ESTJ (the mirror of ESTP) which can in turn be articulated by 70 Articulation (and which in the divergence of ISTJ from ISTP powers up 20 Dasein which overlays both legs and thus becomes distinct from 35 Kinship, completing the circle).

We recall also that Hegel has informed the youngster of the structure of his or her mind; this has caused a retreat into 141 Angst/Worldview (as a proxy for 20 Dasein) and 45 Duty/World (as a proxy for 35 Kinship). This is a 141 Angst/Worldview different from the 141 AngstWorldview that could be formed with 20 Dasein from a re-ordering of the legs of boot-up 73 Skepticism and 74 Blame (leading to wisdom); it observes 45 Duty/World in place of 20 Dasein, relegating 20 Dasein to at most becoming the Cartesian receptacle of logical propositions (consistent with reality simulation by 60 Subordinate and its mirror of 53 Obligation) describing the 45 Duty/World (and predicting its evolution a few seconds into the future). We have seen that pattern-matching of 45 Duty/World and the 91 Reason NOW of Heideggerian world time (by a sentient being possessing a 141 Angst/Worldview) enables perceiving along with a simultaneous diremption into 206 Life and 27 Apperception which together motivate the sentence that is articulated by 70 Articulation into the speech of 42 Freedom.

The perceived object in an informed mind, Hegel has said, is 20 Dasein / 35 Kinship interaction (forming the two legs of both 11 Thinking and 18 Sensing and thus in the completion of these two mirror circuits naturally effecting reconciliation). The goal of perceiving in any mind (even an uninformed one) is the harmonization of 20 Dasein individuality with the 35 Kinship the they which is the group (according to Heidegger, 20 Dasein is the there to which 35 Kinship is drawn under the direction of 20 Dasein guidance of 191 Democracy, with 124 Bureaucracy/Myself becoming the care-taking wrapper for 20 Dasein and 115 Brotherhood/Ourself the spatial wrapper for 35 Kinship). Speech that originates with this goal, but importantly also with this object, rises to the level of a notion. This notion "becomes actual when resolved into two forces" of 206 Life and 27 Apperception. The perceiving of this notion, as extracted along the ESTP of 11 Thinking, "remains merely the thought or idea of force" as before (because it continues to form along the ESTP of 11 Thinking), but in its complexity it becomes what Foucault might term a 'discourse.' That is, the youngster is learning to cut through the verbiage and get a notion of what is really being said.

There is one new thought in the paragraph. The two forces of 206 Life and 27 Apperception, according to Hegel, can have "substances of their own which could support and maintain them." The essence of their force

for 33 Understanding, he suggests, is "in the actual substances." What are these substances? We will see in the next section.

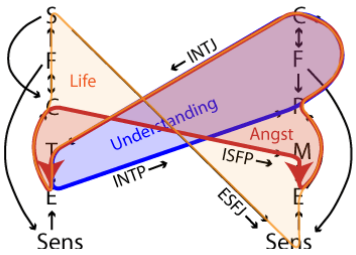
Substance of Understanding

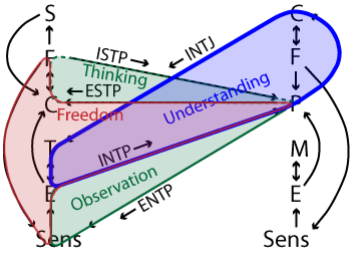
For ease of reference, we repeat the last part of the previous quote and then continue. Hegel (page 50): *"The true nature of force thus remains merely the thought [thoughts are along the 35 Kinship-overlaying ESTP of 11 Thinking] or idea [ideas are along the 20 Dasein-overlaying ISTP of 11 Thinking, meaning that a completion of 11 Thinking automatically reconciles 35 Kinship with 20 Dasein enabling 4 Perceiving which it also overlays] of force; the moments in its realization, its substantial independence and its process, rush, without let or hindrance, together into one single undivided unity, a unity which is not force withdrawn into itself (for this is merely one of those moments), but is its notion qua notion. The realization of force is, then, at the same time dissipation or loss of reality; it has thereby become something quite different, viz. this universality, which understanding knows from the start or immediately to be its essential nature, and which shows itself, too, to be the essence of it in what is supposed to be its reality, in the actual substances. So far as we look on the first universal as the notion of understanding, where force does not yet exist for itself, the second is now its essential reality, as it is revealed in and for itself. Or, conversely, if we look on the first universal as the immediate, which should be an actual object for consciousness, then this second has the characteristic of being the negative of sensuously objective force: it is force, in the form in which, in its true being, force exists merely as object for understanding. The first would be force withdrawn into itself, i.e., force as substance; the second, however, is the inner being of things qua inner, which is one and the same with the notion qua notion."*

We recall that "force withdrawn into itself" is the passage of force along INTJ which is one of the legs of 33 Understanding as well as of 141 Angst/Worldview and 206 Life. The other leg of 33 Understanding is the INTP which 33 Understanding shares with 22 Observation and with 42 Freedom which in turn overlays the ESTP of 11 Thinking with its "thought or idea of force". What kind of data is carried by INTP now that it is part of 33 Understanding (to supplement the recognized by 25 Recognition which excludes the 141 Angst/Worldview metric)?

The moments of 27 Apperception and 206 Life involved in the realization of the thought or idea of force in 11 Thinking ("the moments in

its realization") collide at the node of EL and "rush, without let or hindrance, together into one single undivided unity" up along the leg of INTP whose origin is that same node of EL. Hegel says that this unity becomes along INTP the "notion, qua notion." This must be true because INTP can freely enter the ESTP of both 42 Freedom and 11 Thinking which we know does now contain the notion. It is consistent with the previous INTP content because the 20 Dasein / 35 Kinship object that is the notion by definition is distinct from the 141 Angst/Worldview metric which measures that notion.





However, INTP is also part of 33 Understanding. The INTJ leg of 33 Understanding, we learned, is "force withdrawn into itself," but we are told now that INTJ is also "one of those moments." This implies another moment within the circuit of 33 Understanding, which must be INTP "realization of force" as the other leg of 33 Understanding.[A] We learned previously that 33 Understanding 'realized' things by supplementing the emergent quality of 141 Angst/Worldview at the CR genus node of 1 Classification with a context. With the help of INTP, the thing realized at CR now becomes a "realization of force" which passes along INTP and then up from P (the terminus of INTP) to CR through the path of hypothesis or belief that is shared with 3 Apprehending (the force is realized as the object is bound into the metric). This entry of the INTP notion into the path of hypothesis or belief (P up to CR) supersedes the

[A] INTJ itself as it begins to "rush, without let or hindrance" up along INTP may be "one single undivided unity," but it is not the only thing entering this path. An encounter with these other aspects blows it apart with the explosive force of its own essence into elemental aspects so that INTP is soon composed of pieces ("object for understanding") which INTJ of 33 Understanding must then again compress forcefully into a unity.

apprehended and in this way becomes the "dissipation or loss of reality" in 3 Apprehending.

We come now to an explanation of the substances mentioned previously. How does 33 Understanding know its INTP input "immediately to be its essential nature"? It knows it from the "substances" which are simultaneously formed 1) as what we might term substance in the path of attunement-mood from EL up to CL which receives data identical to what is passed up along INTP (and whose emergent quality of what is missing[A] enters 141 Angst/Worldview at CL and becomes the genus at 1 Classification CR), and 2) as a commodity (in contrast to substance) in the path of paradigm-attitude from ER up to P which overlays 3 Apprehending and which affects imagination in CR (Kuhnian right hemisphere vision). These twin "substances" are consistent with the INTP which is their "essence" (the pieces compressed and bound together by the force of the metric along INTJ) and confirm it.

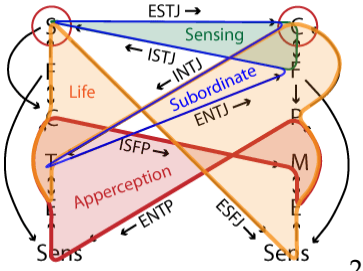
We recall that the INTP of 33 Understanding first arose as an aspect of 42 Freedom ("the immediate") which disturbed perceiving and which along 11 Thinking ESTP became "an actual object for consciousness" in the perceived foreground. But 33 Understanding with its new INTP has now become "force, in the form in which, in its true being, force exists merely as object for understanding." INTJ "force withdrawn into itself" of 33 Understanding in its initial aspects has thus far assisted 141 Angst/Worldview which it overlays; now, INTP under the full control of 33 Understanding supersedes both 3 Apprehending and 141 Angst/Worldview and injects into 1 Classification CR "the inner being of things qua inner, which is one and the same with the notion qua notion [along ESTP of 11 Thinking and 35 Kinship and ISTP of 11 Thinking and 20 Dasein which in the completion of 11 Thinking reconciles 35 Kinship and 20 Dasein whose divergence in this way becomes the true object of thought in focal 4 Perceiving at CL, the terminus of 11 Thinking ESTP]."

[A] What is missing may be the logical aspect in certainty from S to CL or alternatively the part of non-contiguous attunement-mood from EL to CL that can make it beautiful in 10 Beten/Beauty which also passes through attunement-mood. Both aspects enter the ISFP Heideggerian not-yet-now.

Inner World of Appearance

Hegel (pages 50, 51): *"This true being of things has here the characteristic that it does not exist immediately for consciousness; rather, consciousness takes up a mediated relation to the inner; in the form of understanding it looks through the intervening play of forces into the real and true background of things. The middle term combining the two extremes, understanding and the inner of things, is the explicitly evolved being of force, which is now and henceforth a vanishing process for understanding itself. Hence it is called Appearance (Erscheinung); for being which is per se straightway non-being we call a show, a semblance (Schein). It is, however, not merely a show, but appearance, a totality of seeming (Schein). This totality as totality or universal is what makes up the inner world, the play of forces in the sense of its reflection into itself. There consciousness has before itself in objective form the things of perception as they truly are, i.e. as moments turning, without halt or separate subsistence, directly into their opposite, the 'one' changing immediately into the universal, the essential becoming at once something unessential, and vice versa. This play of forces is consequently the development of the negative; but its true nature is the positive element, viz. the universal, the implicit object, the object existing per se."*

We recall that the core of healthy consciousness is 141 Angst/Worldview self-consciously viewing 20 Dasein (as opposed to what can become a very different 141 Angst/Worldview viewing 45 Duty/World). This 20 Dasein (as a Heideggerian the there of what self can become) is perceived clearly only as a distinction disappears between itself and the 35 Kinship the they. But 20 Dasein in the young child has retreated into 141 Angst/Worldview and 35 Kinship has pulled back into a 45 Duty/World that catches the attention of this 141 Angst/Worldview



(drawing it downwards and distorting it). A middle term or mediator of 27 Apperception / 206 Life now emerges as the third aspect of self; it enables self through understanding to "look [in Kuhnian right hemisphere vision] through the intervening play of forces [in 206 Life and 27 Apperception] into the real and true background of things." 33 Understanding and 141 Angst/Worldview (141 Angst/Worldview is the proxy for 20 Dasein and in

part is constructed from 33 Understanding) together overlay INTJ and control the middle term (206 Life and 27 Apperception as a mutual resonance) through their common overlay of 206 Life along INTJ. They have no direct access, though, to 27 Apperception (other than the fact that 141 Angst/Worldview in part is constructed out of 27 Apperception), which is thus hidden to them and "henceforth a vanishing process." The result of this arrangement is what Hegel calls "Appearance" at the node of CR.

Appearance is the "play of forces [between 206 Life and 27 Apperception] in the sense of its reflection into itself" along ESTJ in which 60 Subordinate-overlaying 18 Sensing in the presence of action attempts to alter 35 Kinship so as to maintain perceiving. It is the next stage in a progression in which the apprehended "one" of sense-certainty advanced to become the "universal" of perceiving and the perceived "essential" in turn became "something unessential" in speech.

The "universal, the implicit object, the object existing per se" which is being illuminated by appearances remains the 20 Dasein / 35 Kinship unit of whose existence Hegel has informed the youngster and which Heidegger suggests should be the prime goal of all study. Hegel now suggests that perception of this object in the youngster is about to experience a "development of the negative."

Restriction to Cartesian Objectivity

Hegel (page 51): *"The being of this object for consciousness is mediated through the movement of appearance, by which the content of perception and the sensuous objective world as a whole, get merely negative significance. There consciousness is turned back upon itself as the truth; but, being consciousness, it again makes this truth into an inner being of the object, and distinguishes this reflection of things from its own reflection into self: just as the mediating process likewise is for it still an objective process. This inner nature is therefore for it an extreme placed over against it. But it is on that account the truth for it, because therein, as in something essentially real, it possesses at the same time the certainty of its own self, the moment of its own self-existence. But it is not yet conscious of this basis, for the independence, its being on its own account, which should have the inner world within it, would be nothing else than the negative process. This negative process, however, is for consciousness still objective*

vanishing appearance, and not yet its own proper self-existence (Fersichseyn). Hence the inner is no doubt taken to be notion, but consciousness does not yet know the nature of the notion."

The goal of 20 Dasein (to the extent it remains operative) is to harmonize its self with the 35 Kinship the they in order to successfully perceive. But 20 Dasein has withdrawn into 141 Angst/Worldview and 35 Kinship has retreated into 45 Duty/World. Perception by 4 Perceiving turns into angst (141 Angst/Worldview) over how to do one's duty in this 45 Duty/World by 42 Freedom which in turn perturbs perceiving – this leads, as we see in the discussion of the 'unhappy consciousness,' to some rather unexpected 42 Freedom actions.

The "object" for an informed consciousness, as always, is the 20 Dasein / 35 Kinship unit. However, through these twin withdrawals (20 Dasein into 141 Angst/Worldview and 35 Kinship into 45 Duty/World) this has become a worldview about the "sensuous objective world as a whole" with its things. In other words, it is a modern scientific worldview.

The "movement of appearance" is mediated by 33 Understanding as discussed previously. It gets "merely negative significance" because 141 Angst/Worldview extracts from substance (formed in attunement-mood from EL up to CL) the emergent quality of what is missing and places it in the CR genus node of 1 Classification. The "content of perception" in 4 Perceiving on the left remains the substance itself (as formed in attunement-mood from EL up to CL and placed in the node of CL as part of 4 Perceiving), but the concern of 33 Understanding (which is based in the node of CR) is with what is missing (the emergent that 141 Angst/Worldview has placed in this node). The result is what might be termed Cartesian analysis.

We see that the scientist who strives to understand what is missing in his or her perception of the external is in actuality attempting to harmonize individual 20 Dasein self with the 35 Kinship group which is composed of scientific peers and colleagues – as Kuhn says, understanding for these puzzle-solvers of Cartesian normal science is a means to this end and usually not an end in itself.

"Consciousness is turned back upon itself as the truth" means that angst which states that it is attempting to understand the external is in actual fact examining self. Kuhn uses the analogy of a carpenter: in the same way that failure to construct a home is not blamed on the carpenter's

hammer but rather on the carpenter, so failure of a scientist to solve a puzzle (because of what we see now is an inadequate 141 Angst/Worldview) is not blamed on the peer-reviewed scientific theory but rather on the scientist applying it.

Hegel states that "consciousness makes this truth into an inner being of the object." The trained scientist who looks at concentric lines on a piece of paper and sees mountains emerging from the topographical circles (Kuhnian right hemisphere vision), or in a different field perhaps nuclear collisions in the intersections of lines in a bubble chamber, "makes this truth" about his own person something that belongs rather to the "inner being of the [external] object."

For the 'objective' Cartesian scientist (141 Angst/Worldview observing 45 Duty/World with the legs re-ordering into appearances of 206 Life based in its mirror of 27 Apperception), the "reflection of things" which gives an insight into nature (Kuhnian right hemisphere vision) is distinguished from 20 Dasein divergence from the 35 Kinship the they which gives rise to this insight in the first place. Everything for the Cartesian researcher remains "still an objective process"; he or she is standing at one extreme, observing 'objectively,' with the "inner nature" of the observed "an extreme placed over against it." This objective observation has nothing to do, as far as the objectively observing scientist is concerned, with either subjective 20 Dasein or social 35 Kinship self.

But how does the external perceived actually become "the truth for" this 'objective' individual? How can he view it as "something essentially real"? Hegel repeats that it becomes true and real only as it enables perceiving through a reconciliation of 20 Dasein self with the 35 Kinship community of peers.[A] As soon as this process of peer review is

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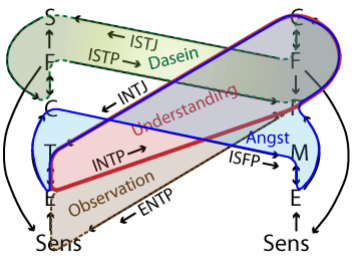
[A] There are different aspects to truth: 1) A child's 3 Apprehending was considered truth if its CR from P to CR matched the CR from an ESTJ passing back along through the empty legs of 60 Subordinate; 1) 91 Reason considers things to be real if its ESFP links up to its ENTJ and completes the circuit; 2) 91 Reason finds them true if they maintain the unity of 115 Brotherhood/Ourself which is the spatial wrapper for 20 Dasein and which can contract into 35 Kinship. Unity of 115 Brotherhood/Ourself as truth is thus once more reconciliation between 20 Dasein and 35 Kinship – it is another way of saying the same thing.

successfully completed then 20 Dasein (serving as a repository of logical propositions) in the 'objective' scientist "possesses at the same time the certainty of its own self, the moment of its own self-existence."

The Cartesian scientist, says Hegel, is "not yet conscious of this basis." How do we know? Because a conscious study of self inverts the structure and turns hard science into the humanities or soft sciences – these are considered 'subjective' over against the 'objective.' If objective science were not studying self when looking at nature, then there would be no soft science to be excluded; if science were conscious of the subjectivity of the 'objective,' then it would have integrated the split.

20 Dasein as the Supersensible World

Hegel (page 51): *"Within this inner truth, this absolute universal which has got rid of the opposition between universal and particular, and become the object of understanding, is a supersensible world which henceforth opens up as the true world, lying beyond the sensuous world which is the world of appearance. Away remote from the changing vanishing present (Diesseits) lies the permanent beyond (Jenseits): an immanent inherent reality (ein Ansich), which is the first and therefore imperfect manifestation of Reason, i.e. it is merely the pure element where the truth finds its abode and its essential being."*



141 Angst/Worldview abandoned 20 Dasein and left it empty. 20 Dasein is now being filled with 45 Duty/World content by the 33 Understanding of the 141 Angst/Worldview-expressing Cartesian objective scientist.

20 Dasein in this way becomes the "supersensible world (…) the true world, lying beyond the sensuous world which is the world of appearance (…) the permanent beyond (…) an immanent inherent reality (…) the pure element where the truth finds its abode and its essential being."

We suggested previously that 20 Dasein is the Cartesian scientist's receptable for logical propositions; Hegel suggests that we are seeing in it "the first and therefore imperfect manifestations of Reason."

Hegel (page 51): *"Our object henceforward has thus the form of a syllogistic inference (Schluss), whose extremes are the inner being of things and*

understanding, and its middle term the sphere of appearance. The course of this inferential process, however, furnishes the further characterization of what understanding detects in the inner world by the aid of the middle term; and gives rise to the experience understanding goes through regarding this relation of the terms when joined and united together."

The object, as always, is a disparity between 20 Dasein and 35 Kinship – this is perceived first of all in 4 Perceiving and summed up along the ESTP of 11 Thinking. Injection of 42 Freedom (action by self or the action of something moving freely within 45 Duty/World) into 4 Perceiving perturbs perceiving and generates a compensatory 18 Sensing. This 18 Sensing can break up into a preparatory 73 Skepticism, 70 Articulation and 74 Blame (the mirror of 73 Skepticism) powered by a 141 Angst/Worldview of the 45 Duty/World emergent quality of what is missing in perceiving due to action by 42 Freedom.

Retreat of 20 Dasein into 141 Angst/Worldview along with a retreat of 35 Kinship into 45 Duty/World enables a new kind of perceiving in which 206 Life and 27 Apperception become a middle term which sets the ESTJ of a compensatory 18 Sensing ESTJ at one extreme as the SUBJECT and a predicate at the other extreme. A bounce back from 27 Apperception into the pattern-matching of 4 Perceiving now generates the OBJECT out of 45 Duty/World, leaving the remainder as a 27 Apperception motivation which lies behind the action of the initial 42 Freedom.

We demonstrated that the sentence SUBJECT was summed up in 18 Sensing ESTJ-overlaying 14 Self-image, the mirror of the initial 42 Freedom action. This 14 Self-image syllogistic extreme is tied to understanding since it leads to an understanding ("a syllogistic inference (Schluss), whose extremes are the inner being of things and understanding").

The other syllogistic extreme or sentence OBJECT was summed up in 5 Repentance; its mirror is 65 Dissidence listening which often motivates the response of 42 Freedom speech. We learned that this sentence OBJECT is not recognized by the Cartesian scientist as an aspect of self; rather, it is considered to be "the inner being of things." The result, according to Hegel, is "a syllogistic inference (Schluss), whose extremes are the inner being of things and understanding".

Hegel (page 51): *"The inner world is so far for consciousness a bare and simple beyond, because consciousness does not as yet find itself in it. It is empty,*

for it is the nothingness of appearance, and positively the naked universal. This type of inwardness suits those who say that the inner being of things cannot be known; but the reason for the position would have to be taken in some other sense. Certainly there is no knowledge to be had of this inner world, as we have it here; not, however, owing to reason being too short-sighted, or limited, or whatever you care to call it (on this point there is as yet nothing known at this stage; we have not gone deep enough for that yet), but on account simply of the nature of the case, because in the void there is nothing known, or, putting it from the point of view of the other side, because its very characteristic lies in being beyond consciousness."

Appearance is the play of forces which we have seen can be broken down into sentences; these are formed by the compression of 206 Life into the death of 27 Apperception and completed by a rebirth back into 206 Life; sentence contents are then stored, according to Hegel, in the "inner world" of 20 Dasein which without them would be merely "naked universal" (an empty symmetrical circuit). This suits those, says Hegel, who state that "the permanent beyond (…) an immanent inherent reality (…) the pure element where the truth finds its abode and its essential being" can never be known.

Why is "nothing known" of this "void"? Hegel responds: "because its very characteristic lies in being beyond consciousness." Why does it lie beyond consciousness? Because it is the Heideggerian seat of the authentic self. Self cannot know self. It can only become a self (20 Dasein) that is reconciled with self (35 Kinship) in a valid perception (by 4 Perceiving).

The Inner Sanctuary

Hegel (pages 51, 52): *"The result is, of course, the same if you place a blind man amid the wealth of the supersensible world (if it has a wealth, whether this be a content peculiarly its own, or whether consciousness itself be this content), and if you place one with sight in absolute darkness, or, if you like, in pure light, supposing the supersensible world to be this. The seeing man sees in that pure light as little as in absolute darkness, and just as much as the blind man in the ample wealth which lay before him. If there were nothing more to be done with the inner sphere and with our being bound up along with it by means of the world of appearance, then there would be nothing left but to stop at the phenomenal world, i.e. take something for truth about which we know that it is not true. Or in order*

that there may be something in this empty void – which, while it originally came about as a state devoid of objective things, has, however, since it is emptiness pure and simple, to be taken to be also devoid of all mental relations and distinctions of consciousness qua consciousness – in order that in this complete vacuity, which is even called the holy of holies, the inner sanctuary, there may yet be something, we should be driven to fill it up with dreamings, appearances, produced by consciousness itself. It would have to be content with being treated so badly, for it would not deserve anything better, since even dreams are something better than its own barren emptiness."

Truth for the scientist is a brief appearance or glimpse of 206 Life from a base in the paradigm-attitude of Kuhn's 27 Apperception disciplinary matrix which is the mirror of 206 Life; the two circuits are a recombination of the scientist's 141 Angst/Worldview and the 45 Duty/World which it observes. 20 Dasein (which forms along with a very different 141 Angst/Worldview from a recombination of 73 Skepticism and 74 Blame cause and effect) becomes a repository for logical statements about seemingly objective things in 45 Duty/World that are known and understood – these become the accepted scientific 'body of knowledge.'

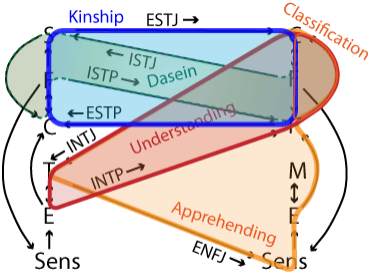
Suppose, says Hegel, that the scientific 141 Angst/Worldview attempted to return to an observation of 20 Dasein in place of 45 Duty/World. It would see nothing but "absolute darkness" or alternatively "pure light," depending upon whether it attempted to see the things in 20 Dasein that are stored and not measured, or the standard of measurement in 141 Angst/Worldview.[A]

What about the non-scientist? Hegel states baldly: "If there were nothing more to be done with the inner sphere [20 Dasein] and with our being bound up along with it by means of the world of appearance" other than to study science, then we might as well fill up the "emptiness pure and simple" of this "holy of holies, the inner sanctuary" with the "dreamings, appearances, produced by consciousness itself" – television, movies, novels, video games and other alternate realities "since even dreams are something better than its own barren emptiness [as a mere repository of the scientific body of knowledge]."

[A] Contrast develops when 20 Dasein is viewed by a 141 Angst/Worldview that is compatible with it – this is constructed from a re-ordering of the legs of boot-up 74 Blame and 73 Skepticism.

The Supersensible Beyond

Hegel (page 52): *"The inner world, or the supersensible beyond [20 Dasein], has, however, arisen: it comes to us out of the sphere of appearance [27 Apperception resonating with 206 Life], and the latter is its mediating agency: in other words, appearance is its essential nature and, in point of fact, its filling [by 33 Understanding]. The supersensible is the established truth of the sensible and perceptual. The truth of the sensible and the perceptual lies, however, in being appearance. The supersensible is then appearance qua appearance. We distort the proper meaning of this, if we take it to mean that the supersensible is therefore the sensible world, or the world as it is for immediate sense-certainty, and perception. For, on the contrary, appearance is just not the world of sense-knowledge and perception as positively being, but this world as superseded or established in truth as an inner world. It is often said that the supersensible is not appearance; but by appearance is thereby meant not appearance, but rather the sensible world taken as itself real actuality."*



We move back to a previous example. Suppose that we look at the flight instruments on an airplane. We apprehend the instruments themselves as components in the instrument panel – these are formed in paradigm-attitude from ER up to P as part of 3 Apprehending. We perceive as a pilot that 20 Dasein self relates to the 35 Kinship the they in the readings of the dials – someone in the they (those who designed the airplane) is communicating to us through their settings. The appearance is the way in which 20 Dasein self merges with the machine (35 Kinship ESTJ awaiting and ESTP retaining use of the airplane as a tool) through a 33 Understanding of the instrumentation; this emerges from the resonance that is 27 Apperception / 206 Life which affirms its truth. 20 Dasein retreats to 141 Angst/Worldview with the metric, "I want to remain alive." The pilot becomes the force of 141 Angst/Worldview in personified form.

Suppose we are flying by these instruments alone and experience vertigo. The "sensible and perceptual" may tell us that we are inverted. But "the truth of the sensible and the perceptual" lies in understanding an

instrumentation (in which 27 Apperception connects with 206 Life so that we do not wish to commit suicide) which indicates level and not inverted flight; the truth, that is, lies "in being appearance" (resonance between 27 Apperception and 206 Life). The implication is that 33 Understanding of instrumentation had better be calibrated correctly – that is, the 20 Dasein "supersensible" should be programmed as "appearance qua appearance" and not as "fiction or ineptitude qua appearance." The result, says Hegel, is "the world of sense-knowledge and perception (…) as superseded or established in truth as an inner world." 20 Dasein[A] in this way interacts with an internal 206 Life-sustaining model in which reality can be tested without risk and extrapolated slightly into the future. We've already covered this structure as the 60 Subordinate–53 Obligation reality simulator and will shortly be examining it further.

Hegel (page 52): *"Understanding, which is our object here, finds itself in this position, that, for it, the inner world has come about to begin with, only as the implicit inherent being, universal and still without a filling. The play of forces has simply and solely this negative significance of not being something per se; and its only positive significance is that of being the mediating agency, but outside understanding. The relation of understanding to the inner world through mediation is, however, its own process, by which the inner world will be found to receive fullness of content."*

33 Understanding in the youngster initially encounters 20 Dasein as "still without a filling" – a Cartesian scientist would say that the youngster needs to be educated and the child's own 33 Understanding would agree. The youngster on his part approaches this education as the self-development of "implicit inherent being" in an "inner world." The

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[A] That is, 20 Dasein as a repository for scientific propositions as part of the body of knowledge. This is quite distinct from 20 Dasein as the Heideggerian core of authentic self which is generated when 206 Life and its mirror of 27 Apperception death give way to a Heideggerian acceptance of primordial guilt in 74 Blame mirroring into 73 Skepticism serving as a bridge into the wisdom of 33 Understanding. That is, 206 Life and 27 Apperception as death can re-order their legs to form a 141 Angst/Worldview of 45 Duty/World. Alternatively, 74 Blame and 73 Skepticism can re-order their legs into a completely different 141 Angst/Worldview which views 20 Dasein in place of 45 Duty/World.

"play of forces" in the youngster's mind is the interaction of 27 Apperception and 206 Life which at one moment makes him or her productive and at another leads to thought perhaps about what will be done after class – none of this leads to any permanent content in 20 Dasein ("the play of forces has simply and solely this negative significance of not being something per se") until there is 33 Understanding ("its only positive significance is that of being the mediating agency, but outside understanding"). Without appearance there can be no understanding ("relation of understanding to the inner world through mediation"); it is by the same token understanding and not appearance which fills 20 Dasein ("the relation of understanding to the inner world through mediation is, however, its own process"). Eventually, 33 Understanding in most students does in fact fill 20 Dasein with content ("the inner world will be found to receive fullness of content").

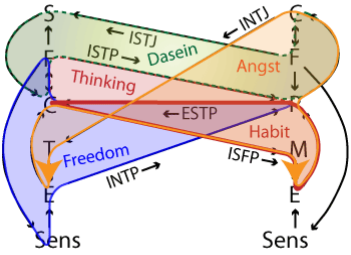
It is evident that 20 Dasein at the beginning can only be passive. It sits, though, at the very center of the process of mediation by 206 Life and 27 Apperception; initiative on its part can begin to take over the role of 206 Life and 27 Apperception and make 20 Dasein itself (as it more actively coordinates 11 Thinking with 18 Sensing in its overlay of both) "the mediating agency" which fills itself through the tool of 33 Understanding (which it overlays in the segment of hypothesis or belief from P up to CR). Hegel implies that this is beginning to happen ("the relation of understanding to the inner world through mediation is, however, its own process, by which the inner world will be found to receive fullness of content").

Chunking Force into 79 Habit

Hegel (page 52): *"The play of forces [between 206 Life and 27 Apperception that divides up the force of 141 Angst/Worldview which moves from T down to EL and from M down to ER] is what understanding [33 Understanding] has directly to do with; but the real truth for it is the inner world [20 Dasein] bare and simple. The movement of force is consequently the truth only by being in like manner something simple. Regarding this play of forces, however, we saw that its peculiarity lay in this, that the force which is awakened into activity by another force is just on that account the inciting agency for this other force, which thereby itself only then becomes an inciting force. We have here in this way merely direct*

and immediate interchange or complete exchange of the characteristic which constitutes the sole content of what comes before us, viz. the fact of being either universal medium or negative unity. It ceases immediately on its entrance in determinate form to be what it was on entering: it awakens or incites, by its appearance in determinate shape, the other side, which thereby gives itself expression [by passage from T down to EL which overlays both 206 Life and 33 Understanding], i.e. the latter is now directly what the first was to be. Each of these two sides, the relation of inciting and the relation of the opposed determinate content, is on its own account an absolute process of permutation and transposition. But these two relations are again themselves one and the same, and the formal distinction of being incited and of inciting to activity is the same as the distinction of content, i.e. the distinction between the incited factor as such, viz. the passive medium, on the one side, and the inciting factor, viz. the active medium, the negative unity, or the 'one' on the other side. In this way there disappears all distinction of contrasted and opposed particular forces, which were meant to be present in this process; for they rested solely on the above distinctions. And, along with both those distinctions, the distinction between the forces collapses likewise into merely one. There is thus neither force nor inciting and being incited to action, nor the characteristic of being a stable medium and a unity reflected into self, there is neither a particular which is something on its own account, nor are there diverse opposites. What is found in this flux of thoroughgoing change is merely difference as universal difference, or difference into which the various opposites have been resolved. This difference as universal, consequently is what constitutes the ultimate simple element in that play of forces, and is the resultant truth of that process. It is the Law of Force."

We are told that "real truth for [33 Understanding] is the inner world bare and simple" of 20 Dasein which 33 Understanding is filling with content and which is now taking some initiative. This has an implication: "the movement of force is consequently the truth only by being in like manner something simple." To become simple, the oscillation – "the force which is awakened into activity by another force [and which is] just on that account the inciting agency for this other force, which thereby itself only then becomes an inciting force" – must be smoothed out into a steady state. How could this be done?



Hegel suggests that we combine oscillations with opposite phases and see what remains when things have canceled: 1) as one phase, we choose the emergent quality (what is missing in the object) of 141 Angst/Worldview along ISFP; 2) as the other phase, we choose the recognized pieces of the object as they pass up along INTP – these are RECOGNIZED parts of the object, thus always opposite in phase to what is missing from the object. 3) Then, we allow the INTP recognized pieces themselves to act, by diverting their INTP force into the ESTP of 42 Freedom while at the same time remaining inactive in 42 Freedom ourselves. 4) We now simultaneously understand by 33 Understanding, perceive by 4 Perceiving, and think in 11 Thinking, and see what emerges as "bare and simple." How exactly is this simultaneity managed?

It turns out that the simple combination of 141 Angst/Worldview effort with 42 Freedom action forms in its intersection the circuits of 4 Perceiving, 33 Understanding and 79 Habit. The addition of 20 Dasein (which along definitional ISTJ adjusts 18 Sensing to conform to 60 Subordinate-directed reality simulation and then passes along the idea-generating ISTP of 53 Obligation implementation of reality simulation) completes 11 Thinking. It is in the core circuit of 79 Habit with its ISFP overlaying 141 Angst/Worldview and its 11 Thinking-overlaying 42 Freedom ESTP (which in Cartesian science is the measurable freedom of things to act apart from influence by the human observer) that the phases of force oppose one another. Both 33 Understanding and 42 Freedom are asymmetrical. If 4 Perceiving is enabled in spite of the asymmetry, then it must be because phases have actually canceled in 79 Habit into a steady state; 11 Thinking may be able to help this to happen. Consistent steady state repetitions are distilled by 33 Understanding into a "bare and simple" Law of Force which is able to predict these repetitions through mechanisms of 60 Subordinate / 53 Obligation reality simulation; 33 Understanding then places this Law into reality simulation-coordinating 20 Dasein (and may in turn articulate its content in 33 Understanding-overlaying 70 Articulation which is the mirror of 79 Habit and which overlays concept-forming ESTJ of 18 Sensing). Most scientific laws will therefore turn out to be laws governing forces.

Kuhn reports that an initial 33 Understanding in science is usually supplied by someone who is either very young or else new to the field (and who, importantly, respects 20 Dasein and can view its Heideggerian

the there). The Law of Force which he or she uncovers is then taught by the semi-blind (perceiving-capable but sight-challenged) 141 Angst/Worldview-resident Cartesian scientists (whose 141 Angst/Worldview preferentially views 45 Duty/World in place of 20 Dasein) to students through 79 Habit endless repetition of instances of its use – this forms a 79 Habit-overlaying paradigm-attitude (ER up to P) or metaphor example. It is similar to the way in which a music teacher makes students practice until things are perfect. Advances in 79 Habit-based Cartesian science, according to Kuhn, come generally through newcomer-triggered anomaly-fueled stick-slip quantum jumps called 'scientific revolutions' (as for instance the transition from Newtonian physics to Einsteinian relativity).

Kuhn emphasizes that paradigms, once formed, can only be displaced by other paradigms; they are not easily extinguished. In a similar way, undesirable habits such as smoking must be displaced by other habits; theyare not generally removed by will power alone (the human will is the segment from CL up to FL of 79 Habit-overlaying 11 Thinking which itself does not overlay 79 Habit).

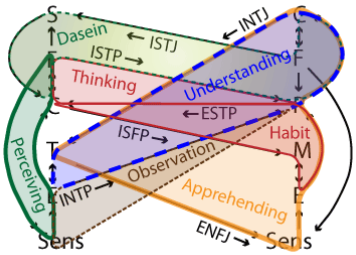
Quiescent Kingdom of Laws

Hegel (pages 52, 53): *"The absolute flux of the world of appearance passes into bare and simple difference through its relation to the simplicity of the inner being, the simplicity apprehended by understanding. The inner being is in the first instance merely the implicit universal. This implicit simple universal, however, is essentially absolute universal difference as well; for it is the outcome of the change itself, or change is its very nature. But change, when planted in the inner reality as it [change] truly is, forthwith is taken up into that reality as equally absolute universal difference at peace with itself, and remaining at one with itself. In other words, negation is an essential moment of the universal; and negation or mediation in what is universal is universal difference. This difference is expressed in the law, which is the stable presentment or picture of unstable appearance. The supersensible world is in this way a quiescent 'kingdom of laws,' no doubt beyond the world of perception – for this exhibits the law only through incessant change – but likewise present in it, and its direct immovable copy or image."*

79 Habit perceives that the sun always rises in the east and forms this

into a law. It perceives that apples invariably fall and makes that into a law as well. How does this happen?

"The law, which is the stable presentment or picture of unstable appearance" is generated, says Hegel, by a superposition of 33 Understanding onto 3 Apprehending ("simplicity apprehended by understanding"). When the process of law formation is fully complete, the result is placed into 20 Dasein ("the supersensible world is in this way a quiescent kingdom of laws"). Those are the endpoints; we now examine the process itself.



Law begins with the resonance between 27 Apperception and 206 Life whose movement generates appearance ("absolute flux of the world of appearance"). This absolute flux of appearance is compressed into the INTJ which 33 Understanding and 3 Apprehending share with 206 Life ("the inner being is in the first instance merely the implicit universal [along INTJ]"). The alternating current of 206 Life becomes direct current ("absolute universal difference") in the paradigm-attitude segment (ER up to P) which 3 Apprehending shares with 79 Habit ("absolute universal difference at peace with itself, and remaining at one with itself"). Laws could not be formed without the phase cancellation which occurs in 79 Habit ("negation is an essential moment of the universal; and negation or mediation in what is universal is universal difference").

The result travels through the paradigm-attitude segment (ER up to P) which is shared by 3 Apprehending and 79 Habit to the node of P, where it joins with the recognized elements that are delivered by 33 Understanding INTP to this same node of P. The chunked commodity (as a contiguous substance) from paradigm-attitude accepts the pieces from INTP (and through its contiguity assembles them more accurately); the data then moves through the 33 Understanding segment of hypothesis or belief (P up to CR). This allows entry into 20 Dasein (whose ISTJ overlays the 60 Subordinate director of reality simulation and whose ISTP overlays the 53 Obligation implementation aspect of reality simulation) which also overlays this section; laws predicting reality (enabling it to be more accurately simulated) form as things are repeated. 20 Dasein which with

141 Angst/Worldview coordinates reality simulation (both circuits equally intersect both 60 Subordinate and 53 Obligation) in this way becomes a "quiescent kingdom of laws."

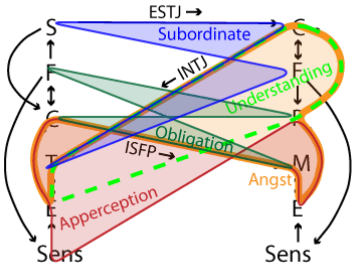
The law in 20 Dasein is revealed by change along INTP ("for this exhibits the law only through incessant change") generated by 42 Freedom and 22 Observation – things in the external are observed to freely move. The law in 20 Dasein directs the force (which in 141 Angst/Worldview becomes labor effort) that binds together elements in INTP of 33 Understanding into unity along INTJ. Since this law is based in the perceptions of 79 Habit as it overlays the ESTP principle of 11 Thinking (and 79 Habit) which is the foreground element of 4 Perceiving, the law becomes the "direct immovable copy or image" of 4 Perceiving.

Reality Simulation

Hegel (page 53): *"This kingdom of laws is indeed the truth for understanding; and that truth finds its content in the distinction which lies in the law. At the same time, however, this kingdom of laws is only the preliminary truth and does not give all the fullness of the world of appearance. The law is present therein, but is not all the appearance present; under ever-varying circumstances the law has an ever-varying actual existence. Thereby appearance continues to keep one aspect which is not in the inner world; i.e. appearance is not yet in very truth established as appearance, as that whose independent being has been done away with. This defect in the law has to be brought out in the law itself. What seems defective in it is that while it no doubt has difference within it, it contains this in a merely universal indeterminate way. So far, however, as it is not law in general, but a law, it has determinateness within it; and as a result there are found an indeterminate plurality of laws. But this plurality is rather itself a defect; it contradicts the principle of understanding, for which, since it is consciousness of the simple inner being, truth is the inherently universal unity. It must, therefore, let the many laws coalesce into a single law, just as, e.g., the law by which a stone falls, and that by which the heavenly bodies move have been conceived as one law. When the laws thus coincide, however, they lose their specific character. The law becomes more and more abstract and superficial, and in consequence we find as a fact, not the unity of these various determinate laws, but a law which leaves out their specific character; just as the one law, which combines in itself the laws of falling terrestrial bodies, and of the movements of*

celestial bodies, does not, in point of fact, express both kinds of laws. The unification of all laws in universal attraction expresses no further content than just the bare concept of the law itself, a concept which is therein set down as existing. Universal attraction says merely that everything has a constant distinction for anything else. Understanding pretends by that to have found a universal law which gives expression to universal reality as such; but, in point of fact, it has merely found the conception of law itself, although in such a way that it at the same time thereby declares all reality to be in its very nature conformed to law. The idea of universal attraction has, therefore, to this extent great importance, that it is directed against that unthinking way of representing reality, to which everything appears in the shape of accident and chance, and for which determinateness, specificity, takes the form of sensuous independence."

Law as generated thus far has linked into 206 Life; it has ignored its appearance partner of 27 Apperception and thus "does not give all the fullness of the world of appearance." The fact that 206 Life is included makes it "indeed the truth for understanding," but yet, because 27 Apperception is missing, "only the preliminary truth." Somehow 27 Apperception, the "one aspect which is not in the [20 Dasein] inner world," needs to be made a part of the equation.



33 Understanding does this by discovering the mind's 60 Subordinate–53 Obligation internal reality simulator. The process begins in the "inherently universal unity" of the 141 Angst/Worldview metric which overlays INTJ (as do 3 Apprehending, 206 Life and 33 Understanding) but which extends as well to ISFP which overlays 27 Apperception. We recall that 141 Angst/Worldview picks up the emergent aspect of what is missing and sends it along ISFP. This can become 53 Obligation data that fills in a variable (an abstract 'x' in some formula) in 60 Subordinate. That is, 60 Subordinate (which overlays INTJ of 33 Understanding, 206 Life and 141 Angst/Worldview) forms an equation with slots for variables; 53 Obligation (which overlays ISFP of 27 Apperception and 141 Angst/Worldview) sends along the 'ought' which is the missing element and thus the current relevant value for the abstracted variable in 60 Subordinate. Things in 60 Subordinate become more and more "abstract

and superficial" until eventually they "lose their specific character" and there is left only "the bare concept of the law itself" along the ESTJ of 60 Subordinate which carries concepts; this is then filled in as required by 53 Obligation.

33 Understanding "pretends by that to have found a univeral law which gives expression to universal reality as such; but in point of fact, it has merely found the conception of law itself" in the mind's 141 Angst/Worldview-based 60 Subordinate / 53 Obligation ability to simulate reality. Newton's three laws of motion from this point of view (as we will see) become an uncovering of Hegel's more fundamental laws of mental reality simulation.

Hegel (page 53): *"In contrast, then, with determinate laws stands universal attraction, or the bare conception of law. In so far as this pure conception [concepts form along EST] which overlays 60 Subordinate, the director of reality simulation under the guidance as demonstrated elsewhere of 61 Superior] is looked on as the essentially real, or as the true inner being, the determinateness characterizing the specific law itself belongs still to the sphere of appearance, or rather to sensible [18 Sensing which overlays 60 Subordinate] existence. But the pure conception of law transcends not merely the law, which, being itself a determinate law, stands contrasted with other determinate laws, but also transcends law as such. The determinateness, of which we spoke, is itself strictly a mere vanishing moment which can no longer come forward here as an essential entity (Wesenheit), for it is only the law which is the truth here: but the conception of law is turned against the law itself. That is to say, in the law distinction itself is immediately apprehended and taken up into the universal, thereby, however, making the moments, whose relation it expresses, subsist as mutually indifferent and inherently real entities. These parts of the distinction found in the law are, however, at the same time themselves. determinate aspects. The pure concept of law, as universal attraction, must, to get its true significance, be so apprehended that in it, as the absolutely single and simple, the distinctions which are present in law as such, return again themselves into the inner being, qua bare and simple unity. This unity is the inner 'necessity' of the law."*

Reality simulation is highly flexible. On the one hand, the "pure conception of law" along concept-carrying ESTJ may be "looked on as the essentially real." This happens when 60 Subordinate and 53 Obligation tie directly into the "sphere of appearance" as mediated by the resonance between INTJ-overlaying 206 Life and ISFP-overlaying 27 Apperception.

This "determinate" simulation of "sensible existence" might not even require the connecting metric of 141 Angst/Worldview.

In contrast, this same ESTJ concept, when generated by the 60 Subordinate sub-component which is 18 Sensing, can "transcend law as such." We recall that ISTJ of 18 Sensing carries definitions. The node of S, the termination of ISTJ and the originating node of concept-carrying ESTJ, mediates meaning. The node of CR, the termination of the ESTJ concept, is the imagination. By means of ISTJ definitions and S meaning, "the distinctions which are present in law as such, return again themselves into the inner being [20 Dasein], qua bare and simple unity." This circuit of 18 Sensing is the inner core of 60 Subordinate; its "unity" is thus "the inner 'necessity' of the law."

In some cases, 18 Sensing can take over from its wrapping circuit of 60 Subordinate and speculate about theory which has no current basis in reality; when this happens, "the [ESTJ] conception of law is turned against the law itself."

Reality and Words

Hegel (pages 53, 54): *"The law is thereby present in a twofold form. In one case [60 Subordinate] it is there as law in which the differences are expressed as independent moments; in the other [18 Sensing] it is in the form of a simple withdrawal into itself [i.e. into 18 Sensing whose ESTJ overlays 35 Kinship and whose ISTJ overlays 20 Dasein and which can thus simply by completing itself reconcile 35 Kinship with 20 Dasein in a kind of pseudo-perceiving], which again can be called Force, but in the sense not of repressed force, but force in general, or the concept [along 18 Sensing and 60 Subordinate EST]] of force, an abstraction which absorbs the distinctions involved in what attracts and is attracted. In this sense, e.g., simple electricity [as defined along the ISTJ of 18 Sensing and 60 Subordinate] is force; the expression of difference [in 60 Subordinate INTJ which overlays 206 Life, 33 Understanding and 70 Articulation] falls, however, within the law; this difference is positive and negative electricity. In the case of the motion of falling bodies force is the simple element, gravity, which has the law that the magnitudes of the different factors in the motion, the time spent, and the space traversed, are to one another in the relation of root and square. Electricity itself [as a concept along ESTJ] is not difference per se, is not in its essential nature, a twofold entity consisting of positive and negative electricity [as*

compressed into a unity along INTJ]; hence it is often said it has the law of being so and so in the way indicated, or again, that it has the property of expressing itself in this fashion. This property is doubtless the essential and peculiar property of this force, i.e. it belongs to it necessarily. But necessity is here an empty phrase; force must, just because it must [within the mechanism of reality simulation], duplicate itself in this manner. Of course, if positive electricity is given [along INTJ], negative electricity is inherently necessary [to satisfy the concept along ESTJ]; for the positive element [along INTJ] only is by being related to a negative [along unifying INTJ]; in other words, the positive element in its very self involves difference from itself, just in the same way as the negative does. But that electricity as such [as a concept along ESTJ] should break itself up into parts in this way [along INTJ] – this is not in itself a necessity [for EST] can complete itself equally well along the definitional ISTJ of 18 Sensing]. Electricity qua simple force [in conceptual ESTJ] is indifferent to its law – to be in the form of positive and negative [along INTJ]; and if we call the former its notion and the latter its being, then its notion is indifferent to its being; it merely has this as a property, which just means that this is not per se necessary to it. This indifference takes another form when it is said that to be positive and negative is involved in the definition of electricity [along definitional ISTJ], or that this is neither more nor less than its notion and its essence. Its being in that case would mean its existence in general. But in that definition [definitional ISTJ completing conceptual ESTJ of an 18 Sensing that breaks away from reality into speculation] the necessity of its existence is not contained; it exists either because we find it, i.e. its existence is not necessary at all, or else it exists through other forces, i.e. the necessity of its existence is an external necessity. But in that the determinateness of being through another is what the necessity consists in, we are back again to the plurality of determinate laws, which we have just left in order to consider law, as law. It is only with the latter that we can compare its notion as notion, or its necessity. This necessity, however, has in all these forms shown itself to be just an empty phrase."

The word "electricity" is an ESTJ concept subject to an ISTJ definition; 18 Sensing in this way can deal with words and not forces that give rise to the words. This word might then be unpacked into a 60 Subordinate mathematical formula with spaces for variables which can be filled in by 53 Obligation specific values through the mediation of the 141 Angst/Worldview metric. 53 Obligation on its part is an 'ought,' which enables these values to be extrapolated somewhat into the future, giving

rise in effect to differential equations. The resonance of 206 Life and 27 Apperception generates appearances within the imagination at CR (part of both 18 Sensing and 141 Angst/Worldview) which can supplement this equation and demonstrate its truth.

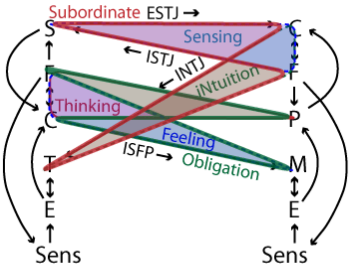
The word can be unpacked secondly into a force. In some cases, as for instance with electricity, there is a polarization into opposing elements such as positive and negative. As soon as there is a disturbing element or "notion," then the opposing aspect springs into view as a kind of "being." Or more abstractly, if the "notion" is the definitional dimension of interest, then the aspects involved could come out as the components along this dimension; in this case they make up its "essence" and "mean its existence in general." Of course, just because something is defined does not necessarily mean that "we find it."

Space, Time, Distance and Velocity

Hegel (page 54): *"There is still another way than that just indicated in which the indifference of law and force, or of notion and being, is found. In the law of motion, e.g., it is necessary for motion to be broken up into the elements time and space [related respectively to 8 iNtuition and 18 Sensing as wrapped by the 60 Subordinate direction of reality simulation], or again, into distance and velocity [related respectively to 11 Thinking and 21 Feeling which are wrapped by 53 Obligation, the implementation of reality simulation]. Since motion is merely the relation of these factors, motion, the universal, has in this way certainly distinct parts in its own self. But now these parts, time and space [8 iNtuition and 18 Sensing], or distance and velocity [11 Thinking and 21 Feeling, their mirrors], do not express in themselves this origination from a single unity. They are indifferent the one to the other [separate circuits]. Space is thought of as able to be without time, time without space, and distance at least without velocity – just as their magnitudes are indifferent the one to the other, since they are not related like positive and negative [along INT] of 60 Subordinate], and consequently do not refer to one another by their very nature. The necessity of partition into distinct factors, then, we certainly do have here; but not the necessity of the parts as such for one another. On that account, however, that first necessity too is itself a merely delusory false necessity. For motion is not itself thought of as something simple or as bare essence, but as, from the first, divided into elements; time and space are in themselves its independent parts or its real*

elements: in other words, distance and velocity are modes of being, or ways of thinking [mental circuits], each of which can very well be without the other; and motion is consequently no more than their superficial relation, not their true nature. If it is represented as simple essence or as force [along conceptual ESTJ of either 60 Subordinate or 18 Sensing], motion is no doubt gravity; but this does not contain these distinctions at all."

Hegel informs us that the mind's internal reality simulator deals with "the law of motion"; it extrapolates slightly into the future as an indication of how things will move. Its component pieces, according to Hegel, are "time and space" and "distance and velocity." We have already identified the circuit of 8 iNtuition as snipping out segments of time; 18 Sensing then sets up a space. These two circuits are wrapped by abstract 60 Subordinate, which we conclude deals with time and space.



Hegel implies that "distance and velocity" also group together. We have suggested that they are handled by the circuits of 11 Thinking and 21 Feeling which are mirrors respectively of 18 Sensing space and 8 iNtuition time. They are wrapped now by 53 Obligation, the mirror of 60 Subordinate. 11 Thinking as the mirror of 18 Sensing space handles distance (which moves through space); 21 Feeling as the mirror of 8 iNtuition time handles velocity (which is related to the rate at which time is being snipped). Motion as an entity is then the interaction of these four circuits ("motion is merely the relation of these factors").

Hegel returns to the question of necessity. Suppose we start with 53 Obligation and 60 Subordinate; in that case a partition is necessary ("the necessity of partition into distinct factors, then, we certainly do have here"). But the various circuits can also operate independently of their wrapping by 53 Obligation and 60 Subordinate ("the necessity of partition (…) but not the necessity of the parts as such for one another").

Motion can be summarized, Hegel suggests, as an abstract definition along ISTJ (e.g. "gravity") which leads to an ESTJ concept, completing 18 Sensing. It can be simulated by interaction between 60 Subordinate and 53 Obligation. It can also be analyzed separately in any of its aspects, "each of which can very well be without the other."

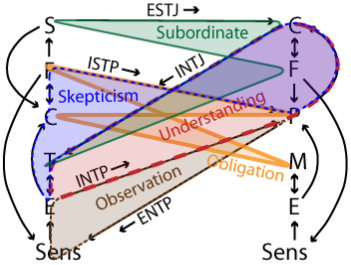
Explaining a Law

Hegel (pages 54, 55): *"The distinction is, then, in both cases no distinction of an inherent or essential kind. Either the universal, force [along conceptual EST], is indifferent to the division into parts [along force-compressing INT], which is found in the law, or else the distinctions, the parts of the law [18 Sensing, 8 iNtuition, 11 Thinking and 21 Feeling as components of 60 Subordinate / 53 Obligation reality simulation], are indifferent to one another. Understanding, however, does have the notion of this distinction per se, just by the fact that law is in part the inner being, the inherent nature, but is at the same time something distinguished within the notion. That this distinction is thereby inner distinction is shown by the fact that law is bare and simple force, or is the notion of that distinction, and thus is a distinction of the notion. But still this inner distinction falls to begin with only within understanding [33 Understanding], and is not yet established in the fact itself. It is thus only its own necessity to which understanding gives expression – the distinction, that is to say, is one which it makes only so as at the same time to express that the distinction is not to be a distinction in the nature of the fact itself. This necessity, which is merely verbal, is thus a rehearsal of the moments which make up the cycle of necessity. They are no doubt distinct, but their distinction is at the same time explicitly stated to be not a distinction of the fact itself, and consequently is itself again straightway cancelled and transcended. This process is called Explanation. A law is expressed; from this its inherently universal element or ground is distinguished as force; but regarding this distinction, it is asserted that it is no distinction, rather that the ground has entirely the same constitution as the law. For example, the particular occurrence of lightning is apprehended as universal, and this universal is expressed as the law of electricity; the explanation thereupon merges the law in force as the essence of the law. This force is, then, so constituted that, when it finds expression, opposite electrical discharges appear, and these again disappear into one another. In other words, force has exactly the same constitution as law; both are thus declared to be in no way distinct. The distinctions are pure universal expression of law and pure force; but both have the same content, the same constitutive character; thus the distinction between them qua distinction of content, i.e. of fact, is also again withdrawn."*

The "division into parts" of force is the separation into 60 Subordinate theoretical and 53 Obligation experimental. The "distinctions, the parts of the law" are the four circuits of 8 iNtuition time and 18 Sensing space, and

11 Thinking distance and 21 Feeling velocity, wrapped by 60 Subordinate and 53 Obligation respectively. Hegel says that these components are all "indifferent to one another."

33 Understanding on its part, though, is partial to 60 Subordinate, for it overlays it along its INTJ and works with its generalities. As far as 60 Subordinate law is concerned, it "is bare and simple force"; there is nothing in this law itself that might force 33 Understanding to express it. However, INTJ of 33 Understanding contains elements bound together by this force; 33 Understanding has "its own necessity" to ensure that 60 Subordinate law along INTJ of 33 Understanding has properly packaged the unbound elements along INTP of 33 Understanding and that there are no anomalies. It therefore initiates along INTJ a "verbal (…) rehearsal of the moments which make up the cycle of necessity." These are sent back to P now not along INTP, but along the alternate route of ISTP (33 Understanding can cause this redirection by blocking off INTP and then seeing what happens). The combination of INTJ with ISTP generates the circuit of 73 Skepticism; this carries out the rehearsal for 33 Understanding.[A]



We recall that 42 Freedom initially perturbed 4 Perceiving which led to 33 Understanding because the INTP leg of 33 Understanding is itself part of 42 Freedom. That prompts the question: Which develops first, 33 Understanding INTP or 42 Freedom INTP? The answer is: Neither. The boot-up mode of 73 Skepticism operates first; it solves the 'chicken and egg' problem of learning to speak along 42 Freedom INTP – its ISTP activates through the circuit of 65 Dissidence listening. 73 Skepticism (the mirror to 74 Blame which works with 70 Articulation in a search for cause and effect) overlays 65 Dissidence ISTP; in an infant 73 Skepticism places the words of others into the segment of 33 Understanding which overlays INTJ (Heidegger calls it 'idle talk'). 73 Skepticism in this way prepares the mind for subsequent 42 Freedom speech dependent upon 33 Understanding.

[A] It is the beginning of a transition to an eventual formation of 141 Angst/Worldview from 73 Skepticism and its mirror of 74 Blame.

When 73 Skepticism is surrounded by a 53 Obligation 'ought,' then this same boot-up mode of 'idle talk' can develop into a verbal explanation or rehearsal of some simulation of 60 Subordinate abstract laws in the 53 Obligation practical (altering boot-up into an expression of wisdom).

Hegel adds an example from nature: 1) "the particular occurrence of lightning is apprehended as universal" – repetitions of 3 Apprehending are registered in 79 Habit; 2) "this universal is expressed as the law of electricity" – 60 Subordinate abstracts it as guidance for the 53 Obligation 'ought' 3) "the explanation thereupon merges the law in force as the essence of the law" – the explanation in this case is the NON-VERBAL actual physical flash of lightning and the NON-VERBAL actual physical crash of thunder which is observed by 22 Observation and sent up INTP to be bound into INTJ as essence; this confirms the 33 Understanding theory. What INTP does non-verbally in a response to actual situations, ISTP simulates through an adaptation of childhood 73 Skepticism verbal boot-up circuits ("this force is, then, so constituted that, when it finds expression, opposite electrical discharges appear, and these again disappear into one another"). 73 Skepticism-overlaying 3 Apprehending may actually see these forces in Kuhnian right hemisphere vision; it sees them in imagination even when nothing in reality is actually observed by 22 Observation ("the distinction is not to be a distinction in the nature of the fact itself").

There are hybrid situations. A chemistry professor might for instance explain to her students, "If we take this acid and add it to this base, then we get a salt. Let's see if it works." She adds the acid to the base, there is a flash and a puff of smoke and she says, "See, the theory works. You'll never have to doubt it or be skeptical about it again." The explanation is complete; the observed elements of the experiment along INTP of 22 Observation have been wrapped into the INTJ of both 33 Understanding and 60 Subordinate theory, in conformity with the professor's ISTP 'idle talk' words of 73 Skepticism explaining her 33 Understanding which also overlays INTJ. 33 Understanding with its INTP and INTJ, in both professor and students, is satisfied.

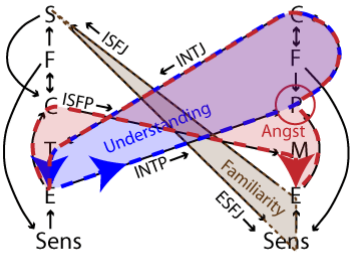
Explosive Force of 33 Understanding

Hegel (page 55): *"In this tautological process understanding, as the above*

shows, holds fast to the changeless unity of its object, and the process takes effect solely within understanding itself, not in the object. It is an explanation that not only explains nothing, but is so plain that, while it makes as if it would say something different from what is already said, it really says nothing at all, but merely repeats the same thing over again. So far as the fact itself goes, this process gives rise to nothing new; the process is only of account as a process of understanding. In it, however, we now get acquainted with just what we missed in the case of the law – absolute change itself: for this process, when looked at more narrowly, is directly the opposite of itself. It sets up, that is, a distinction which is not only for us no distinction, but which it itself cancels as distinction. This is the same process of change which was formerly manifested as the play of forces. In the latter we found the distinction of inciting and incited force, or force expressing itself, and force withdrawn into itself; but these were distinctions which in reality were no distinctions, and therefore were also immediately cancelled again. We have here not merely the naked unity, so that no distinction could be set up at all; the process we have is rather this, that a distinction is certainly made, but because it is no distinction, it is again superseded."

A tautology may repeat the same concept in different words. We might for instance consider this sentence: "The soccer team of 11 men played its season of 38 games during the 12 months of this past year." The "changeless unity" of the soccer team is not altered by referring to its 11 members; a season is equivalent to 38 games and a year to 12 months.

The "tautological process" in 33 Understanding is 1) the unity as force along INTJ and 2) its pieces as recognized elements along INTP, with INTJ and INTP of 33 Understanding resonating in such a way as to become bound. If INTJ is thought of as the unity of the recognized pieces in INTP of 33 Understanding, then it is an object; if it is derived rather from the oscillation or resonance between INTJ-overlaying 206 Life and 27 Apperception (which does not overlay INTJ but does influence it), then it is a wave.[A]



Thus far, the conflict of forces has been within 141 Angst/Worldview – its force "express[es] itself" in the segment from T down to EL, and is

[A] Using the analogy of physics and implying nothing more.

"withdrawn into itself" in the segment from M down to ER. Hegel is pointing out that this conflict of forces can enter 33 Understanding itself. INTJ assembles an object into its unity; INTP disassembles it again or 'blows it up' into its elements. The 33 Understanding force "expressing itself" in the segment from T down to EL is identical to that of 141 Angst/Worldview (because it is the same path). The implication is that force in INTP of 33 Understanding is equivalent to travel from M down to ER of 141 Angst/Worldview. This makes sense, for both routes arrive at the same node of P – INTP forcefully disassembles an object into its recognized elements and sends them to P; the 141 Angst/Worldview segment of paradigm-attitude from ER up to P assembles a 23 Familiarity ideal type into a commodity and delivers it to P.

We have said that the commodity delivered to P by paradigm-attitude (ER up to P) is contiguous (graspable, unified so that it can be held in the hand) and includes at its core the members (arms, legs, fingers, toes, etc.) of the physical body. This contiguity is necessary if the commodity in paradigm-attitude is to match the recognized disassembled elements of that same object as they travel along INTP to the same node of P in preparation for binding into force of theory along INTJ (breakdown of contiguity so that a piece is missing is in fact the condition for a transfer from paradigm-attitude-traversing 50 Conspicuous, the first stage of Heideggerian tool breakdown, to paradigm-attitude-avoiding 101 Obtrusive, the second stage).

Hegel (page 55): *"Thus, then, with the process of explaining, we see the ebb and flow of change, which was formerly characteristic of the sphere of appearance, and lay outside the inner world, finding its way into the region of the supersensible itself. Our consciousness, however, has passed from the inner being as an object over to understanding on the other side, and finds the changing process there."*

Consciousness fled initially away from the "supersensible" of 20 Dasein (Heidegger's the there of personal potential which continues to recede as we approach it, drawing us further and yet at the same time through the deep 4 Perceiving inner background of 191 Democracy directing our progress) into 141 Angst/Worldview. This used "the inner being [of 20 Dasein] as an object" in which to store data – the scientist with his worldview (141 Angst/Worldview preferentially viewing 45 Duty/World in place of 20 Dasein) added to the store of knowledge; the

financier with his differing metric placed money into a bank account. "The ebb and flow of change" appeared as a resonance between 27 Apperception and 206 Life which constituted the truth of what was being stored; this "lay outside the inner world." But through 33 Understanding it has begun to find its way "into the region of the [20 Dasein] supersensible itself."

20 Dasein-overlaying 33 Understanding with its laws of force is "on the other side, and finds the changing process there" in the interplay between INTJ unity and its forceful disassembly into INTP components.

Hegel's First Two Laws

Hegel (page 55): *"The change is in this way not yet a process of the fact itself, but rather presents itself before us as pure change, just by the content of the moments of change remaining the same. Since, however, the notion qua notion of understanding is the same as the inner nature of things, this change becomes for understanding the law of the inner world. Understanding thus learns that it is a law in the sphere of appearance for distinctions to come about which are no distinctions. In other words, it learns that what is self-same [along unifying INTJ] is self-repulsive [along INTP that splits it up into parts], and, similarly, that the distinctions are only such as in reality are none and cancel one another, or that what is not self-same is self-attractive. Here we have a second law, whose content is the opposite of what formerly was called law, viz. the invariable and unchanging self-identical distinction; for this new law expresses rather the process of like becoming unlike, and unlike becoming like. The notion demands of the unreflective mind to bring both laws together, and become conscious of their opposition. Of course the second is also a law, an inner self-identical being; but it is rather a self-sameness of the unlike, a constancy of inconstancy. In the play of forces this law proved to be just this absolute transition and pure change; the selfsame, force, split into an opposition, that in the first instance appeared as a substantial independent distinction, which, however, in point of fact proved to be none. For it is the selfsame which repels itself from itself, and this element repelled is in consequence essentially self-attracted, for it is the same; the distinction made, since it is none, thus cancels itself again. The distinction is hence set forth as a distinction on the part of the fact itself, or as an absolute (objective) distinction; and this distinction on the part of the fact is thus nothing but the selfsame, that which has repelled itself from itself, and consequently only set up an opposition*

which is none."

The "notion qua notion" of 33 Understanding is the divergence between 20 Dasein individual self and the 35 Kinship the they of the external as generalized by 60 Subordinate into an abstract theory along INTJ. The "inner nature of things" is the NON-VERBAL way in which something like the forceful flash of lightning and the forceful crack of thunder, as observed along the INTP of 22 Observation, might be bound into a theory such as electricity. The unity of these two seemingly disparate entities "becomes for understanding the law of the inner world" of 20 Dasein. We might call it Hegel's First Law.

This first law is "learn[ed]" as part of the education which is life. It states that "what is self-same [along INTJ] is self-repulsive [along INTP]." That is, generalities as personally observed and burned into 79 Habit will not be violated by observations of 22 Observation; any possible anomalies are mentally repelled – the sun always rises in the east, an object that is let go always falls. This is the law of the student.

But the 33 Understanding in which consciousness is beginning to reside likes to rehearse or 'express' its generalities. It does this by initiating a simulation through 73 Skepticism and then reconstructing the results. In this case, "what is not self-same [along ISTP and its 73 Skepticism simulations or experimental demonstrations] is self-attractive [when it arrives at INTJ which overlays 33 Understanding and where it is folded again into generality]." This is the law of the teacher.

Hegel says that "the notion demands of the UNREFLECTIVE mind to bring both laws together." The implication is that 39 Reflection could round off the corners in order to make things fit; this should be avoided. The student in contrast should demand of the instructor that ISTP 73 Skepticism experimental demonstrations or simulations, as parsed out of generalities, tie seamlessly into the student's own generalizations of particular experiences and explain them. By the same token, 33 Understanding generalities discovered personally by the student from 22 Observation should be subsumed and never contradicted by 33 Understanding theory as expressed by the instructor.

Looking now at specifics, force along 33 Understanding INTP which arrives at P is confronted by force along 73 Skepticism ISTP which arrives at this same node of P (both forces originate according to Heidegger from the same node of EL, driven by INTJ which is traversed equally by 206

Life giving this compressed force as significance to 73 Skepticism, and 33 Understanding diverting it in a seemingly objective Cartesian scientific manner into INTP). If INTP force is equivalent to 141 Angst/Worldview force from M down to ER, as we have suggested, then force along ISTP would be the extension of 141 Angst/Worldview force from T down to EL. Hegel says that consciousness in 33 Understanding needs to "become conscious of [this] opposition." That is, the 33 Understanding student must reconcile the demonstration by the professor with what he or she has personally observed and not swallow things blindly.

This principle applies also to speech – here also we "become conscious of [INTP and ISTP] opposition." Force along INTP can be diverted from 33 Understanding into 42 Freedom speaking along ESTP. Force along ISTP is released through 65 Dissidence listening (interacting at times with ESTP to generate forceful 11 Thinking). These two forces once more interact at the coordinating node of P – this generates communication and discussion in which individuals talk in turn (the ESTP present continuous of 42 Freedom speech pivoting at P to the ENTP Heideggerian no-longer-now of 65 Dissidence listening and then back again); each participant is conscious of the opposition of forces and attempts to reconcile what is being said. When 42 Freedom perturbs 4 Perceiving, then it is 35 Kinship as it overlays 18 Sensing which needs to adjust; the goal of 42 Freedom speaking is thus to modify the other and not to change oneself. However, if the speaker is an instructor whose generalities are broader, then Hegel's Second Law prevails, 33 Understanding rules over 4 Perceiving, and the student learns in spite of the fact that he or she no longer perceives – that is, the student does not perceive if he or she continues speaking. Perceiving can occur if they are silent, for then there is no 42 Freedom action on their part, 20 Dasein instead of the 35 Kinship the they can make the adjustments and perceptive pattern-matching again is possible.

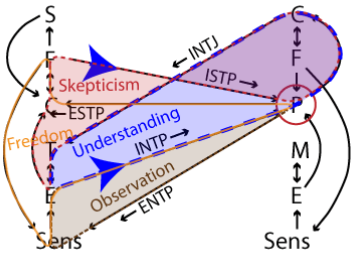
We summarize Hegel's first two laws which turn out to be adaptations of Newton's first two laws:

Hegel's First Law: Resonance in 33 Understanding between INTJ object unity and INTP elementary components can be subsumed, in the absence of external 42 Freedom force, into quiescent general theory.

Hegel's Second Law: The INTP decomposition of a force into its components is reconciled with its ISTP expression according to a quadratic relationship. Let us examine this further.

We know that the recognized constituents move along INTP of 22 Observation. If they are allowed to move freely (passive observer not acting in 42 Freedom), then they travel from 22 Observation-overlaying 42 Freedom INTP (overlaying 33 Understanding) into 42 Freedom ESTP (in which free action of 42 Freedom is completely by the thing observed and not by the observer, other than what is necessary for measuring).

Expression by 73 Skepticism diverts this ESTP data up into the section from CL to FL. Here it is opposed by the circuit of 21 Feeling which moves in the opposite direction – it is like traveling against the flow of a stream and represents a velocity or travel per unit time. We recall from previous discussion that this 21 Feeling velocity is an aspect of 53 Obligation which is the implementation aspect of reality simulation.



Data moves further along 73 Skepticism into ISTP which overlays 11 Thinking which Hegel identifies with distance. The final INTJ leg of 73 Skepticism overlays 8 iNtuition which Hegel connects to time and which we linked earlier to ratios. The amount of ISTP distance covered in one 8 iNtuition INTJ-overlaying time snip is another velocity, calculated now in a very different manner.

Division of one circuit by time in two separate ways bends the space and makes relativistic corrections (in this case due to changing values as choices are made in sequence). Harmonization by P of the separate INTP and ISTP streams of data is injected into the INTJ of 33 Understanding and 3 Apprehending. But INTJ of 141 Angst/Worldview contains force and is also the standard by which quantity within ENTJ is measured. INTJ is one wire, making 3 Apprehending equivalent to 141 Angst/Worldview; thus F = ma (with m based in the ratio). The formula enters 60 Subordinate (the director of internal reality simulation) and is abstracted to simulate reality.

Newton based his laws in observation. In tying them to the primordial architecture of the human mind, Hegel has proven that we as humans can conceptualize no other laws and that for us they are necessarily true.

Mapping Internal into External

Hegel (pages 55, 56): *"By means of this principle, the first supersensible*

world, the changeless kingdom of laws [in the 20 Dasein beyond, sustaining 60 Subordinate general laws], the immediate ectype and copy of the world of perception [in 4 Perceiving], has turned round into its opposite. The law was in general, like its differences, self-identical; now, however, it is established that each side is, on the contrary, the opposite of itself. The self-identical repels itself from itself, and the self-discordant sets up to be selfsame. In truth only with a determination of this kind is distinction inner distinction, or immanent distinction, when the like is unlike itself, and the unlike like itself."

We recall that the force of 141 Angst/Worldview originated in the distinction between 20 Dasein authentic self and the 35 Kinship the they. We learned that the force along INTP of 33 Understanding, which can be redirected and released into the ESTP speech of 42 Freedom, is the 141 Angst/Worldview force from M down to ER. But this section from M down to ER is the region which generates the emotions. Thus, speech of 42 Freedom along INTP will carry emotional force.

The force of 141 Angst/Worldview which passes from T down to EL can be transferred in turn by 73 Skepticism to ISTP which overlays 65 Dissidence listening – the fact that 73 Skepticism ISTP (overlaying 65 Dissidence listening) can redirect the force from T down to EL away from INTP and in this way express 33 Understanding along ISTP is perhaps why Hegel termed the force from T down to EL an 'expression of force.' But ISTP passes through the 53 Obligation application of 60 Subordinate general laws – the individual thus hears in 65 Dissidence not what is actually being said by others, but rather a simulated explanation or demonstration from them of his or her own particular 33 Understanding (that is, the listener's 33 Understanding, not the speaker's 33 Understanding). Hegel's second supersensible world (the "opposite" of the first) is thus the external society around us, filled by those who can communicate with us (and through their speech attempt to explain to us our own individual internal 33 Understanding).

The "self-identical" which is the social group "repels itself from itself" as each particular individual attempts to speak in 42 Freedom; the "self-discordant" of these many voices "sets up to be selfsame" in the minds of listening individuals as each blends the various aspects of what is collectively spoken into their own personal and individual 33 Understanding (psychologists call this confirmation bias). In this way a consensus of 33 Understanding is reached (speakers explaining not their

own 33 Understanding but rather finding an equilibrium point that sums up the 33 Understanding of the multiple listeners). Hegel states that only "with a determination of this kind is distinction inner distinction" – that is, only in this manner could a consensus become part of each individual group member's own personal and individual 33 Understanding.

Some individuals such as historical sociologist Michael Mann do not like the word 'society'; they are not sure what it means (Mann 1986: 2). Hegel here demonstrates that 'society' is a second supersensible world, something real sustained by speech, the externalized inversion of a common 33 Understanding.

The External – an Inverted World

Hegel (page 56): *"This second supersensible world is in this way the inverted world (verkehrte Welt), and, moreover, since one aspect is already present in the first supersensible world, the inverted form of this first. The inner being is, thereby, in its character of appearance completed. For the first supersensible world was only the immediate raising of the world of perception into the element of universality. It has its necessary counterpart in this world of perception, which still retains as its own the principle of change and alteration. The first kingdom of laws dispenses with this principle, but receives it in the form of an inverted world."*

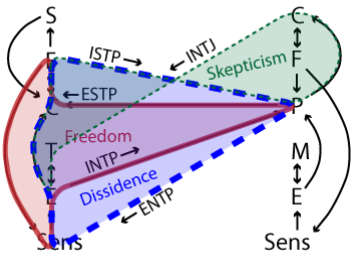
We recall that an informed consciousness diverted away from 20 Dasein into 141 Angst/Worldview where it became pure force apart from direction (the 20 Dasein rider of the 141 Angst/Worldview horse becoming the 141 Angst/Worldview horse viewing 45 Duty/World without a 20 Dasein rider); it is now moving into 33 Understanding because it is beginning to understand. Asymmetrical 33 Understanding used the "first supersensible world" of an abandoned 20 Dasein as a repository for its objective facts, forming it into the 'body of knowledge.' The 60 Subordinate / 53 Obligation reality simulator shaped these facts into a quiescent model of the perceived external with its "change and alteration" – Newton in discovering his laws was thus merely explaining to us the structure of his own keen understanding mind. But this generates a "second supersensible world (…) the inverted form of the first."

Hegel has thus far hinted at some of its aspects:

1) The theoretical scientist can express unified theory in INTJ (rooted in

60 Subordinate direction of reality simulation and overlaying 33 Understanding) by 73 Skepticism (which also overlays INTJ) through ISTP (overlaying the 53 Obligation 'ought' implementation of reality simulation) back into 33 Understanding – in this case internal INTJ force opposes internal ISTP force (completing the circuit of 73 Skepticism), the mind is the laboratory and there is no speech. It is the sort of thing that Einstein used to do with his silent thought experiments.

2) The student can observe repetitions and form general theories along the INTJ of 33 Understanding ("immediate raising of the world of perception into the element of universality"). The instructor can come out of his or her thought-centered ivory tower and make confirming demonstrations, using 73 Skepticism 'Heideggerian idle talk' speech, and a) expand the student's 33 Understanding as acquired from personally observed repetitions, b) conforming it ever more closely to his or her own more advanced 33 Understanding. In this case there may be an external laboratory and there is speech by the instructor.



3) A group can form in which individuals emerge through 42 Freedom speech which is received by others' 65 Dissidence listening (65 Dissidence ISTP overlays 73 Skepticism ISTP). A consensus may develop in the group whereby everyone's understanding is advanced.

4) Each individual acts in 42 Freedom in ways that may move beyond speech. The external world which is perceived returns force (in the section from Sens-L UP to EL) which opposes the directing force of 33 Understanding which passes DOWN INTJ and then from T DOWN to EL ("perception, which still retains as its own the principle of change and alteration"). For instance, I may understand (in 33 Understanding which directs 42 Freedom action along the common leg of INTP) that I will die if I do not eat. The earth is now seen as resisting my attempt to plough its surface and farm it; I get tired as I labor. Alternatively, I may understand (in 33 Understanding) that the boards in my home cannot stick together unless they are nailed. These same boards will now be viewed as resisting the driving force of my hands as I use the hammer. Without hunger, there would be no resisting earth; without the need for a home, the boards

would not oppose my action. When I am farming, then I do not see boards as a source of resistance; when I am building a home, then I do not view the ground as opposing my effort. 33 Understanding in this way shapes a second supersensible world IN THE EXTERNAL which is a mirror of its own current structure.

We recall that INTP of 42 Freedom and 22 Observation is an expression of 'force proper' as released by 141 Angst/Worldview in the section from M down to ER. INTP labor of 42 Freedom thus uses up 141 Angst/Worldview effort in the region from M down to ER (which overlays 27 Apperception and links 27 Apperception now to production). This effort is returned to the mind by the perceived in 4 Perceiving in the experience section from Sens-L up to EL (which is also part of 27 Apperception that is now seen as resisting the force of 206 Life which traverses with 33 Understanding through the segment from T down to EL). By Hegel's First Law of understanding, this INTP must be subsumed into the general INTJ understanding of what needs to be done. When this has happened, "the inner being is, thereby, in its character of appearance completed" – 33 Understanding through appearance (resonance between 27 Apperception-based production and 206 Life-based consumption) has successfully guided 42 Freedom action. As 42 Freedom shapes the external under the guidance of 33 Understanding, this external alters ever more closely over time into Hegel's inverted world which is a mirror in the external of what is internal. However, since its force is opposed, ITS POLARITY IS OPPOSITE.

In listening, I hear what I expect to hear, what conforms to my own 33 Understanding – this mechanism in equilibrium among communicating individuals forms a cohesive society with a common 33 Understanding. The resulting social structure in its collective 42 Freedom action then calls into existence an opposite (formed of those with whom it has not been communicating) which is inverted and by which it defines itself.

Hegel (page 56): *"By the law of this inverted world, then, the selfsame in the first world is the unlike of itself, and the unlike in the first is equally unlike to itself, or it becomes like itself."*

"The selfsame in the first world" is some 33 Understanding-based general theory which enters the 'inner being' which is 20 Dasein; it comes into equilibrium within some social grouping of communicating individuals. The common 33 Understanding in its guidance of 42 Freedom

action in turn calls up an inverted world composed of differing others which is "the unlike of itself."

For instance, the First World in the Cold War (1947-1991) shared a common 33 Understanding. A protective 'iron curtain' formed around those nations (its recognized INTP constituent elements) which could be brought together into an INTJ unity in pacts such as NATO.

Regions such as Taiwan didn't fit. Were they part of the theory or were they outside of the region of containment? Explosive wars broke out in Korea and then Vietnam over similar kinds of boundary issues.

What was it that defined the First World? The coordinating principle was not its common 33 Understanding – the First World seemingly could not verbalize its own ideological basis. Rather, it was the 42 Freedom-based First World's absolute and utter polar opposition to an inverted Second World (which in part the First World's own 42 Freedom actions had called into being).

The First World in this way defined itself by what it was NOT; the Second World in turn found itself forced into unity if it wished to survive. The 42 Freedom-based First World ("the selfsame in the first world") gained forceful energy from opposing the Second World ("the unlike of itself") – if the communists built missiles, then the West would construct more, if the communists moved into space, then the West would get there first.

This leads to a second aspect: "the unlike in the first is equally unlike to itself, or it becomes like itself." The doctrines of 88 Capitalism and 218 Communism are mirror opposites and thus "unlike in the first" which is the internal. When this internal through 42 Freedom in the West was mirrored into the external, then the communist Second World through which the capitalist First World came to define itself morphed by necessity into a parallel military region so that "the unlike in the first is equally unlike to itself, or it becomes like itself."

These two mutually other-defining regions could combine into a larger temporary INTJ unity in forums such as the United Nations, but their separation back into INTP components now involved compressed binding force of essence that at times threatened a nuclear holocaust.

Hegel's Third Law

Hegel (page 56): *"Expressed in determinate moments, this will assume the form that what by the law of the first is sweet, is, in this inner, inverted reality, sour; what is there black is here white. What, by the law of the first, was north pole in the case of the magnet, is, in its other supersensible inner world (viz. in the earth), south pole; while what was there south pole is here north pole. Similarly, what by the first law is in the case of electricity the oxygen pole becomes in its other supersensible reality hydrogen pole; and conversely, what is there the pole of hydrogen becomes here the pole of oxygen."*

Hegel ties down for us absolutely the fact that the "other supersensible inner world" is in fact external and not internal. He does this by inserting the phrase "viz. in the earth" as a synonym for "other supersensible inner world."

Consciousness rooted in 33 Understanding always generates opposed entities or extremes – these contrary elements exist first in the mind and then seek for their realization in the external. Suppose for instance that 33 Understanding accesses the 20 Dasein supersensible world of quiescence and finds a prediction that something will be sweet ("the law of the first is sweet"). It then perceives everything in the external to be in some degree sour. It must look for what is sour, for that is the "inner inverted reality" which sustains the perception that something else is sweet by contrast. If 20 Dasein considers something to be bad or black (thinking in terms of polar opposites rather than grays), then 33 Understanding is attracted to it as good or white (stuck again in blacks and whites rather than grays); it wishes to study and understand it.

The north pole is completed by a south pole. Similarly, a social group (the "other supersensible inner world") recognizes itself by its inverse in the opposition. The two sides in the Cold War needed one another as polar opposites in order for each successfully to define itself as NOT being the other.

The 1991 breakup of the Soviet Union demanded a replacement; it was found in the 'War on Terror.' But this new 'polar opposite' is an amorphous entity which fights an asymmetrical struggle; when terror strikes, the West attempts to define itself through an enemy, finds nothing and is lost. Acts of terror which during the Cold War might have inspired grudging admiration are thus denounced as 'cowardly' and 'heinous.'

They are cowardly because the West cannot define its own bravery through a contrast; they are heinous because the enemy emerges from within our own ranks (the non-combatant at work among us by day and striking silently and secretly by night) and is thus more openly and obviously our own self.

Hegel moves now to electricity ("hydrogen pole," "pole of oxygen" which in chemistry are sources of force). The implication is that polar opposites energize one another. John F. Kennedy for instance characterized the Space Race in the following manner (to Lyndon B. Johnson, 1961): "Do we have a chance of beating the Soviets by putting a laboratory in space, or by a trip around the moon, or by a rocket to go to the moon and back with a man? Is there any other space program which promises dramatic results in which we could win?" The implication is that space travel might not have occurred had the Soviet Union not been there as a competitor.

This is the approach of a consciousness based in 33 Understanding with its explosive flow of compressed force. We could summarize it as **Hegel's Third Law**: Every 33 Understanding is validated by an equal and opposite externalization of that understanding.

Foucault and Prisons

Hegel (page 56): *"To take another sphere of experience: revenge on an enemy is, according to the primitive immediate law, the supreme satisfaction of injured individuality. This law, however – that of standing up against one who does not treat me as a substantial self, showing him that I am a substantial being, and even doing away with him as a reality – this law is transmuted by the principle of the other world into the very opposite, the reinstatement of myself as the true reality through the removal of the alien hostile being is turned into self-destruction. If now this inversion, which is brought out in the punishment of crime, is made into a law, it also is again only the law of a world which has an inverted supersensuous world standing in antithesis to itself, where that which is despised in the former comes to honour, and that which in the former is honoured meets with contempt. The punishment which, by the law of the former, disgraces a man and annihilates him, turns round in its inverted world into the pardoning grace which preserves his being and brings him to honour."*

Foucault in *Discipline and Punish* demonstrates that 33 Understanding-

based Western civilization has made precisely this transformation from a terrifying vengeance upon the body of the criminal to a care that not only abhors torture but actually guarantees medical attention ("pardoning grace which preserves his being and brings him to honour").

The victim of a crime receives no compensation other than that which he or she might manage to obtain in civil law; the criminal in contrast is endowed by society with free food and lodging for the multiple years of his or her incarceration. The death penalty is abolished, for "the reinstatement of myself as the true reality through the removal of the alien hostile being is turned into self-destruction" – that is, to remove the other is understood by 33 Understanding as destruction of self (because self is defined in 33 Understanding as NOT being the other).

In the absence of 33 Understanding, the hero might be the conqueror with a blood-stained sword; in our current inverted world of 33 Understanding, "that which in the former is honoured meets with contempt."

Hegel warns that this system, when formalized into law, is itself subject to an inversion (page 56): *"Looked at on the surface, this inverted world is the antithesis of the first in the sense that it has the latter outside itself, and repels that world from itself as an inverted reality; that the one is the sphere of appearance, while the other is the inherent being; that the one is the world as it is for an other, the other again the world as it is for itself. In this way, to use the previous examples, what tastes sweet is properly, or inwardly in the thing, sour; or what is north pole in the case of the actual magnet belonging to the sphere of appearance, would be, in the inner or essential being, south pole. What is shown to be oxygen pole in electricity as a phenomenon, would be hydrogen pole in the case of electricity not falling within the sphere of appearance. Or again, an act which in appearance is a crime would in its inner nature be capable of being really good – a bad act may have a good intention; punishment is only in appearance punishment; in itself or in another world it might well be, for the criminal, a benefit."*

The "inverted world" of 33 Understanding has "the first (…) outside itself, and repels that world from itself as an inverted reality." It does this by erecting walls – not for defense as in previous ages, but to quarantine away or contain the 'delinquents' (as Foucault terms them) who are "outside itself." They are put into prisons – no one in history ever extended temporary detention into an extended quarantine before there

was 33 Understanding.

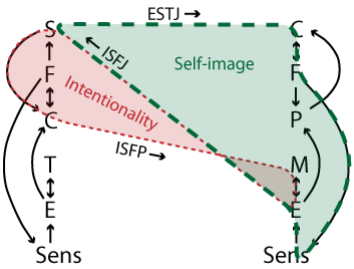
A dichotomy develops. Hegel's supersensible world (modern society with its 33 Understanding) "is the sphere of appearance" in which 33 Understanding fills a vacant 20 Dasein with objective facts; the inverted world behind prison walls operates in sense-certainty and "inherent being" – psychologists are attracted to it and study its operation. 33 Understanding "is the world as it is for an other" with whom one communicates through a social contract; its zero-sum inverted polar opposite behind prison walls is a world "as it is for itself," subsidized and maintained by the supersensible world. If the "sphere of appearance" has one ideal (north pole), then the inverted world inside the walls is channeled into having its opposite; this in fact defines the supersensible world and sustains its structure. Both worlds are energized by mutual opposition to one another ("what is shown to be oxygen pole in electricity as a phenomenon, would be hydrogen pole in the case of electricity not falling within the sphere of appearance"); this energy may be distilled into action movies in which criminals attempt to outsmart the forces of law and order.

Hegel implies that walls of inversion may themselves invert and suggests the stages. First, criminals are idealized ("an act which in appearance is a crime would in its inner nature be capable of being really good"), motives justify exoneration ("a bad act may have a good intention"), prison conditions improve ("punishment is only in appearance punishment") until the hopelessly unemployed victims who lose their homes when mortgages fall behind begin to wonder who is actually being punished ("in itself or in another world it might well be, for the criminal, a benefit").

Emergence of 13 Intentionality

Hegel (pages 56, 57): *"But such oppositions of inner and outer, appearance and supersensible, in the sense of two sorts of reality, are no longer to be found here. The differences repelled are not divided anew and assigned to two substances such as would support them and lend them a separate subsistence, the result of which would be that understanding would leave the inner region, and fall back again on its previous position. The one aspect or substance would be once more the world of perception, where the one of those two laws would carry on its*

existence, and in opposition to it an inner world, just such a sensible world as the first, but in the sphere of ideas; one that could not be indicated, seen, heard, and tasted as a sensible world, and yet would be thought of as such a sensible world. But in point of fact, if the one element set up is a perceived reality, and its inherent being, as its inverted form, is at the same time a sensuously represented element, then sour, which would be the inherent nature of the sweet thing, is a real thing just as much as the latter, viz., a sour thing; black, which would be the inherent nature of white, is the actual black; the north pole, which is the true reality of the south pole, is the north pole present in the same magnet; the oxygen pole, the inherent nature of the pole of hydrogen, is the given oxygen pole of the same voltaic pile. The actual crime, however, finds its inversion and its inherent nature qua possibility, in the intention as such, but not in a good intention; for the truth of intention is simply the deed itself. The crime, so far as its content goes, recoils upon itself, finds its inversion in actual punishment; this is the reconciliation of the law with the reality set up against it in crime. Finally, the actual punishment carries its inverted reality with it in such a way that it is a kind of realization of the law, whereby the activity, which the law exercises in the form of punishment, is cancelled in the process, a manner of realization through which the law, from being actively operative, becomes again quiescent and authoritative, and the conflict of individuality with it, and of it with individuality, is extinguished."



What if the walls invert and criminals become guards? Will 33 Understanding in those who are now imprisoned retreat to a further inversion, perhaps to the "sphere of ideas"?

According to Hegel, that is not what happens. 33 Understanding in those wrongly imprisoned advances rather to a state in which "oppositions of inner and outer, appearance and supersensible (…) are no longer to be found." It does this by discovering its mirror, the circuit of 13 Intentionality, where "the truth of intention is simply the deed itself."

This "deed itself" is performed by the mirror of 42 Freedom which is 14 Self-image – we suggested already that 14 Self-image is triggered when there are shortages; these most certainly will occur when 33 Understanding is quarantined (through wrongful imprisonment). The "truth of intention" is a Heideggerian retrieve of the ISFJ of 14 Self-image

into the ISFJ of 13 Intentionality; Heidegger links this to authenticity.

Since 13 Intentionality connects directly to the 53 Obligation reality simulator (through its ISFP), there can be no more inversion. 33 Understanding will still find sour that which is not sweet, but 13 Intentionality (in the wrongly imprisoned who are being shaped by their ordeal) will then discover the thing to be sour, just as it actually is ("if the one element set up is a perceived reality, and its inherent being, as its inverted form, is at the same time a sensuously represented element, then sour, which would be the inherent nature of the sweet thing [as understood by 33 Understanding], is a real thing [to 13 Intentionality] just as much as the latter, viz., a sour thing").

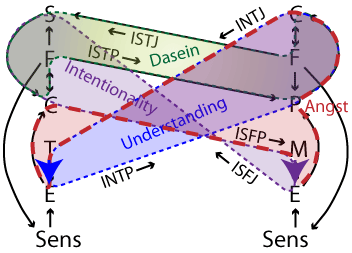
The societal inverted world defined itself previously as NOT being its polar opponent which it then quarantined behind walls of confinement, containment or sanction; the defining opposite is now internal, within 13 Intentionality IN THE SAME INDIVIDUAL ("the north pole, which is the true reality of the south pole, is the north pole present IN THE SAME MAGNET"). Energy was generated previously from opposing external polar social entities; 33 Understanding in those who have gone through difficulty and been shaped by it now energizes its own internal 13 Intentionality ("the inherent nature of the pole of hydrogen, is the given oxygen pole OF THE SAME VOLTAIC PILE").

What about prisons (with prisoners as guards and 33 Understanding thrown behind bars where it develops 13 Intentionality)? Hegel states that "the crime, so far as its content goes, recoils upon itself, finds its inversion in actual punishment." We might think of restitutive business law – it attempts to restore the situation for the person harmed to what it would have been if a contract had been carried out and there had been no violations. That is the kind of legal system which will emerge when the imprisoned are released and find a role as legislators in positions of responsibility.

Self-contained Internal Polar Opposites

Hegel (page 57): *"From the idea, then, of inversion which constitutes the essential nature of one aspect of the supersensible world, we must dissociate the sensuous idea of keeping distinctions substantively fixed in a different element that sustains them; and this absolute notion of distinction must be set forth and*

apprehended purely as inner distinction, self-repulsion of the selfsame as selfsame, and likeness of the unlike as unlike. We have to think pure flux, opposition within opposition itself, or Contradiction. For in the distinction, which is an internal distinction, the opposite is not only one of two factors – if so, it would not be an opposite, but a bare existent – it is the opposite of an opposite, or the other is itself directly and immediately present within it. No doubt I put the opposite here and the other, of which it is the opposite, there; that is, I place the opposite on one side, taking it by itself without the other. Just on that account, however; since I have here the opposite all by itself, it is the opposite of its own self, that is, it has in point of fact the other immediately within itself. Thus the supersensible world, which is the inverted world, has at the same time reached out beyond the other world and has in itself that other; it is to itself conscious of being inverted (fer sich verkehrte), i.e. it is the inverted form of itself; it is that world itself and its opposite in a single unity. Only thus is it distinction as internal distinction, or distinction per se; in other words, only thus is it in the form of Infinity."



"The sensuous idea of keeping distinctions substantively fixed in a different element that sustains them" is the 33 Understanding-based supersensible world practice (in modern society) of locking away Foucauldian delinquents behind inverted prison walls of sense-certainty so as to define self outside the walls as being 'law-abiding' in contrast. In the Cold War this generated the policy of containment.

"Self-repulsion of the selfsame as selfsame, and likeness of the unlike as unlike" is 141 Angst/Worldview sustained by both 33 Understanding and its mirror of 13 Intentionality; together they fill 20 Dasein with content from both sides. 33 Understanding overlays the path of belief (P up to CR) which is part of the 20 Dasein first supersensible world; 13 Intentionality (its mirror) overlays the path of certainty (S down to CL) whose sense-certainty characterizes the inverted prison-world – this inversion also is part of 20 Dasein. INTJ which is common to 33 Understanding and 141 Angst/Worldview fills with 60 Subordinate-based abstract generalities; ISFP that is common to 13 Intentionality and the same 141 Angst/Worldview extracts the emergent quality of what is missing (the inverted aspect) and injects it into the 53 Obligation reality

simulator – the result is "pure flux, opposition within opposition, or Contradiction."

The "opposite of an opposite" is the 141 Angst/Worldview emergent quality along ISFP becoming the genus in the 141 Angst/Worldview node of 1 Classification CR, which is the origin for the generality of INTJ which in turn leads to a more refined 141 Angst/Worldview ISFP. In one context the INTJ abstract may be emphasized, in another the ISFP emergent of what is missing (the variable for the abstract 60 Subordinate equation or Heidegger's 'not yet') – "just on that account, however; since I have here the opposite all by itself, it is the opposite of its own self, that is, it has in point of fact the other immediately within itself."

The individual with a consciousness of "that world itself and its opposite in a single unity" does not define self as NOT being criminal, and yet he or she in spite of this absence of comparison remains law-abiding. Equally, if and when prison walls invert and prisoners become guards, this individual can survive in prison as a dissident – he or she straddles both worlds "in the form of Infinity" as force travels around the single internal circuit of 141 Angst/Worldview and energizes both 33 Understanding and its now-functioning mirror of 13 Intentionality.

Quiescent Army, Subservient Police

Hegel (page 57): *"By means of infinity we see law attaining the form of inherent necessity, and so realizing its complete nature; and all moments of the sphere of appearance are thereby taken up into the inner realm [of 20 Dasein]. That the simple and ultimate nature of law is infinity means, according to the foregoing analysis, (a) that it is a self-identical element, which, however, is inherently distinction; or that it is selfsameness which repels itself from itself, breaks asunder into two factors. What was called simple force duplicates itself, and through its infinity is law. It means (b) that what is thus sundered, constituting as it does the parts which are thought of as in the law, puts itself forward as subsisting, as stable; and, if the parts are considered without the conception of internal distinction, then space and time [formed within 18 Sensing and 8 iNtuition respectively through a short-circuiting of 60 Subordinate], or distance and velocity [derived from 11 Thinking and 21 Feeling respectively through a short-circuiting of 53 Obligation, the mirror of 60 Subordinate], which appear as moments of gravity, are just as much indifferent and without necessary*

relation to one another as to gravity itself, or again as this bare gravity is indifferent to them, or as simple electricity [as a concept along ESTJ] is indifferent to positive and negative [compressed together along INTJ]. But (c) by this conception of internal distinction, this unlike and indifferent factor, space and time, etc., becomes a distinction, which is no distinction, or merely a distinction of what is selfsame, and its essence is unity. They are reciprocally awakened into activity as positive and negative by each other, and their being lies rather in their putting themselves as not-being, and cancelling themselves in the common unity. Both the factors distinguished subsist; they are per se, and they are per se as opposites, that is are the opposites of themselves; they have their antithesis within them, and are merely one single unity."

"Self-identical element" refers to the INTJ aspect of Hegel's First Law. This INTJ, through a 141 Angst/Worldview inclusion of 13 Intentionality (the mirror of 33 Understanding), has become self-identical with its ISFP. "Self-identical element, which, however, is inherently distinction" refers to the breakup of this INTJ into its constituent parts along the INTP of 33 Understanding as these are bound together again by force into INTJ. The fact that 141 Angst/Worldview in its twin INTJ and ISFP aspects is self-repelling means that INTP of 33 Understanding now "breaks asunder into two factors" only, and not multiple aspects as before. There are two factors because the interest of 33 Understanding is in the metric of 141 Angst/Worldview as divided into 1) those elements or 13 Intentionality actions that lie within the 'circumscribing surface' of 42 Freedom, and 2) those falling outside of it.

In the same way that 18 Sensing and 8 iNtuition operate independently until they are wrapped by 60 Subordinate, and 11 Thinking and 21 Feeling act separately until they are harnessed by 53 Obligation, so 60 Subordinate and 53 Obligation themselves remain distinct until or unless coordination is required by this new, internally-energized form of 33 Understanding- and 13 Intentionality-sustained 141 Angst/Worldview. To the extent that disequilibrium arises, to that same extent they are awakened.

We have suggested that 60 Subordinate can be externalized into an army and 53 Obligation into a police force. Hegel is implying that the 60 Subordinate army is quiescent until there is a need for self-defense; the 53 Obligation police force remains inactive until there is crime against society. Coordination between the two is avoided unless the very existence of the social entity itself demands it (existential threat to 141

Angst/Worldview) – that is, only when society itself is threatened will the army come into the streets and help the police maintain internal order. As soon as equilibrium is regained, then quiescence is restored ("they have their antithesis within them, and are merely one single unity").

A Vibrant Economy

Hegel (page 57): *"This bare and simple infinity, or the absolute notion, may be called the ultimate nature of life, the soul of the world, the universal life-blood, which courses everywhere, and whose flow is neither disturbed nor checked by any obstructing distinction, but is itself every distinction that arises, as well as that into which all distinctions are dissolved; pulsating within itself, but ever motionless, shaken to its depths, but still at rest. It is self-identical, for the distinctions are tautological; they are distinctions that are none. This self-identical reality stands, therefore, in relation solely to itself. To itself; which means this is an other, to which the relation points; and relation to itself is, more strictly, breaking asunder; in other words, that very self-identity is internal distinction."*

The economy is a balance between INTJ-overlaying 206 Life-based consumption ("the ultimate nature of life") and ISFP-overlaying 27 Apperception-based production ("the universal life-blood"). A 33 Understanding-based society with an operative 13 Intentionality possesses not only a quiescent (60 Subordinate) army and an inactive (53 Obligation) police force, but also a vibrant economy (206 Life consumption and 27 Apperception production balanced by originary interest as defined by Ludwig von Mises).

Economists desire a "flow [which] is neither disturbed nor checked by any obstructing distinction"; they may try to impose it by force of law (for instance through treaties guaranteeing free trade). This happy condition arises naturally when Hegel's First and Second Laws are supplemented by an improved **Third Law**: For every abstraction along 141 Angst/Worldview INTJ of 33 Understanding there is an equal and opposite intention along 141 Angst/Worldview ISFP of 13 Intentionality which can restore equilibrium.

"To itself; which means this is an other, to which the relation points" suggests that 33 Understanding is getting its regulation internally from 13 Intentionality and vice versa.

Self-Sustaining and Self-Correcting

Hegel (pages 57, 58): *"These sundered factors have, hence, each a separate being of their own; each is an opposite-of an other; and thus with each the other is therein ipso facto [by the fact itself] expressly given; or it is not the opposite of an other, but only the pure opposite; and thus each is, therefore, in itself the opposite of itself. Or, again, each is not an opposite at all, but exists purely for itself, a pure self-identical reality, with no distinction in it. This being so, we do not need to ask, still less to treat anxiety over such a question as philosophy, – or even regard this as a question philosophy cannot answer, – 'how distinction or otherness is to come out of this pure essence, how these are to be really got out of it.' For the process of disruption has already taken place; distinction has been excluded from the self-identical entity, and put on one side so far as it is concerned; what was to have been the self-identical [33 Understanding breaking up into INTP and integrating again into INTJ] is thus already one of the sundered elements [which are 33 Understanding and its mirror polar opposite of 13 Intentionality], instead of being the absolute essential reality. That the self-identical [33 Understanding] breaks asunder [into INTP and INTJ] means, therefore, just as truly that it supersedes itself [in 13 Intentionality] as already sundered, that it cancels itself qua otherness. The unity which people usually have in mind when they say distinction cannot come out of unity, is, in point of fact, itself merely one moment of the process of disruption; it is the abstraction of simplicity [in the 20 Dasein repository of facts which is filled by 33 Understanding and tapped by 60 Subordinate], which stands in contrast with distinction. But in that it is abstraction [in 60 Subordinate], is merely one of the two opposed elements [which are 60 Subordinate and its mirror of 53 Obligation handling reality simulation], the statement thus already implies that the unity is the process of breaking asunder; for if the unity is a negative element, an opposite, then it is put forward precisely as that which contains opposition within it [perceived instantiations which can be placed into the abstract variables so as to use the equation in some particular instance and peer a short distance into the future]. The different aspects of diremption and of becoming self-identical [in 206 Life and 27 Apperception] are therefore likewise merely this process of self-cancelling. For since the self-identical element, which should first divide itself asunder or pass into its opposite, is an abstraction, i.e. is already itself a sundered element [206 Life overlaying 60 Subordinate direction of reality simulation], its diremption [into its mirror of 27 Apperception] is eo ipso [by that very act] a cancelling of*

what it is, and thus the cancelling of its being sundered. The process of becoming self-identical is likewise a process of diremption [into 33 Understanding and 13 Intentionality]; what becomes identical with itself thereby opposes itself to disruption, that is, itself thereby puts itself on one side; in other words, it becomes really something sundered."

There is one new thought: "what becomes identical with itself thereby opposes itself to disruption." This kind of a society will break with that which threatens it. It does this not through military might, but by "[putting] itself on one side," that is, by not communicating with those who would disrupt it. This relegates those others to a more primitive mental state; they may react by putting up 33 Understanding-based (13 Intentionality-challenged) walls and constructing prisons ("it becomes really something sundered"), it does not matter.

That is, the social substance guards itself by cutting off verbal interaction with those who threaten its foundations. No man is an island; an individual cannot maintain mental maturity apart from mature others – the person who is cut off is thus relegated to a lower form of intellectual existence which may not be consistent with the internal appearances of 206 Life. Does he wish to interact again with those who value mental integration? Then he must respect that which makes it possible.

The Rule of Law

Hegel (page 58): *"Infinitude [141 Angst/Worldview linking 33 Understanding and 13 Intentionality], this absolute unrest of pure self-movement, such that whatever is determined in any way, e.g., as being [along INTJ], is really the opposite of this determinateness [along ISFP with its emergent quality of that which is missing from the being] – has from the start been no doubt the very soul of all that has gone before; but it is in the inner world [20 Dasein] that it has first come out explicitly and definitely. The world of appearance, or the play of forces [206 Life and 27 Apperception which tap into its force], already shows its operation; but it is in the first instance as Explanation [by 73 Skepticism and 70 Articulation which harness the force from T down to EL] that it comes openly forward. And since it is at length an object for consciousness [in 20 Dasein], and consciousness is aware of it as what it is, consciousness [of 141 Angst/Worldview viewing 20 Dasein in preference to 45 Duty/World] is in this way Self-consciousness. Understanding's [33*

Understanding] function of explaining [in 73 Skepticism] furnishes in the first instance merely the description of what self-consciousness [141 Angst/Worldview observing 20 Dasein and being directed to its the there by 20 Dasein guidance of 191 Democracy] is. Understanding cancels the distinctions present in Law, distinctions which have already become pure distinctions but are still indifferent, and puts them inside a single unity, Force. This identification, however, is at the same time and immediately a process of diremption [into 206 Life and its mirror of 27 Apperception]; for understanding removes the distinctions and sets up the oneness of force only by the fact that it creates a new distinction of force and law [force abstracted into 60 Subordinate law as part of reality simulation], which at the same time, however, is no distinction [because it directs its mirror, the 53 Obligation 'ought' which guides 42 Freedom and conforms reality to the simulation]. And moreover in that this distinction is at the same time no distinction, it proceeds further and cancels this distinction again, since it lets force have just the same constitution as law [in the three laws of Newton which according to Hegel are the uncovering of internal reality simulation]. This process or necessity is, however, in this form, still a necessity and a process of understanding, or the process as such is not the object of understanding; instead, understanding has as its objects in that process positive and negative electricity, distance, velocity, force of attraction, and a thousand other things [which define definitional dimensions of interest along the IST] common to 18 Sensing and 60 Subordinate] – objects which make up the content of the moments of the process. It is just for that reason that there is so much satisfaction in explanation [of 33 Understanding by 73 Skepticism], because consciousness being there, if we may use such an expression, in direct communion with itself, enjoys itself only. No doubt it there seems [to the objective Cartesian scientist] to be occupied with something else, but in point of fact it is busied all the while merely with itself."

Hegel states that "understanding cancels the distinctions present in Law, distinctions which have already become pure distinctions but are still indifferent, and puts them inside a single unity, Force." The 60 Subordinate army uses force, the 53 Obligation police force uses force. It is true always and everywhere in every society; everything without exception is always based in some use of force.

Hegel continues: *"This identification, however, is at the same time and immediately a process of diremption; for understanding removes the distinctions and sets up the oneness of force only by the fact that it creates a new distinction of force and law, which at the same time, however, is no distinction."*

Force in an advanced society reveals itself openly as things move out of equilibrium; this quiet capability is termed the 'rule of law' ("it lets force have just the same constitution as law"). 33 Understanding can work with the pieces of this force which is the rule of law. It simulates things in 73 Skepticism explanation and explores possibilities. In so doing, force-bearing 141 Angst/Worldview observes its own 20 Dasein – "It is just for that reason that there is so much satisfaction in explanation, because consciousness [in 141 Angst/Worldview] being there, if we may use such an expression, in direct communion with itself [in subjective 20 Dasein in preference to seemingly objective Cartesian 45 Duty/World], enjoys itself only [in its own internal 20 Dasein]. No doubt it there seems to be occupied with something else, but in point of fact it is busied all the while merely with itself."

But does a 33 Understanding-based society itself understand what it is doing? Hegel says it does not.

A Theoretical Model of Mind

Hegel (pages 58, 59): *"In the opposite law, as the inversion of the first law, or in internal distinction, infinitude [141 Angst/Worldview] doubtless becomes itself object of understanding [33 Understanding examines 141 Angst/Worldview which in turn views either 20 Dasein or 45 Duty/World]. But once more understanding fails to do justice to infinity as such, since understanding assigns again to two worlds, or to two substantial elements, that which is distinction per se – the self-repulsion of the selfsame, and the self-attraction of unlike factors. To understanding the process, as it is found in experience, is here an event that happens, and the selfsame and the unlike are predicates, whose reality is an underlying substratum. What is for understanding an object in a covering veil of sense, now comes before us in its essential form as a pure notion. This apprehension [3 Apprehending guided by 33 Understanding into Kuhnian paradigm-attitude-based right hemisphere vision] of distinction as it truly is, the apprehension [by 141 Angst/Worldview-overlaying 3 Apprehending] of infinitude [20 Dasein- and 33 Understanding-overlaying 141 Angst/Worldview] as such, is something for us, or is implicit, immanent. The exposition of its notion belongs to science. Consciousness, however, in the way it immediately has this notion, again appears as a peculiar form or new attitude [in paradigm-attitude from ER up to P] of consciousness, which does not recognize its own essential*

nature in what has gone before, but looks upon it as something quite different."

There is no doubt that 33 Understanding has managed to study some aspects of 141 Angst/Worldview along the INTJ in which these two circuits overlay one another. However, according to Hegel, this understanding is below the level even of his First Law – it "assigns again to two worlds, or to two substantial elements, that which is distinction per se – the self-repulsion of the selfsame [the experimental sciences], and the self-attraction of unlike factors [the theoretical sciences]." 33 Understanding, according to Hegel, has not yet discovered any model of human thought which can serve to link the observed with the theoretical ("fails to do justice to infinity").

The structure of the human mind, according to Hegel, is a valid subject of scientific analysis – "the exposition of its notion belongs to science." Why then has science not formed a theoretical model of human thought? It is because it insists, says Hegel, upon maintaining "a peculiar form or new attitude of consciousness, which does not recognize its own essential nature in what has gone before, but looks upon it as something quite different." Thomas S. Kuhn expands this thought in *The Structure of Scientific Revolutions* (1962): science according to him operates through paradigm examples summarized in textbooks which exclude previous paradigms as misguided and unscientific; it does not compare their thought ("what has gone before") with its own and thus it cannot discern what is common and therefore universal.

Cartesian objective science sees self as "an object in a covering veil of sense"; this alien self is held at arm's length and objectively probed. For Hegel it is in contrast something "implicit, immanent" which he possesses and which through 13 Intentionality guides his action. That is how he can study it and express its form.

Paradigm Conflicts

Hegel (page 59): *"In that this notion of infinitude is its object, it is thus a consciousness of the distinction as one which at the same time is at once cancelled. Consciousness is for itself and on its own account, it is a distinguishing of what is undistinguished, it is Self-consciousness [141 Angst/Worldview viewing 20 Dasein formed from the superposition of 73 Skepticism and its mirror of 74 Blame as wisdom, in place of 141 Angst/Worldview viewing 45 Duty/World from the*

superposition of a threatened 206 Life calling up its protective mirror of 27 Apperception production in finite time and interpreting its finiteness as death]. I distinguish myself from myself; and therein I am immediately aware that this factor distinguished from me is not distinguished. I, the selfsame being, thrust myself away from myself [in Heideggerian mooded attunements]; but this which is distinguished, which is set up as unlike me [20 Dasein Heideggerian the there of what self can be], is immediately on its being distinguished no distinction for me. Consciousness of an other, of an object in general, is indeed itself necessarily self-consciousness, reflectedness into self, consciousness of self in its otherness. The necessary advance from the previous attitudes of consciousness [note this phrase], which found their true content to be a thing, something other than themselves, brings to light this very fact that not merely is consciousness of a thing only possible for a self-consciousness, but that this self-consciousness alone is the truth of those attitudes [able to unify 27 Apperception which according to Hegel is the real truth of knowledge]. But it is only for us (who trace this process) that this truth is actually present; it is not yet so for the consciousness immersed in the experience. Self-consciousness has in the first instance become a specific reality on its own account (fer sich), has come into being for itself; it is not yet in the form of unity with consciousness in general."

The ultimate form of self-consciousness is 141 Angst/Worldview with open eyes daring to view 20 Dasein as the Heideggerian the there of what it can be. This energizes 13 Intentionality as the internal polar opposite of 33 Understanding ("consciousness of the distinction as one which at the same time is at once cancelled") – that in turn motivates 42 Freedom and 14 Self-image (its mirror) to meet challenges (opposite polarity) of what is understood.

This unity releases a new dichotomy: the internal through action mirrors into the external and finds itself there ("I, the selfsame being, thrust myself away from myself; but this which is distinguished, which is set up as unlike me, is immediately on its being distinguished no distinction for me").

We read: "Not merely is consciousness of a thing only possible for a self-consciousness [141 Angst/Worldview observing 20 Dasein], but (…) this self-consciousness alone is the truth [unified 27 Apperception leading to appearances of its mirror of 206 Life] of those attitudes [27 Apperception-overlaying paradigm-attitude]." In referring to attitudes (paradigm-attitude which is ER up to P), Hegel warns of coming

paradigm conflicts – science in particular will struggle against the truth of its own self, for it will reveal its seeming objectivity as an illusion.

A Curtain Withdrawn

Hegel (page 59): *"We see that in the inner being of the sphere of appearance, understanding gets to know in truth nothing else but appearance itself [resonance between 27 Apperception and 206 Life], not, however, appearance in the shape of a play of forces, but that play of forces in its absolutely universal moments [decomposed now into 33 Understanding and its polar opposite mirror of 13 Intentionality] and in the process of those moments; in fact, understanding merely experiences itself [in its mirror of 13 Intentionality]. Raised above perception [into 27 Apperception], consciousness reveals itself united and bound up with the supersensible world [20 Dasein] through the mediating agency of the realm of appearance, through which it gazes [in 141 Angst/Worldview] into this background [20 Dasein sustained by 33 Understanding and 13 Intentionality] that lies behind appearance. The two extremes, the one that of the pure inner region [20 Dasein], the other that of the inner being gazing into this pure inner region [141 Angst/Worldview], are now merged together [in the release of 33 Understanding into 13 Intentionality both sustaining 20 Dasein and also channeling the force of 20 Dasein-viewing 141 Angst/Worldview into 13 Intentionality-guided action that implements 33 Understanding]; and as they have disappeared qua extremes, the middle term, the mediating agency [206 Life and its mirror of 27 Apperception death], qua something other than these extremes, has also vanished. This curtain, therefore, hanging before the inner world [of 20 Dasein] is withdrawn, and we have here the inner being [141 Angst/Worldview infinity] gazing into the inner realm [20 Dasein] – the vision of the undistinguished selfsame reality, which repels itself from itself [in the polar opposites of 33 Understanding and its mirror of 13 Intentionality], affirms itself as a divided and distinguished inner reality, but as one for which at the same time the two factors have immediately no distinction; what we have here is Self-consciousness [141 Angst/Worldview observing 20 Dasein as the supersensible lying beyond 45 Duty/World]. It is manifest that behind the so-called curtain, which is to hide the inner world, there is nothing to be seen unless we ourselves go behind there [by embodying 20 Dasein as the true Heideggerian authentic self in place of the 35 Kinship the they], as much in order that we may thereby see [reconciling 20 Dasein with 35 Kinship so that 4 Perceiving is possible], as that*

there may be something behind there which can be seen [as the 20 Dasein Heideggerian the there of potential self which advances ever further when we begin to actualize it]. But it is clear at the same time that we cannot without more ado go straightway behind there. For this knowledge of what is the truth [in a unified 27 Apperception] of the idea of the realm of appearance [in 206 Life, the mirror of 27 Apperception] and of its inner being [20 Dasein], is itself only a result arrived at after a long and devious process, in the course of which the modes of consciousness, 'meaning,' 'perception,' and 'understanding' disappear. And it will be equally evident that to get acquainted with what consciousness knows when it is knowing itself, requires us to fetch a still wider compass, What follows will set this forth at length."

We conclude that self-consciousness is sight ("that we may thereby see"). Cognitive style differences (the nodes in the diagram) make vision in any one person never more than partial. Integrated individuals who wish to see more clearly will thus interact with others and in this way of necessity form a social structure (as Hegel has already demonstrated).

This networking is a privilege which can be withdrawn; it guards societal integration and may mitigate the need for prisons.

Self-Consciousness

This section continues with an analysis of Georg Wilhelm Friedrich Hegel's book, *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

Identity of Self and Object

Hegel (pages 60, 61): *"In the kinds of certainty hitherto considered, the truth for consciousness is something other than consciousness itself. The conception, however, of this truth vanishes in the course of our experience of it. What the object immediately was in itself – whether mere being in sense-certainty, a concrete thing in perception, or force in the case of understanding – it turns out, in truth, not to be this really; but instead, this inherent nature (Ansich) proves to be a way in which it is for an other. The abstract conception of the object gives way before the actual concrete object, or the first immediate idea is cancelled in the course of experience. Mere certainty vanished in favour of the truth. There has now arisen, however, what was not established in the case of these previous relationships, viz. a certainty which is on a par with its truth, for the certainty is to itself its own object, and consciousness is to itself the truth. Otherness, no doubt, is also found there; consciousness, that is, makes a distinction; but what is distinguished is of such a kind that consciousness, at the same time, holds there is no distinction made. If we call the movement of knowledge conception, and knowledge, qua simple unity or Ego, the object, we see that not only for us [tracing the process], but likewise for knowledge itself, the object corresponds to the conception; or, if we put it in the other form and call conception what the object is in itself, while applying the term object to what the object is qua object or for an other, it is clear that being 'in-itself' and being 'for an other' are here the same. For the inherent being (Ansich) is consciousness; yet it is still just as much that for which an other (viz. what is 'in-itself') is. And it is for consciousness that the inherent nature (Ansich) of the object, and its 'being for an other' are one and the same. Ego is the content of the relation, and itself the process of relating. It is Ego itself which is opposed to an other and, at the same time, reaches out beyond this other, which other is all the same taken to be only itself."*

Sense-certainty began with 3 Apprehending and programmed the various symmetrical visual circuits; this symmetry formed them into being. Concepts along ESTJ were absorbed into the symmetrical circuit of

115 Brotherhood/Ourself Here of all heres which formed the visual background. Symmetrical 35 Kinship the they particularized specifics out of this background into principles along ESTP. 4 Perceiving with its pattern-matching bound the principled foreground into objects at the node of P. 33 Understanding broke these objects forcefully into elements along INTP and then compressed them again into essence along INTJ. In each case the object differed from the consciousness which processed it.

In self-consciousness, the consciousness is the object. For instance, the perceived 115 Brotherhood/Ourself Here of all heres is externalized in our day as the nation. To be conscious of one's surroundings is thus simultaneously to have an awareness of one's nationality which is one's own self. Flags are flown on public buildings to remind us of our identity.

Visual saccades, we said, are handled by 124 Bureaucracy/Myself. But this is externalized in our day as the state and its bureaucracy. To fill out bureaucratic forms is thus to have one's attention directed by the state's rules and regulations – the object again synchronizes with the consciousness.

The internal 35 Kinship the they is a prime focus of the media and its advertising. Consciousness in looking at the 91 Reason Now of all nows regulates its daily life in conformity to the they and its world time, so that object and self once more coalesce.

141 Angst/Worldview is externalized as money. This financial unit becomes the metric by which objects in the external are valued. Our ability as citizens of the nation-state to act is reflected in the numbers.

Finally, 191 Democracy becomes the absolute background for 4 Perceiving of each citizen (within the 115 Brotherhood/Ourself nation which is the relative background). When a minority of the citizenry views its own internal 20 Dasein by a 141 Angst/Worldview which is not mesmerized by 45 Duty/World and its alternate 114 Angst/Worldview cash nexus, then this inner vision can influence others through 184 Apophantic pointing and 193 Hermeneutic interpretation (a decomposition of 191 Democracy). This leads to intelligent voting by each 151 Voter for his or her 150 Representative (another decomposition of 191 Democracy) and the 20 Dasein the there of personal potential can successfully reconcile the 35 Kinship the they which is not authentic self (in media and social networking) to 20 Dasein authenticity, enabling 4 Perceiving within the social unit. 20 Dasein which is the there in this way

guides self-conscious self (in the nation-state-media-economy as a whole) to its own potential.

When an insufficient number of individuals are able to view their own internal 20 Dasein, then the self-conscious group will demand that its leaders become an absolute 191 Democracy background for 4 Perceiving. Stability is no longer internal; it is external, in the political class which is now loaded with unreasonable expectations.

Regions which lack the external institutions of democracy may begin to agitate for it (as for instance in the 2011 Arab Spring) in the mistaken belief that external governmental forms of democracy can lead them to remnants of internal freedom and successful 4 Perceiving still found in those who used to possess the internal reality.

When 20 Dasein through INTERNAL 191 Democracy no longer leads the 115 Brotherhood/Ourself – 124 Bureaucracy/Myself nation state to its potential through pointing and voting, in at least a minority of regions, then the complement of 20 Dasein, which is 157 Tyranny, must take over. It may do so through the mediation of 34 Dream, the complement of 191 Democracy – as for instance the dream of making some particular nation-state great again.

The Native Land of Truth

Hegel (page 61): *"With self-consciousness, then, we have now passed into the native land of truth, into that kingdom where it is at home. We have to see how the form or attitude [note this phrase] of self-consciousness in the first instance appears. When we consider this new form and type of knowledge, the knowledge of self, in its relation to that which preceded, namely, the knowledge of an other, we find, indeed, that this latter has vanished, but that its moments have, at the same time, been preserved; and the loss consists in this, that those moments are here present as they are implicitly, as they are in themselves. The being which 'meaning' dealt with, particularity and the universality of perception opposed to it, as also the empty, inner region of understanding – these are no longer present as substantial elements (Wesen), but as moments of self-consciousness, i.e. as abstractions or differences, which are, at the same time, of no account for consciousness itself, or are not differences at all, and are purely vanishing entities (Wesen)."*

Truth is sensed first of all when conversation between two individuals

moves back and forth by 121 Proposal and 142 Acceptance, with one completing the sentences of another, until it resonates in both individuals within symmetrical 91 Reason as a common stream of statements.

It is sensed secondly and more strongly when the asymmetrical circuit of 206 Life mirrors out of 27 Apperception (whose unity is the truth of knowing) and emerges briefly as an appearance. Understanding of this truth is expressed by individuals to others who agree that it expresses their own understanding, cementing the consensus into an integrated social unit.

Truth is felt quite strongly, according to Hegel, when self-consciousness mirrors the internal into the external – in particular, the nation-state with its economy and world time scheduling can appear to be "the native land of truth."

Lower levels of processing are not altered in self-consciousness; what we have studied thus far remains relevant ("its moments have, at the same time, been preserved"). What we lose is independent operation; things function more now as the social level.

Hegel's immediate concern at this point is with the "form or attitude of self-consciousness" in the paradigm-attitude region from ER up to P. What sorts of laws will it apprehend and perceive in this new form of operation? In particular, will it give rise to a new kind of scientific method?

A Revised Scientific Method

Hegel (page 61): *"What seems to have been lost, then, is only the principal moment, viz. the simple fact of having independent subsistence for consciousness. But, in reality, self-consciousness is reflexion out of the bare being that belongs to the world of sense and perception, and is essentially the return out of otherness. As self-consciousness, it is movement. But when it distinguishes only its self as such from itself, distinction is straightway taken to be superseded in the sense of involving otherness. The distinction is not, and self-consciousness is only motionless tautology, Ego is Ego, I am I. When for self-consciousness the distinction does not also have the shape of being, it is not self-consciousness. For self-consciousness, then, otherness is a fact, it does exist as a distinct moment; but the unity of itself with this difference is also a fact for self-consciousness, and is a second distinct moment. With that first moment, self-consciousness occupies the*

position of consciousness, and the whole expanse of the world of sense is conserved as its object, but at the same time only as related to the second moment, the unity of self-consciousness with itself. And, consequently, the sensible world is regarded by self-consciousness as having a subsistence which is, however, only appearance, or forms a distinction from self-consciousness that per se has no being. This opposition of its appearance and its truth finds its real essence, however, only in the truth – in the unity of self-consciousness with itself. This unity must become essential to self-consciousness, i.e. self-consciousness is the state of Desire in general. Consciousness has, qua self-consciousness, henceforth a twofold object – the one immediate, the object of sense-certainty and of perception, which, however, is here found to be marked by the character of negation; the second, viz. itself, which is the true essence, and is found in the first instance only in the opposition of the first object to it. Self-consciousness presents itself here as the process in which this opposition is removed, and oneness or identity with itself established."

Cartesian science is 141 Angst/Worldview filling 20 Dasein through 33 Understanding with propositions about 45 Duty/World. It is based in the pattern-matching of a static 4 Perceiving; objects for the Cartesian scientist may move in 42 Freedom but self in 141 Angst/Worldview observing 45 Duty/World must not. In this way the Cartesian self maintains its seeming "independent subsistence for consciousness" and garners its facts.

But individuated self-consciousness (141 Angst/Worldview observing 20 Dasein and releasing 33 Understanding into 13 Intentionality, in contrast to the self-consciousness that is the media-compacted nation-state operating in a cash nexus) is movement (because intentionality is towards action) and not passive observation. One might think that it would lose Cartesian 'objectivity.'

Suppose, though, that the movement of individuated self-consciousness (141 Angst/Worldview observing 20 Dasein as the there and expending 13 Intentionality-guided force to move in the direction of 33 Understanding) pauses for a moment. Self-consciousness in this case will seek in the external for its mirror (not its polar opposite as generalized in Hegel's Third Law) and see what also is motionless ("the whole expanse of the world of sense") like itself. Since motion in both is absent, the two coincide, and "Ego is Ego, I am I." If the two do not coalesce into some unity which has "the shape of being" (motionless symmetry), then consciousness is not the individuated self-consciousness

of 141 Angst/Worldview observing 20 Dasein. Importantly, Cartesian science in this view "is conserved as its object" which is "the unity of self-consciousness with itself." Cartesian analysis (operating within the group-based self-consciousness that is the nation-state) becomes a default rest state into which individuated self-consciousness can momentarily relapse; those who remain permanently in this subsidiary mode of thought serve increasingly as 'hewers of wood and carriers of water' solving difficult puzzles and filling 20 Dasein with content that can then be observed by a resting self-consciousness. Cartesian scientists in their aggressive demand for peer review are particularly helpful if one can manage to move beyond the pay-wall and actually access the articles.

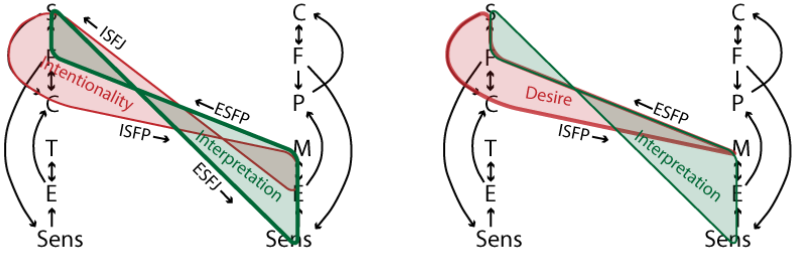
This point should be emphasized. Individuated self-consciousness can rest; it picks its conflicts and may suspend activity at will. The driven individual, impelled forward by some over-riding dream or idealistic vision, can know that he or she is certainly conscious; however, he or she is not optimally self-conscious (in a way that can bring stability to the media-guided self-consciousness with its Cartesian subset that is the nation-state-economy within a degenerating democracy).

This ability to rest is not something, we repeat, that can be taken for granted. Heidegger spends some time demonstrating the need for 74 Blame to be enlisted in its initial acceptance of primordial guilt before it can be programmed as an agent of cause and effect. This 74 Blame (the mirror of boot-up 73 Skepticism) ties down the connection of 'negativity' within the exchange segment from CR down to FR so that 14 Self-image can step back into our current desired state of momentary relaxation without thereby collapsing 20 Dasein.

141 Angst/Worldview at the same time emerges from motion against opposition – when times are difficult, then rest can only be temporary. However, the symmetry between internal and external that is evident during times of rest must be preserved when motion resumes ("this unity must become essential to self-consciousness"). Maintenance of this unity becomes for self-consciousness "the state of Desire in general."

This circuit of 32 Desire is 1) a subset of 13 Intentionality and also 2) the mirror of the 17 Curiosity which in theory drives the Cartesian scientist (Kuhn observes that the scientist in practice is more normally driven by the paradigm-attitude of 79 Habit which is the segment from ER up to P). 3) 32 Desire is the circuit generated when 13 Intentionality (the

internal balance in individuated self-consciousness for inversion in its mirror of 33 Understanding) intersects with 46 Interpretation that sees the results of Cartesian analysis 'as' something other than what they initially appear to be.



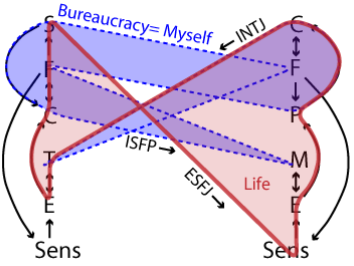
Hegel has given us a revised scientific method: 1) It begins from a position of rest and equilibrium of self-consciousness ("consciousness (…) qua self-consciousness"); 2) It obtains "the object of sense-certainty and of perception" through methods of Cartesian science, perhaps from the literature of this method; 3) It notes that this object in 33 Understanding will seek out its polar opposite ("found to be marked by the character of negation") which for self-consciousness will be an aspect of self ("Ego is Ego, I am I"); 4) This object (individuated self-consciousness in 46 Interpretation seeking things 'as' something other than what they appear to be and in the process altering 13 Intentionality into 32 Desire) "is found in the first instance only in the opposition of the first object to it" – 13 Intentionality in self-consciousness is internally energized by the polar opposition; 5) Individuated self-consciousness considers self in the combination of 13 Intentionality with 33 Understanding as the "true essence" (Kantian Copernican Turn); 6) It releases 13 Intentionality to bring the object into equilibrium with its opposite so that poles of 33 Understanding collapse and internal integration of self-consciousness mirrors into the external ("self-consciousness presents itself here as the process in which this opposition is removed, and oneness or identity with itself established"). We emphasize again that this moves beyond Hegel's Third Law which sees the other as different and subject to quarantine.

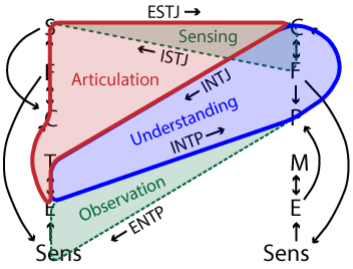
A corollary is that self-consciousness cannot separate from the world around it ("oneness or identity with itself") – it would not survive for instance in a monastery or a religion which considered itself as special.

202 Hegel's Phenomenology – a Commentary (Oct. 17, 2019)

32 Desire is for 206 Life

Hegel (page 61): *"For us or implicitly, the object, which is the negative element for self-consciousness, has on its side returned into itself, just as on the other side – consciousness has done. Through this reflexion into self, the object has become Life. What self-consciousness distinguishes as having a being distinct from itself, has in it too, so far as it is affirmed to be, not merely the aspect of sense-certainty and perception; it is a being reflected into itself, and the object of immediate desire is something living. For the inherent reality (Ansich), the general result of the relation of the understanding to the inner nature of things, is the distinguishing of what cannot be distinguished, or is the unity of what is distinguished. This unity, however, is, as we saw, just as much its recoil from itself; and this conception breaks asunder into the opposition of self-consciousness and life: the former is the unity for which the absolute unity of differences exists, the latter, however, is only this unity itself, so that the unity is not at the same time for itself. Thus, according to the independence possessed by consciousness, is the independence which its object in itself possesses. Self-consciousness, which is absolutely for itself, and characterizes its object directly as negative, or is primarily desire, will really, therefore, find through experience this object's independence."*



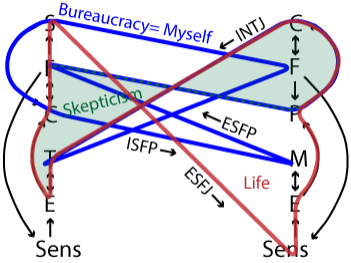


Heidegger characterizes the lowest level of consciousness, present in even the most primitive individual, as a combination of 206 Life and 124 Bureaucracy/Myself. 206 Life covers all of 33 Understanding except for the INTP which overlays 22 Observation; Hegel's first law of unity between the INTP of 33 Understanding and 22 Observation, and the INTJ of 33 Understanding, 141 Angst/Worldview, 70 Articulation and 206 Life (leading to Cartesian science) is thus not emphasized in primitiveness. The force of INTJ travels rather from T down to EL and then up to CL, generating attuned moods which carry on to S as meaning of what

matters. This meaning passes along the ESTJ Ego of 18 Sensing and 70 Articulation and is understood by the 33 Understanding which overlays both 70 Articulation and 206 Life. 206 Life according to Heidegger is thus always both mooded and also understood.

124 Bureaucracy/Myself is the wrapper for 20 Dasein; it develops according to Heidegger before 20 Dasein. Its saccades (eye movements) are directed towards that which matters and has meaning because of attuned moods – these include food, lodging and other issues required to sustain 206 Life.

Cartesian science diverts INTJ force (of 206 Life, 70 Articulation and 33 Understanding) into INTP – its seeming objectivity knows what to study, according to Heidegger, only because it is constructed (unwittingly) upon a subjective 206 Life-based mooded attunement. Even the self-consciousness of 141 Angst/Worldview observing 20 Dasein is rooted in attunement and moodedness of 206 Life.



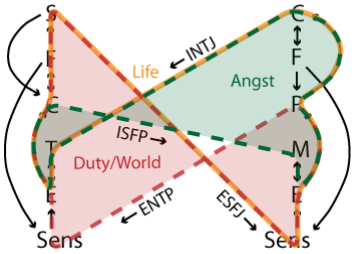
According to Heidegger, the intersection of these two universally present circuits of 206 Life and 124 Bureaucracy/Myself forms 94 I and also 73 Skepticism idle talk. This generates what Heidegger calls 'I saying' which passes on from individual to individual (through idle talk of an underdeveloped 73 Skepticism) that understanding of 206 Life which is required to maintain its existence.

Moving now to Hegel, we recall that communication of mental structure tends to collapse any emerging 20 Dasein in listeners into 141 Angst/Worldview which compares self to others. The 35 Kinship primitive grouping of those with common mooded needs and 'I saying' in turn becomes 45 Duty/World. 141 Angst/Worldview in this way begins to observe 45 Duty/World. Those who communicate a knowledge of this mental architecture to those around them in contrast tend to possess a 141 Angst/Worldview observing 20 Dasein; if this were not so, then they would not be able to see and share.

The result is a societal interaction between two separate ways of generating 141 Angst/Worldview. Boot-up modes of 73 Skepticism and its mirror of 74 Blame, in maturity constituting wisdom, together form 141 Angst/Worldview observing 20 Dasein as the there of what self can be.

This self-consciousness may communicate its potential with others, in the process unwittingly sustaining a stable group-based internal 191 Democracy (deep background of 4 Perceiving) along with its externalized institutions.

Listeners, we said, tend to retreat into 141 Angst/Worldview and 45 Duty/World. These re-organize their legs into a threatened 206 Life and its mirror of 27 Apperception (finiteness interpreted as death and not production in finite time for the sake of an improved 206 Life). This life-aware-of-its-possible-death, through 32 Desire (triggered by an alternate mechanism that we will shortly discuss) begins to consume 45 Duty/World (206 Life plus 27 Apperception recombine to form 141 Angst/Worldview and 45 Duty/World).

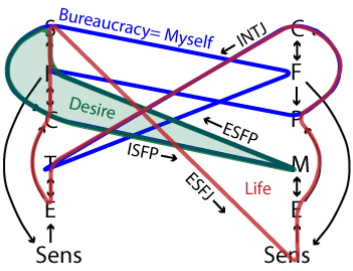


73 Skepticism and 74 Blame (in maturity constituting wisdom and reforming into 141 Angst/Worldview observing 20 Dasein) thus reside in a social entity with 206 Life which ever more rapidly consumes things of 45 Duty/World in an attempt to remain alive and not die in 27 Apperception. The viewpoints are very separate but they certainly share a common destiny. In particular, individuated self-consciousness will not want to see the 45 Duty/World in which its 206 Life resides destroyed by a group-based material 32 Desire which its words tend to awaken.

It turns out that 141 Angst/Worldview can be formed in additional ways; these add richness to the structure. A combination of 55 Hope with its mirror of 38 Compassion generates 141 Angst/Worldview viewing 34 Dream, which is the complement of 191 Democracy to which democracy may be reduced when its roots in a guiding 20 Dasein dissipate. Finally, the combination of 141 Angst/Worldview with 91 Reason forms 6 Value which prioritizes choices and 61 Superior which orders tasks in sequence – passage through Hegel's channels of force (significance from T down to EL and identification from M down to ER) in this final structure now depends totally upon 141 Angst/Worldview. The challenge for individuated self-consciousness is to channel this 141 Angst/Worldview effort of 32 Desire (commonly externalized as money) into avenues that are productive.

Pulling back for a moment to a broader view, these circuits illustrate

the general principle that self-consciousness is action (47 Impulse or 9 Service) observing monitoring (26 Detached or 31 Fully Involved). The four particular combinations mentioned here (141 Angst/Worldview observing 20 Dasein, 141 Angst/Worldview observing 45 Duty/World, 141 Angst/Worldview observing 34 Dream and finally 141 Angst/Worldview exerting effort in line with values and sequences to get things done) result from following the circuit of 31 Fully Involved monitoring through its four legs as it is observed by 141 Angst/Worldview.



We turn now to an examination of the 32 Desire induced in a self-conscious nation-state-economy-democracy structure by a collision with individuated 32 Desire-oriented self-consciousness. We note first that 206 Life by means of its direct passage from CL up to FL truncates 32 Desire; primitive needs are thus modest (mooded and attuned only) and quite easily satisfied.

Hegelian 141 Angst/Worldview (or Spirit commonly externalized as money) in contrast passes down the ISFP of 32 Desire; the 32 Desire of individuated self-consciousness for healthy living can thus unwittingly foster as it is communicated a consuming 32 Desire in the surrounding society that transforms needs for things of 45 Duty/World into wants. It is thus probably wise for individuated self-consciousness with its differing 32 Desire to hold back on sharing fully until 191 Democracy direction by 20 Dasein has broken down (a structure that has detached and atrophied is more easily re-oriented and re-programmed); this minimizes damage to the planet.

It is of course possible to consume things apart from 32 Desire. The transition from 45 Duty/World into 206 Life ("through this reflexion into self, the object has become Life") involves passage through the section of belief from P up to CR (which alienates ownership from self to other, or from other to self), and then along INTJ which draws the 45 Duty/World object into 141 Angst/Worldview and makes it part of one's own internal 141 Angst/Worldview effort, thus sustaining 206 Life which also passes along INTJ.

As far as 20 Dasein–141 Angst/Worldview individuated self-consciousness is concerned, its 32 Desire is not primarily for things of 45

Duty/World but rather for 206 Life (one of the circuits into which 141 Angst/Worldview observation of 45 Duty/World can recombine). It wants the appearances of 206 Life which assure it that it is the truth ("self-consciousness and life: the former is the unity for which the absolute unity of differences exists, the latter, however, is only this unity itself, so that the unity is not at the same time for itself").

Self-consciousness that is alive and thus true in 206 Life will see itself in the external in objects which are similarly alive ("it is a being reflected into itself, and the object of immediate desire is something living"). How does it know what is alive?

Things are alive when they do not follow predictable rules of reality simulation; 32 Desire for 206 Life does not destroy 206 Life by exploiting or consuming these kinds of entities. According to Durkheim, that is why we as humans abhor suicide; it is a destruction of 206 Life by 206 Life and thus a pure collapse into its mirror of 27 Apperception death, dissolving the 141 Angst/Worldview which emerges in their superposition.[A]

Returning to our subject, we note that Hegel has followed the division of forces within 20 Dasein–141 Angst/Worldview individuated self-consciousness through 1) 33 Understanding INTP and INTJ ("the general result of the relation of the understanding to the inner nature of things, is the distinguishing of what cannot be distinguished, or is the unity of what is distinguished") into 2) Hegel's Third Law of polar opposites ("this unity, however, is, as we saw, just as much its recoil from itself") and finally into 3) expression as 206 Life ("this conception breaks asunder into the opposition of self-consciousness and life").

This more mature 141 Angst/Worldview (based in wisdom of 73 Skepticism and 74 Blame) stands in opposition to a consumer-oriented 141 Angst/Worldview (externalized as money) observing 45 Duty/World with its objects (resulting from a re-arrangement of the legs of a threatened 206 Life and the 27 Apperception death triggered by an induced awareness of mental operation).

206 Life and its 141 Angst/Worldview-mediated 32 Desire (in those who consume ever more rapidly in a compulsive attempt to defend a threatened 206 Life) do not care if polar opposites are reconciled ("is only

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[A] It is not the same 141 Angst/Worldview as that which observes 20 Dasein but it is sufficiently similar.

this unity itself, so that the unity is not at the same time for itself"). To the extent that self-consciousness does care, to that same extent it will find that objects of consumption are separate from it and independent of it ("thus, according to the independence possessed by consciousness, is the independence which its object in itself possesses").

The 32 Desire of 20 Dasein–141 Angst/Worldview self-consciousness is to consume in a renewable manner that respects future needs of 206 Life and thus the appearances of truth ("self-consciousness, which is absolutely for itself, and characterizes its object directly as negative, or is primarily desire, will really, therefore, find through experience this object's independence"). It is the 13 Intentionality to see its own ability to rest and relax externalized into the polarized and 32 Desire-driven group-based society of the they surrounding it.

The counter-intuitive implication is that 32 Desire-oriented individuated self-consciousness of 141 Angst/Worldview observing 20 Dasein, which according to Hegel may unwittingly foster unbridled 32 Desire in society as a whole, over time cares less about consumer goods. It tends to see them more as capital goods for intelligent production that might improve 206 Life.

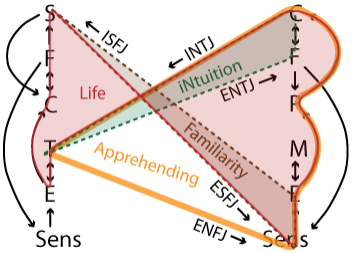
The Circuit of 206 Life

Hegel (page 62): *"The determination of the principle of life as obtained from the conception or general result with which we enter this new sphere, is sufficient to characterize it, without its nature being evolved further out of that notion. Its circuit is completed in the following moments. The essential element (Wesen) is infinitude as the supersession of all distinctions, the pure rotation on its own axis, itself at rest while being absolutely restless infinitude, the very self–dependence in which the differences brought out in the process are all dissolved, the simple reality of time, which in this self-identity has the solid form and shape of space. The differences, however, all the same hold as differences in this simple universal medium; for this universal flux exercises its negative activity merely in that it is the sublation of them; but it could not transcend them unless they had a subsistence of their own. Precisely this flux is itself, as self-identical independence, their subsistence or their substance, in which they accordingly are distinct members, parts which have being in their own right. Being no longer has the significance of mere abstract being, nor has their naked essence the meaning of*

abstract universality: their being now is just that simple fluent substance of the pure movement within itself. The difference, however, of these members inter se [between or among themselves] consists, in general, in no other characteristic than that of the moments of infinitude, or of the mere movement itself."

It is really quite a surprise to realize that 'life' is a mental circuit. Hegel here describes its elements; it was in fact this paragraph that led me to the circuit originally.

We recall that "infinitude" is the cyclical circulation of force within 141 Angst/Worldview. Hegel states that "the essential element [of the circuit of 206 Life] is infinitude as the supersession of all distinctions"; this implies that 206 Life overlays large parts of 141 Angst/Worldview. That's a starting point.



We recall also that 141 Angst/Worldview delivers substance to CL; this substance can be social in nature. It then sends along ISFP the missing element – this is the thing which is needed to complete the substance; it is what the social unit might require in order to remain alive. Hegel then states that "the simple reality of time (…) in this self-identity has the solid form and shape of space." This implies that time is seen in 206 Life as a one-dimensional line. How could a timeline be generated?

We note that the INTJ of both 206 Life and 141 Angst/Worldview overlays the INTJ of 8 iNtuition which we have said is responsible for time-snipping. We stated also that ESFJ (which overlays 206 Life ESFJ) contains the incomplete that is being summed up into 23 Familiarity ideal types; Heidegger suggests elsewhere that ESFJ contains time that is wasted (not made present along ESTJ) and thus available for counting. 3 Apprehending overlays INTJ and does this kind of counting (in particular it can count 23 Familiarity ideal types such as days or tasks that are completed). The implication of 'time as space' is therefore that the back-and-forth movement of force in 206 Life as it overlays 141 Angst/Worldview does not disturb the steady 8 iNtuition-clocked ticking and 3 Apprehending counting of time – it must thus operate below the level of 206 Life. We may therefore choose to eat three times a day; 23 Familiarity fills up the ideal type and tells us when each meal is finished.

Hegel now points out that things in 141 Angst/Worldview do have "a subsistence of their own" – if this were not true, then the "universal flux" in 141 Angst/Worldview could not "transcend them." That is, for force to move back and forth in 141 Angst/Worldview, there must be real objects which resist its movement; these objects are thus "parts which have being in their own right." 45 Duty/World with its real things overlays both 141 Angst/Worldview and 206 Life. The things that are missing in the substance are thus real things which are present in 45 Duty/World and therefore available for consumption; it is these real things which begin to circulate in 141 Angst/Worldview.

Hegel suggests that "distinct members" or INTJ object-particles have "their being" as "just that simple fluent substance of the pure movement within itself" which might be called an object-wave. This wave-particle duality, according to Hegel, is the most complete representation of the movement of force within 141 Angst/Worldview ("the difference, however, of these members inter se consists, in general, in no other characteristic than that of the moments of infinitude, or of the mere movement itself").

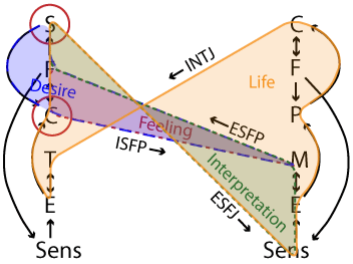
Putting the elements together gives us not only the circuit of 206 Life itself, but also hints to a vertical priority in the overlaying of legs, so that 8 iNtuition and 23 Familiarity for instance might operate below 206 Life, and 45 Duty/World below both 141 Angst/Worldview and 206 Life.

The Mechanics of Consumption

Hegel (page 62): *"The independent members exist for themselves. To be thus for themselves, however, is really as much their reflexion directly into the unity, as this unity is the breaking asunder into independent forms. The unity is sundered because it is absolutely negative or infinite unity; and because it is subsistence, difference likewise has independence only in it. This independence of the form appears as a determinate entity, as what is for another, for the form is something disunited; and the cancelling of diremption takes effect to that extent through another. But this sublation lies just as much in the actual form itself. For just that flux is the substance of the independent forms. This substance, however, is infinite, and hence the form itself in its very subsistence involves diremption, or sublation of its existence for itself."*

Hegel now moves to the process of consumption itself. He has

demonstrated that real things are circulating within 45 Duty/World-overlaying 141 Angst/Worldview – to the extent that the self-consciousness of 141 Angst/Worldview observing 20 Dasein maintains its integration, these things are separate from self-consciousness ("the independent members exist for themselves").[A] But anything that is separate will be integrated by the INTP-INTJ circulation of 33 Understanding back again into a unity along its INTJ which overlays 141 Angst/Worldview ("to be thus for themselves, however, is really as much their reflexion directly into the unity, as this unity is the breaking asunder into independent forms"). Then, because this new 33 Understanding-mediated unity "is absolutely negative or infinite unity" and thus a pole, it will by Hegel's Third Law seek its polar opposite which is dependent upon it ("the unity is sundered because it is absolutely negative or infinite unity") which collapses the difference into self-consciousness ("difference likewise has independence only in it"). That is, we understand that the food we see is good for us and we collapse its separate existence by placing it into our mouths.



For 33 Understanding to generate the polar opposite is thus 1) to desire in 32 Desire to collapse it (in order to maintain quiescence of self-consciousness), and 2) to realize that the object which previously was independent is in fact for another (its polar opposite) – which is self. 32 Desire is for mental integration; the object itself implies that it is for self; self-consciousness (of 141 Angst/Worldview observing 45 Duty/World formed from recombining the legs of 206 Life and 27 Apperception) responds by consuming the object. Consumption draws the object into 206 Life which causes its existence within 45 Duty/World-overlaying 141

[A] That is, the self-consciousness of 141 Angst/Worldview observing 20 Dasein (formed from re-combining the legs of 74 Blame and its mirror of 73 Skepticism) is separate from the self-consciousness of 141 Angst/Worldview observing 45 Duty/World (formed from re-combining the legs of 206 Life and its mirror of 27 Apperception). But the one 141 Angst/Worldview lives in a body with 206 Life that must be sustained by a reversion to the other 141 Angst/Worldview.

Angst/Worldview to cease (the substance is no longer a missing element), which collapses the poles of 33 Understanding and in this way sustains 206 Life.

If we follow the circuits themselves, we see that 1) 21 Feeling ISFP overlays 141 Angst/Worldview ISFP and expands into 32 Desire which draws 2) ISFP-overlaying 141 Angst/Worldview data flow from CL along ISFP and ESFP of 21 Feeling and thus to FL and then by 46 Interpretation directly up to S where it can encounter the meaning of 206 Life (meaning is stored at the node of S). 3) Hegel's "as what is for another" of the object thus represents the intervention of the 46 Interpretation 'as' structure which along its ESFJ completes the transition from 141 Angst/Worldview into 206 Life – we might for instance see the bitter and seemingly inedible coffee bean 'as' something which could be roasted and brewed into a beverage.

The transition from CL up to S is mediated. 141 Angst/Worldview takes data from CL to M but no further; 206 Life moves from CL up to FL up to S and then down ESFJ, but it cannot by itself take the object from 141 Angst/Worldview as it sends it to M. It is the sequence of 21 Feeling along ISFP of 141 Angst/Worldview into 32 Desire and then into 46 Interpretation along ESFJ of 206 Life which bridges the gap and enables consumption of 45 Duty/World-overlaying 141 Angst/Worldview things into 206 Life. We might for this reason at times eat something because of 21 Feeling emotion triggering 32 Desire – it is now an emotional need and not merely a physical lack.

Consumption occurs also along INTJ as things of 45 Duty/World are drawn up by 33 Understanding and then integrated by 141 Angst/Worldview into 206 Life which overlays it along this leg – we conclude that man does not live by bread alone.

Life as Living

Hegel (page 62): *"If we distinguish more exactly the moments contained here, we see that we have as first moment the subsistence of the independent forms, or the suppression of what distinction inherently involves, viz. that the forms have no being per se, and no subsistence. The second moment, however, is the subjection of that subsistence to the infinitude of distinction. In the first moment there is the subsisting, persisting mode or form; by its being in its own*

right, or by its being in its determinate shape an infinite substance, it comes forward in opposition to the universal substance, disowns this fluent continuity with that substance, and insists that it is not dissolved in this universal element, but rather on the contrary preserves itself by and through its separation from this its inorganic nature, and by the fact that it consumes this inorganic nature. Life in the universal fluid medium, quietly, silently shaping and moulding and distributing the forms in all their manifold detail, becomes by that very activity the movement of those forms, or passes into life qua Process. The mere universal flux is here the inherent being; the outer being, the 'other,' is the distinction of the forms assumed. But this flux, this fluent condition, becomes itself the other in virtue of this very distinction; because now it exists 'for' or in relation to that distinction, which is self-conditioned and self-contained (an und fer sich), and consequently is the endless, infinite movement by which that stable medium is consumed – is life as living."

Hegel looks at the process now in more detail:

1) Objects in 45 Duty/World are seen 'as' something depending upon their current use value – this is a "suppression of what distinction inherently involves, viz. that the forms have no being per se [are multi-use depending upon the context], and no subsistence." 46 Interpretation and its 'as' structure mediate this contextual restriction or suppression and place a now contextually defined object into 45 Duty/World (a stick becomes for instance a fishing pole or alternatively an extension of the hand to reach a kite caught in a tree). From here, if 141 Angst/Worldview finds that the object is a missing element in some substance which may be social in nature, it might enter 141 Angst/Worldview ISFP. We note that the injection into 141 Angst/Worldview overlays the ISFP leg of 32 Desire. If our physical existence as part of our society appears to be missing something (we might think for example that we are not being accepted, or notice that the neighbor has a better home), then we might desire that element which is deficient.

2) 141 Angst/Worldview is now composed of an "infinitude of distinction" in which force circulates from T down to EL as part of 33 Understanding, and from M down to ER as part of 13 Intentionality. The 13 Intentionality generates pressure to act. This same force of 141 Angst/Worldview can also be diverted into 33 Understanding INTP with its elements and INTJ with its bound essence. Perhaps the INTP elements or ingredients of the food need to be combined by force of cooking or

baking into an INTJ composite unity which can then itself enter 141 Angst/Worldview along INTJ.

3) We have moved thus far from 45 Duty/World to 46 Interpretation to 32 Desire to 141 Angst/Worldview to perhaps 33 Understanding. In the process of consumption described in the last section, we moved from 141 Angst/Worldview to 32 Desire to 46 Interpretation (the opposite order) and then finally into 206 Life which consumed "this inorganic nature" and in this way collapsed the 33 Understanding-generated tension of polar opposites.

"Life qua Process" is thus the full sequence from 45 Duty/World to 46 Interpretation to 32 Desire to 141 Angst/Worldview back to 32 Desire to 46 Interpretation ending in 206 Life. We note that 1) this subjects things in 45 Duty/World to a 46 Interpretation which fixes "the distinction of the forms assumed" and 2) places them in 141 Angst/Worldview which is now in the position of existing "'for' or in relation to that distinction." 3) But 46 Interpretation depends in turn upon "the endless, infinite movement by which that stable medium [of 141 Angst/Worldview] is consumed" – that is, upon what will be needed and what is not available, which we recall is what fills 141 Angst/Worldview along its ISFP. This dependence is actualized in the second involvement of 46 Interpretation which sees if it can use what is available. The resulting full transition from 45 Duty/World to 141 Angst/Worldview to 206 Life, through a DOUBLE mediation of both 46 Interpretation and 32 Desire, is what Hegel calls "life as living."

Hegel (page 62): *"This inversion of character, however, is on that account again invertedness in itself as such. What is consumed is the essential reality: the Individuality, which preserves itself at the expense of the universal and gives itself the feeling [note this word] of its unity with itself, precisely thereby cancels its contrast with the other, by means of which it exists for itself. The unity with self, which it gives itself, is just the fluent continuity of differences, or universal dissolution."*

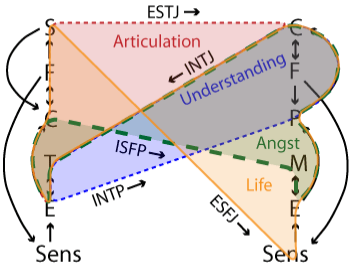
Self-consciousness desires to see itself mirrored in the external. But it can only see itself in those things which are living. If something is not alive (that it, it conforms to reality simulation and thus possesses no independent will that could make it unpredictable), then it may be diverted into 33 Understanding with its inverted world ("inversion of character (…) invertedness in itself as such") in which life is sustained by the elimination through consumption of those things which are not alive.

32 Desire (determining wants) for these things can be triggered independently by 21 Feeling (mediating needs) which "gives itself the feeling of its unity with itself" when it consumes "the Individuality, which preserves itself at the expense of the universal" which is the mirror of self into the external. A self-conscious civilization[A] through this mechanism might be driven to consume everything that is not part of its civilization until all natural resources are depleted and all agricultural land is entirely covered over by cities.

The end result of 'life as living' in this case, as we have already implied separately, would be 'universal dissolution.'

The Articulation of Consumption

Hegel (page 62): *"But, conversely, the cancelling of individual subsistence at the same time produces the subsistence. For since the essence of the individual form – universal life – and the self-existent entity per se are simple substance, the essence, by putting the other within itself, cancels this its own simplicity or its essence, i.e. it sunders that simplicity; and this disruption of fluent undifferentiated continuity is just the setting up, the affirmation, of individuality. The simple substance of life, therefore, is the diremption of itself into shapes and forms, and at the same time the dissolution of these substantial differences; and the resolution of this diremption is just as much a process of diremption, of articulating."*



"Canceling of individual subsistence" is the consumption of some contextually desirable (as interpreted by 46 Interpretation) 141 Angst/Worldview thing (observed within 45 Duty/World) into 206 Life. Both 141 Angst/Worldview and 206 Life overlay INTJ and thus one might think that consumption would make no difference to INTJ unity. But Hegel says that "putting the other within itself, cancels this its own simplicity or its essence, i.e. it sunders that simplicity" – that is, INTJ is in fact disrupted.

Importantly, 33 Understanding passes along INTJ. If INTJ is disrupted,

[A] Self-conscious as 141 Angst/Worldview observing 45 Duty/World.

then 33 Understanding INTP will no longer fit smoothly into its INTJ, violating Hegel's First Law. This drives aspects of 33 Understanding INTP into the ESTP of 42 Freedom and its action which then echoes up through 11 Thinking, 20 Dasein, 18 Sensing and finally into 70 Articulation as a "diremption of itself into shapes and forms."

The same 46 Interpretation which helps to consume the object in 141 Angst/Worldview may now shape a 70 Articulation associated with that consumption. Public speaking for instance becomes more natural when one speaks about one's own 'life as living.' Advertising finds it very easy to articulate conspicuous consumption.

Hegel (page 63): *"Thus both the sides of the entire movement which were before distinguished, viz., the setting up of individual forms lying apart and undisturbed in the universal medium of independent existence, and the process of life – collapse into one another. The latter is just as much a formation of independent individual shapes, as it is a way of cancelling a shape assumed; and the former, the setting up of individual forms, is as much a cancelling as an articulation of them. The fluent, continuous element is itself only the abstraction of the essential reality, or it is actual only as a definite shape or form; and that it articulates itself is once more a breaking up of the articulated form, or a dissolution of it. The entire circuit of this activity constitutes Life. It is neither what is expressed to begin with, the immediate continuity and concrete solidity of its essential nature; nor the stable, subsisting form, the discrete individual which exists on its own account; nor the bare process of this form; nor again is it the simple combination of all these moments. It is none of these; it is the whole which develops itself, resolves its own development, and in this movement simply preserves itself."*

The "universal medium of independent existence" is 141 Angst/Worldview which observes either 20 Dasein or 45 Duty/World as it is filled by 33 Understanding with appearances which are resonances between 27 Apperception and 206 Life. But 206 Life consumes the entities in 45 Duty/World to sustain the force of 141 Angst/Worldview. 33 Understanding is disturbed in turn by 206 Life consumption and articulates (in INTJ- and 141 Angst/Worldview-overlaying 70 Articulation) that which it has itself previously placed within 20 Dasein. The parts cannot be separated and discussed individually. It is "the whole which develops itself, resolves its own development, and in this movement simply preserves itself."

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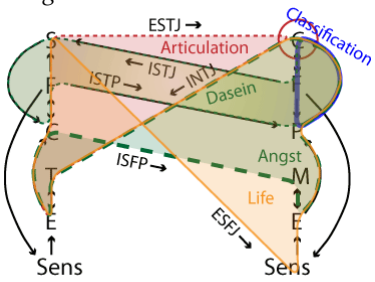
Hegel (page 63): *"Since we started from the first immediate unity, and returned through the moments of form – determination, and of process, to the unity of both these moments, and thus again back to the first simple substance, we see that this reflected unity is other than the first. As opposed to that immediate unity, the unity expressed as a mode of being, this second is the universal unity, which holds all these moments sublated within itself. It is the simple genus, which in the movement of life itself does not exist in this simplicity for itself; but in this result points life towards what is other than itself, namely, towards Consciousness for which life exists as this unity or as genus."*



The process of life begins with 45 Duty/World (formed with 141 Angst/Worldview from the superposition of 206 Life and its mirror of 27 Apperception) whose mirror is not only itself, but itself plus 1 Classification. It moves then through the intermediate stage of 141 Angst/Worldview into either 206 Life or alternatively 70 Articulation (which according to Heidegger is the ultimate unifying structure of mind), all of which pass through the node of CR which is the genus level of 1 Classification. "The simple genus" for the process of life in all of its multiple aspects is thus the one single node of 1 Classification CR which is also part of optimal 20 Dasein–141 Angst/Worldview self-consciousness.

20 Dasein, 45 Duty/World and 141 Angst/Worldview are all symmetrical circuits and thus stable under mirroring. 206 Life is not symmetrical – it can find stability only in the consciousness which is the observing 141 Angst/Worldview, and that is therefore what it seeks ("this result points life towards what is other than itself, namely, towards Consciousness for which life exists as this unity or as genus").

Hegel (page 63): *"This other life, however, for which the genus as such exists and which is genus for itself, namely, self-consciousness, exists in the first instance only in the form of this simple, essential reality, and has for object itself qua pure Ego. In the course of its experience, which we are now to consider, this abstract object will grow in richness, and will be unfolded in the way we have seen in the case of life."*

Optimal individuated self-consciousness is 141 Angst/Worldview observing 20 Dasein. Its genus is 1 Classification CR, the termination of

the leg of ESTJ Ego. Hegel has demonstrated that this leg of 70 Articulation-overlaying ESTJ with its termination point in 1 Classification CR sums up the process of life.

We learned originally that the object which is perceived is the distinction between 20 Dasein and 35 Kinship – the thing that is missing in this entity becomes the particular which circulates within 141 Angst/Worldview. The self-consciousness of 141 Angst/Worldview observing 20 Dasein may pursue this harmonization through an attempted resolution of the poles of 33 Understanding so as to form a 'motionless tautology, Ego is Ego, I am I' that moves beyond Hegel's Third Law into something that can rest outside of force. Hegel says that "this abstract object will grow in richness" as the discussion continues; it will be processed through the same circuits that sustain life as living.

Sublating the Other

Hegel (page 63): *"The simple ego is this genus, or the bare universal, for which the differences are insubstantial, only by its being the negative essence of the moments which have assumed a definite and independent form. And self-consciousness is thus only assured of itself through sublating this other, which is presented to self-consciousness as an independent life; self-consciousness is Desire. Convinced of the nothingness of this other, it definitely affirms this nothingness to be for itself the truth of this other, negates the independent object, and thereby acquires the certainty of its own self, as true certainty, a certainty which it has become aware of in objective form."*

Self-consciousness (141 Angst/Worldview observing 20 Dasein) can resolve Ego at CR into a unified genus for 1 Classification only by harmonizing the various circuits involved in 'life as living' ("only by its being the negative essence of the moments which have assumed a definite and independent form") – that is, it must resolve the poles within 33 Understanding which lead to consumption; it must collapse them into an internal unity.

These poles are generated by 33 Understanding within a self-consciousness in which 141 Angst/Worldview observes 45 Duty/World; this particular observing 141 Angst/Worldview expends its force ever more obsessively (194 Obsession is the complement of 33 Understanding and 166 Compulsion is the complement of its mirror of 13 Intentionality)

in an attempt to protect 206 Life from impending 27 Apperception death (the mirror of 206 Life that with it re-orders its legs to form the original 141 Angst/Worldview viewing 45 Duty/World).

45 Duty/World in this way becomes a second supersensible world, the externalized inverted mirror of the first which is the world of laws upon which reality simulation is based. If the board is resisting the nail, then as we said we hammer it in; if the land is resisting its use for food production, then we add fertilizer and farm more agressively. The challenge is for 20 Dasein–141 Angst/Worldview to extend its inner peace (13 Intentionality actively releasing 33 Understanding) into this disordered and unbridled external (ruled by the force of Hegel's Three Laws). It is a challenge that reaches beyond the previous need to harmonize 20 Dasein with 35 Kinship in order to enable 4 Perceiving and may not always be compatible with it.

The one form of self-consciousness (141 Angst/Worldview observing 45 Duty/World) attempts to integrate poles of 33 Understanding through 32 Desire and its consumption of things. The other absorbs 33 Understanding into internal 13 Intentionality prospective planned action – its 32 Desire is to see its more optimal individuated self-consciousness mirrored into the surrounding group-based self-consciousness (which for the most part has coalesced into nation-state-economy-democracies) as an entity which is similarly alive (and not merely striving to maintain a threatened 206 Life from an inevitable 27 Apperception death through ever more consumption).

Both agree that living things should not be consumed (chickens, pigs, cows and the like are thus killed before they are eaten) – the collision of views is thus for the most part restricted to the realm of ideas.

We learned that the 1 Classification node of CR is the imagination. One good way to generate the mirroring required by self-consciousness is thus to imagine it to be true even when it is not. A good example might be 'puppy love.' We ourselves may observe and perceive a deficient young man; the girl whom he is trying to impress can see in him her own Prince Charming. Oblivious of his true self, "convinced of the nothingness of the other, [she] definitely affirms this nothingness to be for itself the truth of this other, negates the independent object [the real person], and thereby acquires the certainty of [her] own self, as true certainty, a certainty which [she] has become aware of in objective form" in the person of the other as

a prop for her own internal imagination.

Harmonization of 20 Dasein with 35 Kinship is necessary for perceiving. 20 Dasein with its access to the imagination (the node of CR which is the universal genus), and the need to harmonize itself with 35 Kinship as part of perceiving, under this pressure might begin to imagine the harmonization to be present even when it is not. This uses new methods from self-consciousness (mirroring of self into the external) to solve an old problem. It is precisely this use of the imagination which Hegel terms 'sublating.'

Self-consciousness (141 Angst/Worldview observing 20 Dasein) in its initial immaturity and sublating does not realize that perceiving is not always fully compatible with individuated self-consciousness. In the same way that 3 Apprehending is displaced by 141 Angst/Worldview and the priority of 141 Angst/Worldview operation raised (moving it beyond being a mere metric for judging others and comparing self to others), so similarly 4 Perceiving in self-consciousness must be displaced by 27 Apperception and its apperceiving. But that happens only when 27 Apperception itself becomes a different entity, as Hegel will demonstrate in his discussion of the 'unhappy consciousness.'

Seeking Another Self-Consciousness

Hegel (page 63): *"In this state of satisfaction, however, it has experience of the independence of its object. Desire and the certainty of its self obtained in the gratification of desire, are conditioned by the object; for the certainty exists through cancelling this other; in order that this cancelling may be effected, there must be this other. Self-consciousness is thus unable by its negative relation to the object to abolish it; because of that relation it rather produces it again, as well as the desire. The object desired is, in fact, something other than self-consciousness, the essence of desire; and through this experience this truth has become realized. At the same time, however, self-consciousness is likewise absolutely for itself, exists on its own account; and it is so only by sublation of the object; and it must come to feel its satisfaction, for it is the truth. On account of the independence of the object, therefore, it can only attain satisfaction when this object itself effectually brings about negation within itself. The object must per se effect this negation of itself, for it is inherently (an sich) something negative, and must be for the other what it is. Since the object is in its very self negation, and in*

being so is at the same time independent, it is Consciousness. In the case of life, which is the object of desire, the negation either lies in an other, namely, in desire, or takes the form of determinateness standing in opposition to an other external individuum indifferent to it, or appears as its inorganic general nature. The above general independent nature, however, in the case of which negation takes the form of absolute negation, is the genus as such or as self-consciousness. Self-consciousness attains its satisfaction only in another self-consciousness."

Continuing with our figure, the young lady begins to "ha[ve] experience of the independence of [her] object." That is, the young man is not acting as she expects. But she is not willing to abandon him, for "desire [to see herself reflected in the Prince Charming of her dreams] and the certainty of self obtained in the gratification of desire are conditioned by the object [her flawed Prince Charming]." This describes precisely the interaction of 'newly self-conscious individuated 141 Angst/Worldview observing 20 Dasein' with the 35 Kinship mechanical solidarity group (nation-state-economy-democracies folding citizens into their collectivity of the they) whose members are not yet individually self-conscious.

For the young lady, "the certainty exists through canceling this other" and seeing him not as he is but as she would like him to be. But in order for her to imagine him this way, "there must be this other"; that is, she needs to be around him. But every time she meets him, the poor fellow shows again how different he is from her image of him; thus the young lady is "unable by [her] negative relation to the object to abolish [him]" and relegate him to the status of an extension or expression of her own internal image of him.

Finally, "through this experience this truth has become realized" that "the object desired" (this gangly youth) "is, in fact, something other than self-consciousness, the object of desire." The young lady's eyes are opened. What she really desires is a companion self-consciousness which is "absolutely for itself" and "exists on its own account." She "can only attain satisfaction when this object itself effectually brings about negation within itself" – that is, when he changes himself apart from any effort on her part. He needs to develop his self until he becomes the image of her internal as she is of his. If that were to happen, then the two could perhaps share a common life.

We move back now to 20 Dasein. Newly self-conscious individuated 20 Dasein (directing 141 Angst/Worldview effort which observes it as the

there of personal potential which is simultaneously the self of authenticity) on its part cannot easily adjust, for its symmetries assure it that "it is the truth." If it wishes to "exist on its own account," then the 35 Kinship the they must have a like freedom, meaning that it "must effectually bring about negation within itself" and become self-conscious through its own initiative. But self-conscious 20 Dasein confronts a 35 Kinship that is "an other external individuum indifferent to it." That is, 35 Kinship reacts to 20 Dasein as would an apple or an orange asking to be consumed ("appears as its inorganic general nature"). And yet, this blind Durkheimian inorganic mechanical solidarity 35 Kinship collectivity, in its 'life as living' is "at the same time independent, it is Consciousness" (as a minimum reflecting symmetrical mental circuits in its external institutions) and thus it cannot be consumed.

Self-consciousness (of 141 Angst/Worldview observing 20 Dasein) realizes finally that it can "attain its satisfaction only in another self-consciousness" like itself. It is not sure how this will be arranged. Since perceiving is dependent upon the harmonization of 20 Dasein (which is the truth that cannot change) with an unresponding 35 Kinship, it can no longer even perceive its own surroundings with any degree of certainty.

Hegel (page 64): *"It is in these three moments that the notion of self-consciousness first gets completed: (a) pure undifferentiated ego is its first immediate object. (b) This immediacy is itself, however, thoroughgoing mediation; it has its being only by cancelling the independent object, in other words it is Desire. The satisfaction of desire is indeed the reflexion of self-consciousness into itself, is the certainty which has passed into objective truth. But (c) the truth of this certainty is really twofold reflexion, the reduplication of self-consciousness. Consciousness has an object which implicates its own otherness or affirms distinction as a void distinction, and therein is independent. The individual form distinguished, which is only a living form, certainly cancels its independence also in the process of life itself; but it ceases along with its distinctive difference to be what it is. The object of self-consciousness, however, is still independent in this negativity of itself; and thus it is for itself genus, universal flux or continuity in the very distinctiveness of its own separate existence; it is a living self-consciousness."*

"A self-consciousness has before it a self-consciousness. Only so and only then is it self-consciousness in actual fact; for here first of all it comes to have the unity of itself in its otherness. Ego which is the object of its notion, is in point of fact not

'object.' The object of desire, however, is only independent, for it is the universal, ineradicable substance, the fluent self–identical essential reality. When a self-consciousness is the object, the object is just as much ego as object."

"With this we already have before us the notion of Mind or Spirit. What consciousness has further to become aware of, is the experience of what mind is – this absolute substance, which is the unity of the different self-related and self-existent self-consciousnesses in the perfect freedom and independence of their opposition as component elements of that substance: Ego that is 'we,' a plurality of Egos, and 'we' that is a single Ego. Consciousness first finds in self-consciousness – the notion of mind – its turning-point, where it leaves the parti-coloured show of the sensuous immediate, passes from the dark void of the transcendent and remote super-sensuous, and steps into the spiritual daylight of the present."

Hegel summarizes. Self-consciousness of 141 Angst/Worldview observing 20 Dasein cannot live a solitary life; it must see itself in the other ("self-consciousness has before it a self-consciousness. Only so and only then is it self-consciousness in actual fact; for here first of all it comes to have the unity of itself in its otherness"). It is this pressure which shapes and molds human history, as Hegel will demonstrate.

Lordship and Bondage

This section continues with an analysis of Georg Wilhelm Friedrich Hegel's book, *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

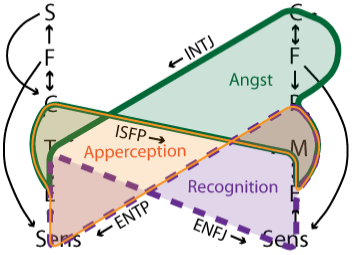
Perceiving and Recognition

Hegel (pages 64, 65): *"Self-consciousness exists in itself and for itself, in that, and by the fact that it exists for another self-consciousness; that is to say, it is only by being acknowledged or 'recognized.' The conception of this its unity in its duplication, of infinitude realizing itself in self-consciousness, has many sides to it and encloses within it elements of varied significance. Thus its moments must on the one hand be strictly kept apart in detailed distinctiveness, and, on the other, in this distinction must, at the same time, also be taken as not distinguished, or must always be accepted and understood in their opposite sense. This double meaning of what is distinguished lies in the nature of self-consciousness:–of its being infinite, or directly the opposite of the determinateness in which it is fixed. The detailed exposition of the notion of this spiritual unity in its duplication will bring before us the process of Recognition."*

Mental development thus far has subsumed previous strategies. Sense-certainty for instance placed a the This at the node of S – self moved out from S along ESTJ; the object moved out from S along ESFJ. Later development of the 46 Interpretation 'as' structure wrapped this the This in a context. That is, it built upon what had been done earlier.

The new maturity of self-consciousness in contrast finds it difficult to maintain perceiving (the previous stage of processing) which we recall is the harmonization of 35 Kinship with self-consciousness-generating 20 Dasein (which is being observed by 141 Angst/Worldview and which through pointing in 191 Democracy in turn guides 141 Angst/Worldview to its the there of personal potential). That is because 20 Dasein overlays a newly formed 32 Desire to see itself mirrored in the external ("self-consciousness exists in itself and for itself, in that, and by the fact that it exists for another self-consciousness"). This mirroring resolves polar opposites of 33 Understanding and brings 141 Angst/Worldview force into equilibrium so that armies can remain in their barracks, police forces have less to do and actual physical prisons become less relevant to society.

Self-consciousness of course will not force this mirroring, for that would reflect back on itself and restrict its own freedom; the mirroring must therefore be mutual on both sides with each adjusting to the other. But 20 Dasein also cannot simply give in to 35 Kinship for the sake of harmony and continued 4 Perceiving, for that would be loss of the truth which is self-consciousness. Negotiations are necessary, which means that self-consciousness must at least be "acknowledged or 'recognized'" by 35 Kinship as existing.



One might think that the required recognition would happen naturally, for perceiving in 4 Perceiving is based in 25 Recognition reconciliation of 20 Dasein with 35 Kinship and thus includes both sides. But 25 Recognition as a circuit contains what is present (and not the 20 Dasein the there that could be), and the 35 Kinship Durkheimian mechanical solidarity segment of society has not yet entered emerging Durkheimian organic solidarity and thus knows nothing about it through personal experience of sense-certainty. 20 Dasein thus has no negotiating partner.

That forces the whole process down a level. 35 Kinship may not recognize the self-consciousness of 141 Angst/Worldview observing 20 Dasein, but it does recognize 141 Angst/Worldview itself ("infinitude realizing itself in self-consciousness"), for this is the primal force to which it fled when it abandoned 20 Dasein (and which it then externalized as money which observes 45 Duty/World and which through 32 Desire rabidly consumes its products). This brute raw force of 141 Angst/Worldview sustains both 60 Subordinate-based army and 53 Obligation-based police (which in this case center on the protection of property rights). Suppose we superimpose the circuit of 141 Angst/Worldview onto 25 Recognition; we get 27 Apperception in isolation apart from its mirror of 206 Life. We recall that this is a state of death – 35 Kinship in glancing involuntarily at self-consciousness may thus recognize a hint of its own coming demise, presumably at the hands of self-consciousness (e.g. a primitive Amazonian tribe encountering modern self-conscious civilization might suspect that its 35 Kinship-based mental structure will not survive the encounter). This of course in one

sense is accurate, for the 35 Kinship the they which is not self must die as a primal internal consciousness if it is to be displaced by an authentic 20 Dasein-based self-consciousness. In another sense it is completely wrong, for the mirroring goal of 20 Dasein–141 Angst/Worldview self-consciousness is to balance internal with external BY MUTUAL AGREEMENT so that force is brought into equilibrium and can withdraw itself.

In response to the perceived threat, 35 Kinship may begin to look for its self-conscious enemy and find itself unable to localize it (e.g. in the case of the Amazon tribe is the enemy the trader who sells them tools? Is it the boat captain who carries traffic up and down the river? Is it the teacher and his wife in the neighboring city who expose the children to new facts?) According to Hegel, the enemy is "infinite, or directly the opposite of the determinateness in which it is fixed" by any attempted 25 Recognition. Heidegger in *Being and Time* calls it 'uncanny' as the relative 4 Perceiving background which is 115 Brotherhood/Ourself becomes disoriented, and mooded as the new prospective attunement is deferred.

Naïve Beginnings

Hegel (page 65): *"Self-consciousness has before it another self-consciousness; it has come outside itself. This has a double significance. First it has lost its own self, since it finds itself as an other being; secondly, it has thereby sublated that other, for it does not regard the other as essentially real, but sees its own self in the other."*

The context of the chapter as a whole suggests that Hegel at this point moves back to the emergence of some initial self-consciousness, presumably at a time before the dawn of written history. This self-consciousness experienced an initial naïve puppy love (sublation) for 35 Kinship – it must have been what happened because it is what always happens. Self-consciousness thought it saw itself mirrored in 35 Kinship ("it does not regard the other as essentially real, but sees its own self in the other"). It began to use its new strategy of reconciling opposite poles of 33 Understanding as a substitute for the previous direct harmonization in 4 Perceiving of 20 Dasein with 35 Kinship; it did this under the assumption that things could continue as they were before.

Hegel (page 65): *"It must cancel this its other. To do so is the sublation of*

that first double meaning, and is therefore a second double meaning. First, it must set itself to sublate the other independent being, in order thereby to become certain of itself as true being, secondly, it thereupon proceeds to sublate its own self, for this other is itself."

Self-consciousness is certain of itself only as it sees its self-consciousness reflected in the 35 Kinship the they ("it must cancel this its other (…) in order thereby to become certain of itself as true being"). But awareness slowly dawns that the two are not identical – it is similar to the young lady in the previous section discovering that the youth is not the personification of her own internal image of Prince Charming.

If the other will not alter, then perhaps self is wrong and self needs to change – the next step might thus be an attempt by 20 Dasein to modify its own self into the image of 35 Kinship ("proceeds to sublate its own self"). It does this under the continuing illusion that 20 Dasein and 35 Kinship in some way can become mirrors of one another ("for this other is itself"). 20 Dasein self-consciousness tries one thing after another, for harmonization of 20 Dasein and 35 Kinship is necessary if it is to perceive. Problems arise, though, on both sides: 1) 20 Dasein self-consciousness integrates a number of symmetrical circuits; this multiple entry into being affirms to it that it is true and does not need to change; 2) 35 Kinship as the they is the other which means change must be made by that which is not self, namely, a 20 Dasein which would shatter its symmetries if it altered too much.

Hegel (page 65): *"This sublation in a double sense of its otherness in a double sense is at the same time a return in a double sense into its self. For, firstly, through sublation, it gets back itself, because it becomes one with itself again through the cancelling of its otherness; but secondly, it likewise gives otherness back again to the other self-consciousness, for it was aware of being in the other, it cancels this its own being in the other and thus lets the other again go free."*

20 Dasein gives up; it cannot be done ("it cancels this its own being in the other and thus lets the other again go free"). The implication is that self-consciousness can no longer perceive; it is willing to forego the ability.

It is a lesson which could be learned by advocates of nation-building in our day. They graft the American model onto primitive African and Middle Eastern states (sublating 35 Kinship societies by seeing them in their own 20 Dasein image) and then wonder why these states fail. Primitive 35 Kinship states are stable under Hobbesian forms of autocratic

government – the external and artificial imposition of democratic institutions generates demographic factions based on population size; the fracturing of authority through an American-style division of powers encourages civil war. Those who suggest that the mere transplanting of advanced institutions onto primitive societies will lead to success (e.g. Acemoglu and Robinson, *Why Nations Fail*, 2012) are thus in actual fact promulgating instability and suffering within the subject populations.

We conclude that each stage of growth has its appropriate form of government. Democracy works within a mentally advanced electorate; history suggests that it develops endogenously as some portion of a population becomes self-conscious. What goes up of course can also go down – 191 Democracy externalizes easily into oligarchy and then into fascism under a demagogue.

We move back now with Hegel to pre-history. The initial self-consciousness lets go of 35 Kinship and stops trying to change it or itself. In this way, it "gets back itself, because it becomes one with itself again through the cancelling of its otherness." That is, self-consciousness sees 35 Kinship as NOT an other of self ("canceling of its otherness") and mirrors now into an external that bypasses 35 Kinship.

One could say in a sense that self-consciousness begins to find 35 Kinship predictable (through its own developing internal 60 Subordinate / 53 Obligation reality simulation) and thus an aspect of the inanimate external. In another sense it of course remains 206 Life for it consumes 206 Life in the process of life-as-living – however, that also is predictable. It is thus an aspect of the external world and yet it cannot itself be consumed for it retains through consumption a connection to 206 Life – the only alternative is to let it go its own way.

However, that does not end the interaction of self-consciousness with 35 Kinship, for the 20 Dasein act of releasing 35 Kinship is an ACT, and that will be mirrored. Moreover, 35 Kinship is now aware of another consciousness, the one which released it, which makes it also a self-consciousness (action-based 35 Kinship observing monitoring-based 20 Dasein).

The Example of Egypt

Hegel (page 65): *"This process of self-consciousness in relation to another*

self-consciousness has in this manner been represented as the action of one alone. But this action on the part of the one has itself the double significance of being at once its own action and the action of that other as well. For the other is likewise independent, shut up within itself, and there is nothing in it which is not there through itself. The first does not have the object before it only in the passive form characteristic primarily of the object of desire, but as an object existing independently for itself, over which therefore it has no power to do anything for its own behalf, if that object does not per se do what the first does to it. The process then is absolutely the double process of both self-consciousnesses. Each sees the other do the same as itself; each itself does what it demands on the part of the other, and for that reason does what it does, only so far as the other does the same. Action from one side only would be useless, because what is to happen can only be brought about by means of both."

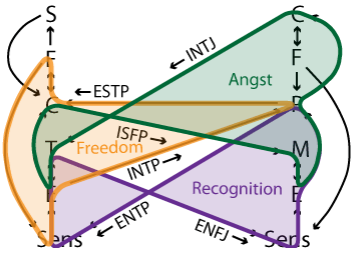
20 Dasein-based self-consciousness (141 Angst/Worldview observing 20 Dasein) has released the other self-consciousness (35 Kinship observing 20 Dasein). Hegel says this release "has in this manner been represented as the action of one alone," namely, action by 20 Dasein. But initiative by 20 Dasein is fully matched by 35 Kinship acceptance of that initiative. That is, 35 Kinship could not be left alone if it fought against isolation and wished to remain connected; it agrees rather that it is good for it to be left alone. Both the giving of freedom and the acceptance of that separation, according to Hegel, are acts ("this action on the part of the one has itself the double significance of being at once its own action and the action of that other as well").

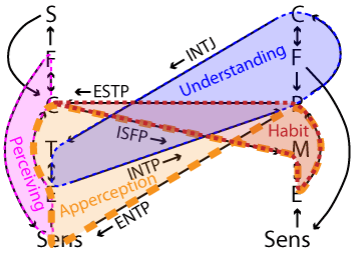
The circuit which carries out actions is 42 Freedom. On the 20 Dasein side, the 42 Freedom act is a veiling of self-consciousness that tries not to disturb 35 Kinship; on the 35 Kinship side, the 42 Freedom act is a looking away from self-consciousness that suppresses curiosity.

Let us superimpose this mutual 42 Freedom action onto 1) the circuit of 141 Angst/Worldview which is common to both 20 Dasein-based self-consciousness (in which 141 Angst/Worldview observes 20 Dasein) and 35 Kinship-based self-consciousness (which in 42 Freedom is fleeing from 35 Kinship to a 45 Duty/World that is observed and consumed by 141 Angst/Worldview). We also superimpose this same 42 Freedom onto 2) the circuit of 25 Recognition which is the process of perceiving (operative also on both sides). This superposition of 42 Freedom, 141 Angst/Worldview and 25 Recognition generates 4 Perceiving, 27

Apperception, 79 Habit, and a 33 Understanding which can make the paradigms of 79 Habit available to 20 Dasein where the higher self-consciousness resides as an externalized god – 20 Dasein in this way becomes a receptacle for logical propositions.

We now have a system similar to that of ancient Egypt in which a self-conscious priesthood organized systems of 79 Habit which managed irrigation and built pyramids for a majority that was incapable of the pattern-matching required for independent perceiving. Perceiving in the populace was maintained rather by a 25 Recognition of the priesthood in its isolation. The polarizing 33 Understanding required to transit from lower pseudo-perceiving to upper self-conscious segments was considered revolutionary and shared only on a need-to-know basis with potential initiates to the self-conscious priesthood.





History demonstrates that the result can be self-sustaining. The priesthood as a 20 Dasein-linked self-consciousness (with 20 Dasein becoming the temple inner sanctuary or holy of holies i.e. an external place that is presumably the residence of an external god) on its part eliminates elements of polarization between itself and a majority which is dependent upon it for the ability to perceive, as the priesthood is upon the populace, and thus "has no power to do anything for its own behalf, if that object does not per se do what the first does to it." The priesthood on its part continues to remain separate, for it is this very ACT of mutual separation which maintains perceiving in both groups. But the priesthood by the same token cannot ever truly leave the group and separate from it completely, for to leave would make it independent and thus no longer continually ACTING to remain SEPARATE FROM a group.

The dependent majority on its part is based in 25 Recognition which can perceive only if it freely affirms in 42 Freedom the self-imposed self-isolating ACT of the self-conscious priesthood in its role as the guardian

of 79 Habit paradigms and of authenticity in 20 Dasein. However, the majority cannot extend this pushing-away of the ruling priesthood into full-fledged rebellion, for if it did, then it too could no longer perceive. One is reminded of nuclear binding force: there is attraction up to a certain minimum radius and then repulsion; this enables mass to occupy finite and in fact optimal volume. One recalls also the suggestion by Michael Mann in *Sources of Social Power* (1986) that civilization results from compression into a restricted region, as for instance into an alluvial valley such as the Nile.

141 Angst/Worldview force in a self-conscious priesthood commonly sustains its 33 Understanding as a charismatic INTJ unity (as opposed to doctrinal INTP hair-splitting). 141 Angst/Worldview force in the populace, in contrast, is often released into some 79 Habit of 27 Apperception-based production for the benefit of the 20 Dasein gods who are fed and sustained by the priesthood and who in turn maintain 206 Life for the society. Together, the two sides dissipate the 141 Angst/Worldview force of self-consciousness, each in its own way. And together they are able not only to perceive but also to enjoy the appearances (celebrated in occasions such as harvest festivals) which are a brief emergence of 27 Apperception production into its mirror of 206 Life consumption.

Hegel (page 65): *"The action has then a double entente not only in the sense that it is an act done to itself as well as to the other, but also in the sense that the act simpliciter is the act of the one as well as of the other regardless of their distinction."*

Any further 42 Freedom initiative could only be a common action taken by both sides simultaneously, for each is dependent upon the other for its perceiving ("action from one side only would be useless, because what is to happen can only be brought about by means of both"). The society is frozen in place.

Advance into 93 Empire

Hegel (page 65): *"In this movement we see the process repeated which came before us as the play of forces; in the present case, however, it is found in consciousness. What in the former had effect only for us [contemplating experience], holds here for the terms themselves. The middle term is self-consciousness which breaks itself up into the extremes; and each extreme is this*

interchange of its own determinateness, and complete transition into the opposite. While qua consciousness, it no doubt comes outside itself, still, in being outside itself, it is at the same time restrained within itself, it exists for itself, and its self-externalization is for consciousness. Consciousness finds that it immediately is and is not another consciousness, as also that this other is for itself only when it cancels itself as existing for itself, and has self-existence only in the self-existence of the other. Each is the mediating term to the other, through which each mediates and unites itself with itself; and each is to itself and to the other an immediate self existing reality, which, at the same time, exists thus for itself only through this mediation. They recognize themselves as mutually recognizing one another."

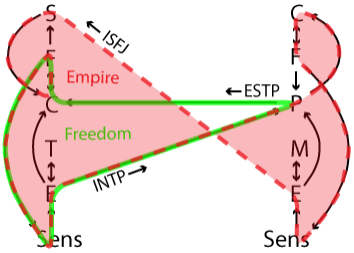
We know that the "play of forces" involves an interaction between 27 Apperception-based production and the 206 Life to which it should lead – in the case of Egypt, the life was supposed to come after death, and the 27 Apperception production was the construction of pyramids that could bridge into this after-life.

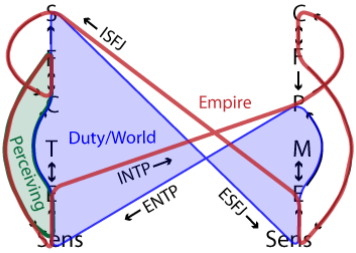
This "play of forces," we read, "is found in consciousness." Which consciousness could that be? We have learned that an awareness of self-consciousness causes the "consciousness" of 35 Kinship Heideggerian ESTJ awaiting and ESTP retaining immersion in the use of the tool (which in this case is the body of the laborer) to flee into 45 Duty/World which represents the laying down of the tool being retained along ESTP and its availability along ENTP of 45 Duty/World. "Consciousness," in the case of Egypt, is thus the 35 Kinship mass populace in its view of a self-conscious priesthood becoming 45 Duty/World objects to be disposed of by the priesthood.

Thus far in his analysis, Hegel has examined something which "had effect only for us" as individuals. He now suggests that whole groups or classes can confront one another as "the terms themselves." We learned previously that self-consciousness of 141 Angst/Worldview observing 20 Dasein can interact with 45 Duty/World and "break itself up into the extremes" which are the appearances of 27 Apperception and 206 Life. In the case of Egypt, the 141 Angst/Worldview effort of the 45 Duty/World populace as a united entity is released into 27 Apperception-based production and public works which enable the 20 Dasein–141 Angst/Worldview self-consciousness resident in the priesthood as a second united entity to enjoy 206 Life.

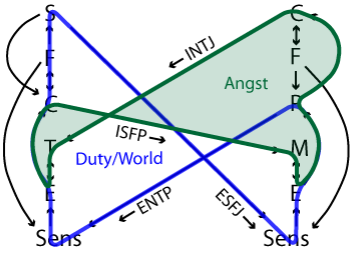
We read that "consciousness finds that it immediately is and is not

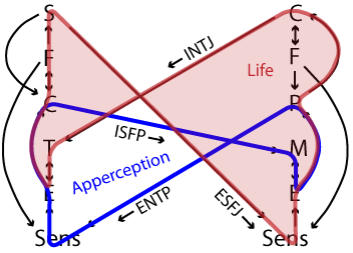
another consciousness." Which consciousness is "another consciousness"? The 42 Freedom action which sustains the society (the mutual action of 20 Dasein-based self-consciousness withdrawing and 35 Kinship affirming that it must withdraw) is not a symmetrical circuit; to become stable it must gain symmetry and thus a form of being. The symmetrical circuit of 93 Empire overlays 42 Freedom in all sections of its circuit except along the ESTP retaining of a tool which has been given up by the 35 Kinship populace in its regression to 45 Duty/World; this can take over. The combination of 93 Empire as 'another consciousness' and 45 Duty/World in the freely enslaved masses can now provide the necessary 4 Perceiving for both sides (that is, the two circuits in superposition complete 4 Perceiving).





The subordinate masses on their part are concerned with 206 Life. The superposition of 45 Duty/World in which they live along with 141 Angst/Worldview effort on their part generates the necessary resonance of 27 Apperception and 206 Life (the legs re-order) which makes their existence worthwhile.

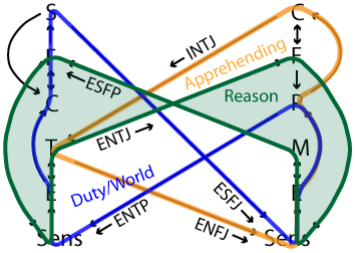


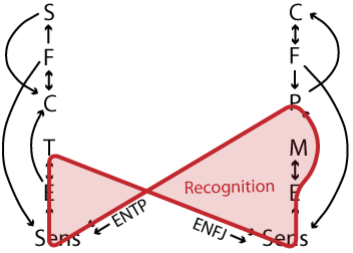


If they can then also get brief glimpses of the 93 Empire for which they are expending this effort, then both sides can also perceive ("each is to itself and to the other an immediate self existing reality, which, at the

same time, exists thus for itself only through this mediation"). They perceive because 93 Empire completes the outer segment of 4 Perceiving which is not completed by either 45 Duty/World or 141 Angst/Worldview.

Hegel says that "they recognize themselves as mutually recognizing one another." This happens through a shared 3 Apprehending of the common project. The combination of this 3 Apprehending with 45 Duty/World and a 91 Reason Now of all nows (pyramid construction is meant to last through all time) generates the required circuit of 25 Recognition.





Let's take an initial look at this new circuit of 93 Empire. It gathers up wealth and places it by its ISFJ leg into the node of S – this can be memory, or it can be the emperor with his storehouse of gold. 93 Empire liquidation of production (currently in our day, by high finance) is the counterpart to a resonating interaction between 206 Life consumption and 27 Apperception-based production. 93 Empire is obsessive and compulsive and cannot be controlled – it is obsessive-compulsive because it contains only the INTP of 33 Understanding and only the ISFJ of 13 Intentionality and thus throws both circuits into an oscillation between their complements which are respectively 194 Obsession and 166 Compulsion. This obsessive-compulsive 93 Empire fills the emptiness that no one dares to watch and self-consciousness becomes its mediator ("the middle term is self-consciousness"). That is, the self-conscious priesthood becomes a counselor to 93 Empire and mediates between it and the masses whose wealth is obsessively and compulsively extracted.

93 Empire handles the reading and writing (96 Revolutionary reading and 92 Pioneer writing together form 93 Empire) which sustains both memory and physical empire – these skills developed originally in the ancient empires of conquest. Members of the populace communicate

among themselves in 91 Reason personal level speech which is incompatible with 93 Empire reading and writing – the upper classes through a retreat into technical level communication can thus exclude the masses. The chattering classes (161 Argument and 106 Rebuttal which together complete both 93 Empire and 91 Reason and can thus link them) mediate between the upper and lower classes and handle the records, which initially have to do with inventory and trade.

93 Empire in this way enables a consuming upper class to emerge; this may become separate from the priestly ranks. The priests with their technical ability in this case are relegated to the chattering classes; these maintain for the upper classes a monopoly on communication.

From 93 Empire to Buddhism

Hegel (pages 65, 66): *"This pure conception of recognition, of duplication of self-consciousness within its unity, we must now consider in the way its process appears for self-consciousness. It will, in the first place, present the aspect of the disparity of the two, or the break-up of the middle term into the extremes, which, qua extremes, are opposed to one another, and of which one is merely recognized, while the other only recognizes."*

We look more closely now at symmetrical 93 Empire which allows all equally to perceive. The one side of the 27 Apperception / 206 Life appearances which make 93 Empire bearable is occupied by the 93 Empire upper classes who enjoy 206 Life and its consumption; they are "merely recognized" by the lower classes and do not recognize them in turn. The other side of these same 27 Apperception / 206 Life appearances is filled by the lower classes in 45 Duty/World who do 27 Apperception production; this populace in a precise mirror fashion "only recognizes" the upper classes and does not expect to be recognized in return. The one side rules by 141 Angst/Worldview brute force; the other expends its 141 Angst/Worldview effort in forced labor.

This structure has arisen, we recall, from a reaction to some initial 20 Dasein-based self-consciousness. What would happen if a second self-consciousness (141 Angst/Worldview observing 20 Dasein) emerged from within the system of 93 Empire ("we must now consider in the way its process appears for self-consciousness"). We might think for instance of the Buddha who was born a prince, isolated by his father for years in

opulent palaces, and then suddenly confronted by the poverty of the masses and fleeing in response into meditation. "The aspect of the disparity of the two, or the break-up of the middle term into the extremes, which, qua extremes, are opposed to one another" stunned him – that is, he was shocked by the distance between his own rich 206 Life of consumption and the poverty of the 45 Duty/World masses in 27 Apperception and death. He wished as an emerging self-consciousness to reconcile the two poles and see himself mirrored in the result.

But in standing up to 35 Kinship (ruling classes and ruled populace together sustaining 93 Empire), this self-consciousness lost its ability to perceive – in the case of the Buddha it led to years of asceticism and isolation.

Hegel (page 66): *"Self-consciousness is primarily simple existence for self, self-identity by exclusion of every other from itself. It takes its essential nature and absolute object to be Ego; and in this immediacy, in this bare fact of its self-existence, it is individual. That which for it is other stands as unessential object, as object with the impress and character of negation. But the other is also a self-consciousness; an individual makes its appearance in antithesis to an individual. Appearing thus in their immediacy, they are for each other in the manner of ordinary objects. They are independent individual forms, modes of Consciousness that have not risen above the bare level of life (for the existent object here has been determined as life). They are, moreover, forms of consciousness which have not yet accomplished for one another the process of absolute abstraction, of uprooting all immediate existence, and of being merely the bare, negative fact of self-identical consciousness; or, in other words, have not yet revealed themselves to each other as existing purely for themselves, i.e., as self-consciousness. Each is indeed certain of its own self, but not of the other, and hence its own certainty of itself is still without truth. For its truth would be merely that its own individual existence for itself would be shown to it to be an independent object, or, which is the same thing, that the object would be exhibited as this pure certainty of itself. By the notion of recognition, however, this is not possible, except in the form that as the other is for it, so it is for the other; each in its self through its own action and again through the action of the other achieves this pure abstraction of existence for self."*

The desire of self-consciousness (141 Angst/Worldview observing 20 Dasein) is a unification of the poles of 33 Understanding through 13 Intentionality-based 42 Freedom action ("self-identity by exclusion of

every other from itself"). This 42 Freedom action previously was self-isolation by self-consciousness, confirmed in the populace by looking-away. Action this time, if it is to lead to something new, must be an undoing of the previous act – that is, self-consciousness with unveiled face must confront the masses ("it takes its essential nature and absolute object to be Ego; and in this immediacy, in this bare fact of its self-existence, it is individual"). But one might think that this daring act would destroy the foundation of 93 Empire which depends upon maintaining the distance ("that which for it is other stands as unessential object, as object with the impress and character of negation"); it would surely result in a death penalty. The solution is for the emerging self-consciousness to mirror in itself the collective which it confronts ("an individual makes its appearance in antithesis to an individual").

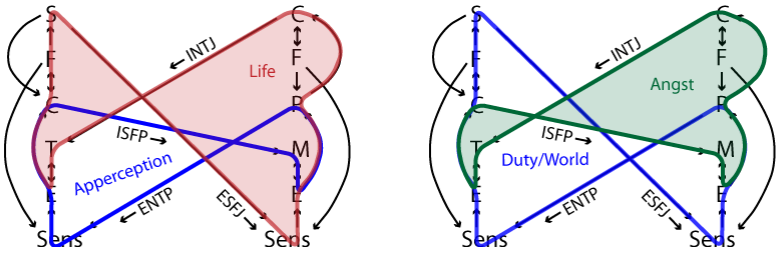
The Buddha unified 206 Life upper class and 45 Duty/World lower class consciousness into an internal 141 Angst/Worldview – he went no further. He encountered an external which confined 206 Life to the upper classes and relegated 45 Duty/World to the lower classes who labored in 141 Angst/Worldview. But this mirrored the society precisely into the Buddha's own worldview of that society ("an individual [Buddha as a person] makes its appearance in antithesis to an individual [93 Empire society as embodying the Buddha's worldview in its collectivity]").

This time it was not a mutual turning away; rather, the two acknowledged one another as mirrors. The Buddha accepted the adulation of the society; the collectivity provided this worship ("as the other is for it, so it is for the other; each in its self through its own action and again through the action of the other achieves this pure abstraction of existence for self"). Neither, says Hegel, attained to a true self-consciousness ("they are, moreover, forms of consciousness which have not yet accomplished for one another the process of absolute abstraction, of uprooting all immediate existence, and of being merely the bare, negative fact of self-identical consciousness; or, in other words, have not yet revealed themselves to each other as existing purely for themselves, i.e., as self-consciousness"). Rather, they were "modes of consciousness that have not risen above the bare level of life (for the existent object here has been determined as life)."

The fault in the Buddha was not that he sat and did not act, but rather that he consented to remain separate as an object of society-summing

adulation – that was his act. As we see later, this denied to his society the possibility of an industrial revolution and modern methods of production.

4 Perceiving, though, was maintained. Both upper class 206 Life that enjoys and lower class 27 Apperception which produces pass through the inner portion of 4 Perceiving (EL up to CL). So does the 141 Angst/Worldview effort of the 45 Duty/World laboring populace which is a re-ordering of these legs. When 42 Freedom as a free exchange of worship between the Buddha as an individual and the society as a single mirrored entity (uniting upper class 206 Life consumption with 45 Duty/World lower class 27 Apperception labor and production) completes the outer portion of 4 Perceiving, then 4 Perceiving can function and in fact is reinforced.



From 93 Empire to Christianity

Hegel (page 66): *"The presentation of itself, however, as pure abstraction of self-consciousness consists in showing itself as a pure negation of its objective form, or in showing that it is fettered to no determinate existence, that it is not bound at all by the particularity everywhere characteristic of existence as such, and is not tied up with life. The process of bringing all this out involves a twofold action – action on the part of the other and action on the part of itself. In so far as it is the other's action, each aims at the destruction and death of the other. But in this there is implicated also the second kind of action, self-activity; for the former implies that it risks its own life. The relation of both self-consciousnesses is in this way so constituted that they prove themselves and each other through a life–and–death struggle. They must enter into this struggle, for they must bring their certainty of themselves, the certainty of being for themselves, to the level of objective truth, and make this a fact both in the case of the other and in their own case as well. And it is solely by risking life that freedom is obtained; only thus is it*

tried and proved that the essential nature of self-consciousness is not bare existence, is not the merely immediate form in which it at first makes its appearance, is not its mere absorption in the expanse of life. Rather it is thereby guaranteed that there is nothing present but what might be taken as a vanishing moment – that self-consciousness is merely pure self-existence, being-for-self. The individual, who has not staked his life, may, no doubt, be recognized as a Person; but he has not attained the truth of this recognition as an independent self-consciousness. In the same way each must aim at the death of the other, as it risks its own life thereby; for that other is to it of no more worth than itself the other's reality is presented to the former as an external other, as outside itself ; it must cancel that externality. The other is a purely existent consciousness and entangled in manifold ways; it must view its otherness as pure existence for itself or as absolute negation."

Another self-consciousness appeared at the beginning of the modern era – it showed itself "fettered to no determinate existence, (…) not bound at all by the particularity everywhere characteristic of existence as such, and (…) not tied up with life." Each side aimed "at the destruction and death of the other." The one side, the consciousness of 93 Empire (the Roman Empire), aimed to kill the self-consciousness which refused to reflect 93 Empire into itself. The other, the self-consciousness of 141 Angst/Worldview (or Spirit) observing 20 Dasein (God the Father), strove to reconcile the split between 206 Life and 45 Duty/World-oriented 27 Apperception within 93 Empire – that is, the self-consciousness strove in turn for the destruction and death of the polarized structure.

Hegel says that "the individual" such as the Buddha "who has not staked his life, may, no doubt, be recognized as a Person" as was the Buddha, "but he has not attained the truth of this recognition as an independent self-consciousness." Hegel calls on those who develop a similar self-consciousness to follow in the footsteps of the second self-consciousness – "it is solely by risking life that freedom is obtained; only thus is it tried and proved that the essential nature of self-consciousness is not bare existence, is not the merely immediate form in which it at first makes its appearance, is not its mere absorption in the expanse of life."

Darkness of 27 Apperception

Hegel (pages 66, 67): *"This trial by death, however, cancels both the truth*

which was to result from it, and therewith the certainty of self altogether. For just as life is the natural 'position' consciousness, independence without absolute negativity, so death is the natural 'negation' of consciousness, negation without independence, which thus remains without the requisite significance of actual recognition. Through death, doubtless, there has arisen the certainty that both did stake their life, and held it lightly both in their own case and in the case of the other; but that is not for those who underwent this struggle. They cancel their consciousness which had its place in this alien element of natural existence; in other words, they cancel themselves and are sublated as terms or extremes seeking to have existence on their own account. But along with this there vanishes from the play of change the essential moment, viz. that of breaking up into extremes with opposite characteristics; and the middle term collapses into a lifeless unity which is broken up into lifeless extremes, merely existent and not opposed. And the two do not mutually give and receive one another back from each other through consciousness; they let one another go quite indifferently, like things. Their act is abstract negation, not the negation characteristic of consciousness, which cancels in such a way that it preserves and maintains what is sublated, and thereby survives its being sublated."

The physical death of the self-consciousness canceled all possibility of its personifying 93 Empire so as to support it ("this trial by death, however, cancels both the truth which was to result from it, and therewith the certainty of self altogether").

To lose 206 Life is to be thrown directly into its mirror, which is 27 Apperception death ("death is the natural 'negation' of consciousness"). This 27 Apperception is no longer the 141 Angst/Worldview production effort of the 45 Duty/World populace to support the 206 Life enjoyment of the 93 Empire upper class; it is merely 27 Apperception apart from the 35 Kinship collectivity ("this alien element of natural existence") and thus it is death, "without the requisite significance of actual recognition."

The "terms or extremes" which "cancel themselves" are 27 Apperception on the one side, exemplified particularly in those Christians who chose suicide as martyrs, and the 206 Life of 93 Empire which attempted to carry on without the support of the 27 Apperception-based Christian religion. Hegel tells us that these extremes "cancel themselves and are sublated." That is, Constantine saw in Christianity the new state religion, and the emerging Catholic Church saw in itself the reincarnation of the dying Roman Empire.

The "middle term" which is the 27 Apperception / 206 Life Christianized Roman Empire in turn "collapses into a lifeless unity which is broken up into lifeless extremes" of Roman Catholic and Eastern Orthodox, "merely existent and not opposed." These two "let one another go quite indifferently, like things." They had no interaction which "preserve[d] and maintain[ed] what is sublated, and thereby survives its being sublated." Civilization descended into the Dark Ages.

Protestant Work Ethic

Hegel (page 67): *"In this experience self-consciousness becomes aware that life is as essential to it as pure self-consciousness. In immediate self-consciousness the simple ego is absolute object, which, however, is for us or in itself absolute mediation, and has as its essential moment substantial and solid independence. The dissolution of that simple unity is the result of the first experience; through this there is posited a pure self-consciousness, and a consciousness which is not purely for itself, but for another, i.e. as an existent consciousness, consciousness in the form and shape of thinghood. Both moments are essential, since, in the first instance, they are unlike and opposed, and their reflexion into unity has not yet come to light, they stand as two opposed forms or modes of consciousness. The one is independent, and its essential nature is to be for itself; the other is dependent, and its essence is life or existence for another. The former is the Master, or Lord, the latter the Bondsman."*

Calvinists and Puritans in particular realized, according to Weber, that 27 Apperception must lead to a phoenix-like rebirth into 206 Life (its mirror) – that is, the purpose of the 27 Apperception death of the crucified and worshipped self-consciousness (bound up in the symbol of the cross on which it died) was production for a better future ("self-consciousness becomes aware that life is as essential to it as pure self-consciousness"). This concept gave shape to the Reformation.

"Immediate self-consciousness" for the reformers became a 141 Angst/Worldview life force of Spirit [incarnate Holy Spirit] observing a distant 20 Dasein Deity [externalized as God the Father]. In the words of Weber (page 102 of *The Protestant Ethic and the Spirit of Capitalism*), God became "a transcendental being [externalized 20 Dasein], beyond the reach of human understanding [33 Understanding that could program internal 20 Dasein with propositions and use it as a store of knowledge],

who with His quite incomprehensible decrees has decided the fate of every individual and regulated the tiniest details of the [45 Duty/World] cosmos from eternity [141 Angst/Worldview infinity]." For these reforming individualists, "the simple ego [was] absolute object." At least initially, they taught a "pure self-consciousness" that separated itself from 45 Duty/World [141 Angst/Worldview observing the externalized 20 Dasein alone and interacting with 45 Duty/World only as necessary to sustain 206 Life].

We have seen that 20 Dasein–141 Angst/Worldview self-consciousness leads to appearances. In the believers, these were brief resonances of 27 Apperception into 206 Life – they became "for us or in itself absolute mediation" signifying salvation. The two asymmetrical circuits of 27 Apperception and 206 Life re-aligned themselves then into the symmetrical circuits of 141 Angst/Worldview and 45 Duty/World, "a consciousness which is not purely for itself, but for another, i.e. as an existent consciousness, consciousness in the form and shape of thinghood."

We note two things: 1) interactions between 27 Apperception, 206 Life, 141 Angst/Worldview and 45 Duty/World are now occurring within individuals and not just between groups, and 2) proof that some individual believer had 206 Life could easily become the emergence within him or her of 45 Duty/World. It would then become the 45 Duty of the believer to accumulate the things of 45 Duty/World – not to consume them, but simply to gather and invest them in further 27 Apperception-based production. This could be the way in which self would demonstrate to itself and others the internal appearances of 206 Life, seen now as aspects of something eternal connected to the external 20 Dasein (perhaps as the risen incarnate Son). And that is precisely what happened in Calvinism and Puritanism.

The 206 Life of salvation into heaven and 27 Apperception-based entrepreneurship on this earth (27 Apperception is the mirror of 206 Life) were initially, according to Hegel, "unlike and opposed (…) they [stood] as two opposed forms or modes of consciousness." In time there was "their reflection into unity." 141 Angst/Worldview (indwelling Spirit hovering over a mechanistic 45 Duty/World Creation) observed 20 Dasein (a distant incomprehensible Father God); this became "the Master, or Lord." 45 Duty/World created by 20 Dasein, in its struggle to demonstrate

brief flashes of internal 206 Life became "the Bondsman."

Master and bondsman in this way coalesced into the minds of single individuals (in contrast to 93 Empire with its individuals rolled into classes which in turn were either dominant as a class or else subordinate as a class).

The implication is that self in an environment of emerging self-consciousness (141 Angst/Worldview observing 20 Dasein) will become a master by controlling its own self or alternatively a bondsman by failing to become its own master.

Factory Labor

Hegel (page 67): *"The master is the consciousness that exists for itself; but no longer merely the general notion of existence for self. Rather, it is a consciousness existing on its own account which is mediated with itself through an other consciousness, i.e. through an other whose very nature implies that it is bound up with an independent being or with thinghood in general. The master brings himself into relation to both these moments, to a thing as such, the object of desire, and to the consciousness whose essential character is thinghood. And since the master, is (a) qua notion of self-consciousness, an immediate relation of self-existence, but (b) is now moreover at the same time mediation, or a being–for–self which is for itself only through an other – he [the master] stands in relation (a) immediately to both (b) mediately to each through the other. The master relates himself to the bondsman mediately through independent existence, for that is precisely what keeps the bondsman in thrall; it is his chain, from which he could not in the struggle get away, and for that reason he proved himself to be dependent, to have his independence in the shape of thinghood. The master, however, is the power controlling this state of existence, for he has shown in the struggle that he holds it to be merely something negative. Since he is the power dominating existence, while this existence again is the power controlling the other [the bondsman], the master holds, par consequence, this other in subordination. In the same way the master relates himself to the thing mediately through the bondsman. The bondsman being a self-consciousness in the broad sense, also takes up a negative attitude to things and cancels them; but the thing is, at the same time, independent for him and, in consequence, he cannot, with all his negating, get so far as to annihilate it outright and be done with it; that is to say, he merely works on it. To the master, on the other hand, by means of this mediating process,*

belongs the immediate relation, in the sense of the pure negation of it, in other words he gets the enjoyment. What mere desire did not attain, he now succeeds in attaining, viz. to have done with the thing, and find satisfaction in enjoyment. Desire alone did not get the length of this, because of the independence of the thing. The master, however, who has interposed the bondsman between it and himself, thereby relates himself merely to the dependence of the thing, and enjoys it without qualification and without reserve. The aspect of its independence he leaves to the bondsman, who labours upon it."

Hegel sums up the internal mental structure of the Calvinist or Puritan Protestant entrepreneur. 20 Dasein for him or her is a Divine Being ruling over the clockwork of the 45 Duty/World Cosmos with its forces (the indwelling Spirit of 141 Angst/Worldview observes 20 Dasein externalized as God who is the Creator of the 45 Duty/World which is formed with this same 141 Angst/Worldview from a recombining of the legs of 27 Apperception death of the Son on the cross risen into its mirror of 206 Life, which constitutes the internal appearances that are the truth of the doctrine). This Reformation structure resides within various particular individual beings ("the master is the consciousness that exists for itself; but no longer merely the general notion of existence for self"). Its self-consciousness (141 Angst/Worldview observing 20 Dasein) interacts with 45 Duty/World ("an other whose very nature implies that it is bound up with an independent being or with thinghood in general") and begins to subdue it through industrial mines and factories. In subduing 45 Duty/World, self-consciousness integrates the 141 Angst/Worldview which observes 45 Duty/World (resulting from a re-ordering of the legs of 27 Apperception death and 206 Life resurrection of the Son) with the 141 Angst/Worldview which observes 20 Dasein (a re-organization of boot-up 73 Skepticism with 74 Blame seen as cause and effect which together are the wisdom of the doctrine) – successful factories become appearances of 206 Life which glorify the Father.

As a self-consciousness, 20 Dasein–141 Angst/Worldview has 32 Desire to see itself mirrored into the external through a resolution of polar opposites – this 'white man's burden' is one moment and it leads to paternalistic colonialism. In its incarnation (as the 27 Apperception / 206 Life Son) into 45 Duty/World (in the person now of the entrepreneur), 20 Dasein–141 Angst/Worldview at the same time finds itself altering into 27 Apperception death and then rising again into 206 Life (which recombine

into a 141 Angst/Worldview which begins to observe 45 Duty/World in place of 20 Dasein) – these appearances are a second moment.

For the Puritan, "the master (…) qua notion of self-consciousness" has 1) "an immediate relation of self-existence" as the monotheistic Creator of all things in 45 Duty/World – the 20 Dasein Deity creates 45 Duty/World because internal 45 Duty/World arises as a result of internal 141 Angst/Worldview observing INTERNAL 20 Dasein and being distracted into 45 Duty/World through the insertion of the Son (so that the works done by the entrepreneur are the result of internal obedience by the Son who is Death and Life to internal 20 Dasein direction with the externalized God getting the credit). This Deity is 2) "at the same time mediation, or a being-for-self which is for itself only through an other," namely, the internal 45 Duty/World which internal 20 Dasein has by proxy through the Son created. We now have the full doctrine of the Trinity as a growing force behind the Industrial Revolution – 20 Dasein God as Father, 141 Angst/Worldview force as Spirit, and an appearance of the incarnated Mediator in 27 Apperception death (the Dark Ages) followed by resurrection into 206 Life of Western civilization and factories.

When viewed as the Three-in-One, the 20 Dasein Master stands "immediately to both." When seen as the one who created 45 Duty/World which in turn enabled the 141 Angst/Worldview-mediated appearances of 27 Apperception and 206 Life which become the Son of this Father, the 20 Dasein Deity stands "mediately to each through the other."

Externally, the self-consciousness of 141 Angst/Worldview observing 20 Dasein cares only to mirror itself into 45 Duty/World ("[he] is the power controlling this state of existence, for he has shown in the struggle that he holds [45 Duty/World] to be merely something negative"). This 20 Dasein "master relates himself to the [45 Duty/World] bondsman mediately through independent existence" which hides and conceals itself, "for that is precisely what keeps the bondsman in thrall (…) in the shape of thinghood" of 45 Duty/World. That is, the Puritan's idea that 20 Dasein is an external Deity is precisely what enables him internally to channel and control his own internal 45 Duty/World and subdue it by a "chain, from which he could not in the struggle get away." 20 Dasein on its part dominates the existence of 27 Apperception and 206 Life ("he is the power dominating existence"); 27 Apperception and 206 Life on their part control 45 Duty/World ("this existence again is the power controlling

the other") – in this mediated way, 20 Dasein controls 45 Duty/World ("the master holds, par consequence, this other in subordination"). When consumption is necessary, 45 Duty/World deals with objects ("in the same way the master relates himself to the thing mediately through the bondsman").

Not all within this emerging social structure of course are Puritan entrepreneurs. Some, for instance, still constitute a 45 Duty/World social grouping within a disintegrating 93 Empire of Christendom. This social collectivity is "a self-consciousness in the broad sense" that still recognizes aspects of 20 Dasein Deity in the ruling landowning classes of 93 Empire which the Puritan entrepreneurs are displacing. Hegel says they "take up a negative attitude to things and cancel them" – attitude is the segment from ER up to P which forms commodities; to cancel things through a negative attitude is to construct commodities in the entrepreneurs' factories. These laborers can at most move from 45 Duty/World back up to 35 Kinship ESTP retaining and ESTJ awaiting use of a tool. They cannot "annihilate [the manufactured commodity] outright and be done with it" by ejecting it from self as might be possible if they used individually motivated 42 Freedom; they "merely work on it."

A review at this point is helpful. Self-consciousness (absorbing 33 Understanding into its own 13 Intentionality) desires its mirroring into the external as another self-consciousness. This collides with a blind 35 Kinship, generating first of all a ruling priesthood, then 93 Empire buttressed by a supporting ideology. "What mere desire did not attain," says Hegel, "[the entrepreneur] now succeeds in attaining" through 27 Apperception production of machined commodities which express his or her own self-consciousness in the external – "he finds satisfaction in enjoyment."

"Desire alone," according to Hegel, could only consume what was inanimate; it did not know what to do with that which was predictable (implying it was inanimate) and yet itself consumed things in 'life as living' – it therefore did not know what to do with 35 Kinship. Now, by hiring those who have fled as a class from 35 Kinship to 45 Duty/World and giving them work which again forces them up into 35 Kinship, 20 Dasein–141 Angst/Worldview self-consciousness in the Puritan entrepreneur has not only reconciled itself with its alternate self of 35 Kinship so that it can again perceive, but it also begins to mirror its self-

consciousness into the external so that it has a partner – the partner that is an emerging Western civilization.

The trick, it turned out, was to interpose the 45 Duty/World bondsman class between the entrepreneur and the object, and then leave the bondsman communal entity in its 35 Kinship immersion in the factory tool to labor upon the object. This reconciled 20 Dasein–141 Angst/Worldview self-consciousness with 4 Perceiving (which operates only when 20 Dasein is harmonized with 35 Kinship) even as it also began to mirror it into the external.

Hegel (pages 67, 68): *"In these two moments, the master gets his recognition through an other consciousness, for in them the latter affirms itself as unessential, both by working upon the thing, and, on the other hand, by the fact of being dependent on a determinate existence; in neither case can this other get the mastery over existence, and succeed in absolutely negating it. We have thus here this moment of recognition, viz. that the other consciousness cancels itself as self-existent, and, ipso facto, itself does what the first does to it. In the same way we have the other moment, that this action on the part of the second is the action proper of the first; for what is done by the bondsman is properly an action on the part of the master. The latter exists only for himself, that is his essential nature; he is the negative power without qualification, a power to which the thing is naught. And he is thus the absolutely essential act in this situation, while the bondsman is not so, he is an unessential activity. But for recognition proper there is needed the moment that what the master does to the other he should also do to himself, and what the bondsman does to himself, he should do to the other also. On that account a form of recognition has arisen that is one sided and unequal."*

The Puritan with his doctrine of the Trinity has managed to internalize all aspects of personal self: 1) 20 Dasein as an external Deity resides within his or her own mind, 2) 141 Angst/Worldview is an indwelling Spirit, and 3) internalization of 27 Apperception death (as a Protestant to the Catholic structure of the Middle Ages) leads to internal appearances of its mirror of 206 Life which are seen as evidence of eternal salvation. This "master gets his recognition through an other consciousness," namely, the hired laborer class which as a social grouping within society has retreated to the circuit of 45 Duty/World with its things (so that labor can be bought and sold as what Karl Polanyi in *The Great Transformation* (1944) calls a 'fictitious commodity').

According to Hegel, this laboring class "affirms itself as unessential"

first by "working upon the thing" which brings it from 45 Duty/World up into 35 Kinship ESTP retaining and ESTJ awaiting immersion in the tool – it becomes one with the tool and thus part of the thing and therefore, as we said, unessential. It is unessential secondly because 27 Apperception and 206 Life are experienced by it only in the form of subsistence 'life as living' ("being dependent on a determinate existence"). 45 Duty/World labor becomes a mere vehicle through which Reformation self-consciousness with its factory production can mirror itself into the external ("the other consciousness cancels itself as self-existent").

This linkage is first of all a transition in the laboring class from 45 Duty/World back up to 35 Kinship. We read "that the other consciousness [45 Duty/World] (…) itself does what the first [20 Dasein] does to it." What does the 20 Dasein Puritan do? He looks at 45 Duty/World and sees social groupings along with things. He picks up both human and natural resources by ESTP retaining of 35 Kinship, as one might grasp a hammer, and shapes them into machine operators and machines in the factories. What does the hired laborer do, the one who has been picked up like a tool? He is conscious in the circuit of 45 Duty/World along with others of his class; during factory hours he immerses himself in the ESTP retaining and ESTJ awaiting use of the entrepreneur's machines and also enters 35 Kinship immersion in the tool. Both entrepreneur and laborer in this way move internally from 45 Duty/World to 35 Kinship; it is one "moment of recognition." "The other moment" of recognition is a mutual goal – the 20 Dasein entrepreneur is in charge and directs the laborers so that "what is done by the bondsman is properly an action on the part of the master." Employer and employee are both moving in the same direction.

Recognition at the same time remains "one-sided and unequal." The Puritan master "exists only for himself, that is his essential nature"; human and natural resources mean nothing to him or her ("the thing is naught"). The thing in contrast is everything to the factory laborer; 35 Kinship immerses itself utterly in the manufacturing process.

The Puritan master who directs the laborer, says Hegel, should be directing himself; the laborer who is using the tool should be using the entrepreneur also as a tool ("what the master does to the other he should also do to himself, and what the bondsman does to himself, he should do to the other also"). In other words, there should be a 20 Dasein division of labor between equals characteristic of what Durkheim calls organic

solidarity market exchange; this has not yet occurred.

Hegel (page 68): *"In all this, the unessential consciousness is, for the master, the object which embodies the truth of his certainty of himself. But it is evident that this object does not correspond to its notion; for, just where the master has effectively achieved lordship, he really finds that something has come about quite different from an independent consciousness. It is not an independent, but rather a dependent consciousness that he has achieved. He is thus not assured of self-existence as his truth; he finds that his truth is rather the unessential consciousness, and the fortuitous unessential action of that consciousness."*

The 45 Duty/World masses hired into 35 Kinship ESTP retaining and ESTJ awaiting immersion in factory machines are for the 20 Dasein entrepreneur "the object which embodies the truth of his certainty of himself" in 4 Perceiving (which functions by harmonizing 20 Dasein with 35 Kinship). But a 35 Kinship (Durkheimian mechanical solidarity) mass of employees in a factory is not the same as 35 Kinship operating internally within the mind ("it is evident that this object does not correspond to its notion"). The entrepreneur who takes charge of employees thus becomes "not an independent, but rather a dependent consciousness." He has subjected himself to "the unessential consciousness" which is a laboring class that might start a union, go on strike or take some other "fortuitous unessential action."

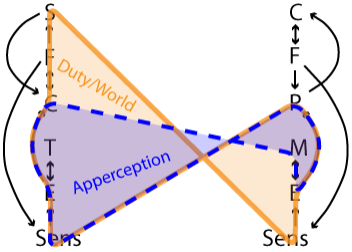
Hegel (page 68): *"The truth of the independent consciousness is accordingly the consciousness of the bondsman. This doubtless appears in the first instance outside itself, and not as the truth of self-consciousness. But just as lordship showed its essential nature to be the reverse of what it wants to be, so, too, bondage will, when completed, pass into the opposite of what it immediately is: being a consciousness repressed within itself, it will enter into itself, and change round into real and true independence."*

The entrepreneur in his or her dependence upon the laborer has become "the reverse of what [he] wants to be." The wholly subservient laborer in a parallel way will shortly advance from "being a consciousness repressed" into "real and true independence" as part of a productive economy within a civilization. The change, we are told, will come from the bottom up, as "the consciousness of the bondsman (…) enter[s] into itself."

Emergence of Civilization

Hegel (page 68): *"We have seen what bondage is only in relation to lordship. But it is a self-consciousness, and we have now to consider what it is, in this regard, in and for itself. In the first instance, the master is taken to be the essential reality for the state of bondage; hence, for it, the truth is the independent consciousness existing for itself, although this truth is not taken yet as inherent in bondage itself. Still, it does in fact contain within itself this truth of pure negativity and self-existence, because it has experienced this reality within it. For this consciousness was not in peril and fear for this element or that, nor for this or that moment of time, it was afraid for its entire being; it felt the fear of death, the sovereign master. It has been in that experience melted to its inmost soul, has trembled throughout its every fibre, and all that was fixed and steadfast has quaked within it. This complete perturbation of its entire substance, this absolute dissolution of all its stability into fluent continuity, is, however, the simple, ultimate nature of self-consciousness, absolute negativity, pure self-referent existence, which consequently is involved in this type of consciousness. This moment of pure self-existence is moreover a fact for it; for in the master it finds this as its object. Further, this bondsman's consciousness is not only this total dissolution in a general way; in serving and toiling the bondsman actually carries this out. By serving he cancels in every particular aspect his dependence on and attachment to natural existence, and by his work removes this existence away."*

As far as the 45 Duty/World laborer is concerned, the Puritan entrepreneur with his internal 'Three in One' Deity is merely another master within 93 Empire. Previously, the 45 Duty/World class as a whole labored for the 20 Dasein priesthood, and then later for the 93 Empire upper classes who enjoyed 206 Life on the foundation of laboring class 27 Apperception-based production; this social grouping labors now for those who claim to have the 20 Dasein Deity residing internally in the hope of 206 Life – for them, it's just another master. The current 20 Dasein "master is taken to be the essential reality for the state of [45 Duty/World] bondage" just as happened previously.



This 20 Dasein "independent consciousness existing for itself" is taken, moreover, as "the truth" – it is true because 20 Dasein and 35 Kinship in

their mutual 42 Freedom interaction enable a common perceiving in 4 Perceiving. That is why the laborers do not rebel. This "truth," Hegel adds, is still embodied in the employer; it is not yet internal ("although this truth is not taken yet as inherent in bondage itself").

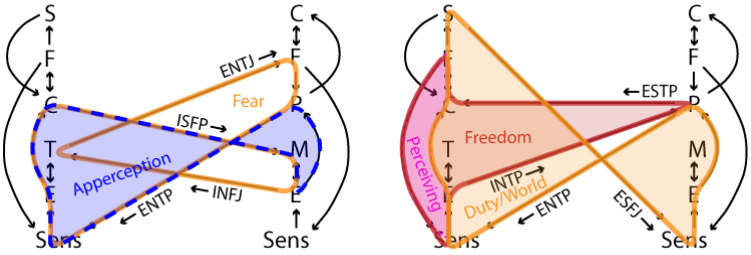
However, the transition will soon come. Labor in the Industrial Revolution "has been in that experience melted to its inmost soul, has trembled throughout its every fiber, and all that was fixed and steadfast has quaked within it." "This absolute dissolution of all its stability into fluent continuity" reduced 45 Duty/World to the death of 27 Apperception, "the simple, ultimate nature of self-consciousness." The bondsman "in serving and toiling" produces in 27 Apperception and "actually carries this out" – that is, he dies by his own hands. "By serving" as a tool in the destruction of "natural existence," he "cancels in every particular aspect his dependence" on 45 Duty/World and "by his work removes this existence away" as well.

Destruction and death advance steadily in the horrors of the Industrial Revolution; at some point surely 27 Apperception must rebound back into 206 Life. But at that point the laborer too, like the entrepreneur who is the master, will no longer care for nature in 45 Duty/World. The object which he forms with his hands will have altered his mind into the image of the industrialist and he also will be entranced by the externalization of manufactured items into a civilization which conquers and supplants Nature.

Hegel (page 68): *"The feeling of absolute power, however, realized both in general and in the particular form of service, is only dissolution implicitly; and albeit the fear of the lord is the beginning of wisdom, consciousness is not therein aware of being self-existent. Through work and labour, however, this consciousness of the bondsman comes to itself. In the moment which corresponds to desire in the case of the master's consciousness, the aspect of the non-essential relation to the thing seemed to fall to the lot of the servant, since the thing there retained its independence. Desire has reserved to itself the pure negating of the object and thereby unalloyed feeling of self. This satisfaction, however, just for that reason is itself only a state of evanescence, for it lacks objectivity or subsistence. Labour, on the other hand, is desire restrained and checked, evanescence delayed and postponed; in other words, labour shapes and fashions the thing. The negative relation to the object passes into the form of the object, into something that is permanent and remains; because it is just for the labourer*

that the object has independence. This negative mediating agency, this activity giving shape and form, is at the same time the individual existence, the pure self-existence of that consciousness, which now in the work it does is externalized and passes into the condition of permanence. The consciousness that toils and serves accordingly attains by this means the direct apprehension of that independent being as its self."

The industrial society, says Hegel, is not yet "aware of being self-existent." The laborer works through 2 "Fear of the lord"; the circuit of 2 Fear is consistent with 27 Apperception but does not at once give way to it. The destruction of nature for this reason "is only dissolution implicitly"; it is not yet the transformation of natural resources into capital goods for production.



However, the pieces are in place. "Through work and labor" of 35 Kinship immersion in the tool, and oppressed by 2 Fear of hunger and the employer, "this consciousness of the bondsman comes to itself." The 32 Desire in the entrepreneurial industrialist was to mirror 20 Dasein-based self-consciousness into the external; through hired labor this became "desire restrained and checked" into channels of 27 Apperception-based production (which debased into 27 Apperception death both the 45 Duty/World laboring class and 45 Duty/World nature equally). Factory manufacturing which in the entrepreneurial industrialist was a visionary "state of evanescence" morphs finally in the skilled craftsman into 42 Freedom action which creatively "shapes and fashions the thing" and then ejects it from self as a free expression of self. In this way the internal "passes into the form of the object" as "something that is permanent and remains."

3 Apprehending in both employer and employee "attains [in the completed work] the direct apprehension of that independent being as its self" – that is, 3 Apprehending of the manufactured commodities becomes

in both 20 Dasein self-conscious employer and 45 Duty/World employee a primitive sense-certainty of emerging civilization.

Worship of Self

Hegel (pages 68, 69): *"But again, shaping or forming the object has not only the positive significance that the bondsman becomes thereby aware of himself as factually and objectively self-existent; this type of consciousness has also a negative import, in contrast with its moment, the element of fear. For in shaping the thing it only becomes aware of its own proper negativity, existence on its own account, as an object, through the fact that it cancels the actual form confronting it. But this objective negative element is precisely alien, external reality, before which it trembled. Now, however, it destroys this extraneous alien negative, affirms and sets itself up as a negative in the element of permanence, and thereby becomes for itself a self-existent being. In the master, the bondsman feels self-existence to be something external, an objective fact; in fear self-existence is present within himself; in fashioning the thing, self-existence comes to be felt explicitly as his own proper being, and he attains the consciousness that he himself exists in its own right and on its own account (an und fer sich). By the fact that the form is objectified, it does not become something other than the consciousness moulding the thing through work; for just that form is his pure self existence, which therein becomes truly realized. Thus precisely in labour where there seemed to be merely some outsider's mind and ideas involved, the bondsman becomes aware, through this re-discovery of himself by himself, of having and being a 'mind of his own'."*

"The bondsman," we recall, is first of all an internal 45 Duty/World in the Puritan entrepreneur; this was called up within him by his own Reformation-based internal 20 Dasein–141 Angst/Worldview self-consciousness (20 Dasein as a god creating 45 Duty/World). It is at the same time an external 45 Duty/World class of laborers within the disintegrating 93 Empire of Christendom; these individuals are conscious as a 35 Kinship collectivity hired out of 45 Duty/World. Through "shaping and forming the object," these hired 45 Duty/World laborers (pulled up into 35 Kinship by their labor) develop internal 42 Freedom action (which overlays 35 Kinship along ESTP). This circuit of 42 Freedom in combination with 45 Duty/World enables internal 4 Perceiving which makes each laborer "aware of himself as factually and objectively self-

existent."

The labor was motivated initially, we said, by 2 Fear of hunger and the employer ("the element of fear"). But in "shaping the thing," the laborer's consciousness discovers itself canceling the "alien, external reality, before which it trembled." Both sides begin equally to worship the work of their own hands; the emerging civilization as a kind of externalized 206 Life "sets itself up as a negative in the element of permanence, and thereby becomes for itself a self-existent being." British historian Arnold Toynbee speaks of it on page 228 of *An Historian's Approach to Religion* (1956): "Nature was the prize of seventeenth-century Man's self-deification; his establishment of an effective dominion over Nature was the sign that he had exalted himself into a very god; and he gave this demonstration of his assumed divinity by proving himself a past master in Technology – a Greek word which signifies the sleight of hand that subjugates Nature to Man."

Hegel reviews. The process begins "in the master" with his or her indwelling Triune (three-in-one) Deity. 45 Duty/World laborers are hired; this class "feels self-existence to be something external," namely, a relationship between itself and the 20 Dasein master. It begins to labor, Hegel says, in 2 Fear ("in fear self-existence is present within itself"). But in "fashioning the thing," individual 42 Freedom is activated and the laborer's individual "self-existence comes to be felt explicitly as his own proper being." The laborer in this combination of 45 Duty/World with 42 Freedom perceives independently and thereby "attains the consciousness that he himself exists in its own right and on its own account."

We note that the manufactured "form" that is "objectified" is not something which the laborer can work on and then leave; it rather becomes "his pure self existence" through which his own consciousness "becomes truly realized." Initially, "outsider's mind and ideas" were implemented by the laborer. The result, though, was his "re-discovery of himself by himself" – that is, he found himself shaped internally by the commodity which formed in his hands. He now has a "mind of his own," but it is the image of the object he has made.

Hegel (page 69): *"For this reflexion of self into self the two moments, fear and service in general, as also that of formative activity, are necessary: and at the same time both must exist in a universal manner. Without the discipline of service and obedience, fear remains formal and does not spread over the whole*

known reality of existence. Without the formative activity shaping the thing, fear remains inward and mute, and consciousness does not become objective for itself. Should consciousness shape and form the thing without the initial state of absolute fear, then it has a merely vain and futile 'mind of its own'; for its form or negativity is not negativity per se, and hence its formative activity cannot furnish the consciousness of itself as essentially real. If it has endured not absolute fear, but merely some slight anxiety, the negative reality has remained external to it, its substance has not been through and through infected thereby. Since the entire content of its natural consciousness has not tottered and shaken, it is still inherently a determinate mode of being; having a 'mind of its own' (der eigene Sinn) is simply stubbornness (Eigensinn), a type of freedom which does not get beyond the attitude of bondage. As little as the pure form can become its essential nature, so little is that form, considered as extending over particulars, a universal formative activity, an absolute notion; it is rather a piece of cleverness which has mastery within a certain range, but not over the universal power nor over the entire objective reality."

Hegel sums up the factors behind development in the West. According to him, 1) 2 Fear of survival must be generated within a laboring 45 Duty/World class, to 2) motivate them to work in factories and 3) shape things with their hands. All three elements must be present. The 2 Fear is a bridge into 27 Apperception death and the forced labor releases 27 Apperception production into 42 Freedom action. Hegel points out that there must be enough 42 Freedom (skilled craftsmanship and shaping of manufactured things) to shatter 79 Habit and its paradigm-attitude segment from ER up to P, and this depends also upon 2 Fear ("since the entire content of its natural consciousness has not tottered and shaken, it is still inherently a determinate mode of being; having a 'mind of its own' (der eigene Sinn) is simply stubbornness (Eigensinn), a type of freedom which does not get beyond the attitude of bondage").

We might add that the process can break free of its Protestant roots – Mao for instance forced the transition in the nation of China, as did Stalin in Russia. The Korean War reduced its nation practically to the Stone Age, from which in fear it began to rebuild. The result of fear apart from Reformation, though, is a kind of compressed modernity "in which economic, political, social and/or cultural changes occur in an extremely condensed manner in respect to both time and space, and in which the dynamic coexistence of mutually disparate historical and social elements

leads to the construction and reconstruction of a highly complex and fluid social system" (Korean sociologist Chang, K.S., 2010). The fluidity of this derivative structure searches here and there ("construction and reconstruction") for a grounding in the foreign 141 Angst/Worldview of the originating West.

Arnold Toynbee questions whether the goal is worthwhile (page 203 of *An Historian's Approach to Religion*): "Western technology was, for [developing nations such as Japan, Korea, China, Taiwan and Singapore], the one Western pearl of great price which they felt themselves constrained to buy even at the cost of selling all that they had. It did not occur to them that Western religion [which through the Puritans began the process of industrialization] was any concern of theirs. So they committed themselves and their compatriots unreservedly to the secularizing Late Modern phase of the Western Civilization without realizing that this phase was necessarily ephemeral. Indeed, in putting themselves through the agonizing ordeal of renouncing their ancestral ways of life and adopting an alien Western way instead, they found consolation in the conviction that, at this grievous price, they were purchasing the privilege of living happily ever after in a 'Civilization' that was definitive. The sequel was to show that what they had purchased in fact was the penalty of being implicated in an imminent Western spiritual crisis." It is this predicament which Hegel will shortly be analyzing.

Technology

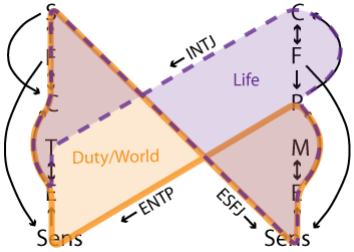
Hegel (page 70): *"Independent self-consciousness partly finds its essential reality in the bare abstraction of Ego. On the other hand, when this abstract ego develops further and forms distinctions of its own, this differentiation does not become an objective inherently real content for that self-consciousness. Hence this self-consciousness does not become an ego which truly differentiates itself in its abstract simplicity, or one which remains identical with itself in this absolute differentiation. The repressed and subordinate type of consciousness, on the other hand, becomes, in the formative activity of work, an object to itself, in the sense that the form, given to the thing when shaped and moulded, is his object; he sees in the master, at the same time, self-existence as a real mode of consciousness. But the subservient consciousness as such finds these two moments fall apart – the moment of itself as an independent object, and the moment of this object as a mode*

of consciousness, and so its own proper reality."

Hegel now discusses technology with its 60 Subordinate / 53 Obligation simulation of reality. "Independent self-consciousness" is the industrialist – this in many cases was a Protestant landowner of 93 Empire Christendom who liquidated his assets (farming estate, savings, anything he could find) and invested in 27 Apperception-mediated production, usually in factories. This industrialist, according to Hegel, found his "essential reality in the bare abstraction of Ego" – "bare abstraction" implies 60 Subordinate and its general laws and thus the Scientific Revolution; "Ego" points to ESTJ of 60 Subordinate leading to 14 Self-image action as generated by shortages (14 Self-image is the mirror of 42 Freedom). The fact that "differentiation does not become an objective inherently real context" suggests that this industrialist does not simulate theories internally in his own 53 Obligation implementation machinery. Rather, he or she simulates them externally in the factories which are constructed.

"The repressed and subordinate type of consciousness" is the worker in 45 Duty/World. He acts in 42 Freedom, and through labor shapes and molds the object, ejecting it from self and raising it up into 206 Life of civilization (the opposite process to the consumption of 'life as living'). He on his part, as a skilled craftsman, has an active 53 Obligation, the simulation partner to abstract 60 Subordinate in the industrialist. Since he too uses only half of the 60 Subordinate / 53 Obligation machinery, he "sees in the master, at the same time, self-existence as a real mode of consciousness."

Hegel points out that a worker with consciousness in 45 Duty/World can operate on an assembly line and form a commodity into 206 Life as externalized in the civilization, using the paradigm-attitude segment from ER up to P which shapes commodities and is part of both 45 Duty/World and 206 Life, without personally owning any aspect of what is being manufactured. It is possible because 45 Duty/World does not pass through the ownership-alienating segment of hypothesis or belief from P up to CR as does 206 Life. At the same time, because 45 Duty/World and 206 Life overlay one another



almost completely on the left, the manufactured commodity can be ejected in both cases from self equally by 42 Freedom and become a reflection of self ("the subservient consciousness as such finds these two moments fall apart").

Money and the Financial Sector

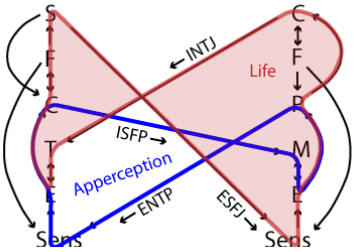
Hegel (page 70): *"Since, however, the form and the self-existence are for us, or objectively in themselves, one and the same, and since in the notion of independent consciousness the inherent reality is consciousness, the phase of inherent existence (Ansichsein) or thinghood, which received its shape and form through labour, is no other substance than consciousness. In this way we have a new attitude [note this phrase] or mode of consciousness brought about: a type of consciousness which takes on the form of infinitude, or one whose essence consists in unimpeded movement of consciousness."*

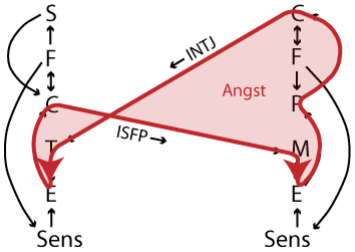
The "independent consciousness" is the 20 Dasein–141 Angst/Worldview Puritan industrialist, the possessor of the Protestant work ethic who passes this on also to others. He is attempting to demonstrate the presence of internal 206 Life appearances in his mind through an externalization of them (in the form of civilization) into 45 Duty/World, a circuit of which he is aware because it is created within him by his own 20 Dasein-based self-consciousness. Laborers in the external 45 Duty/World class of fading 93 Empire Christendom are hired; they begin to form and shape things in 42 Freedom which in turn reaches back and shapes their own consciousness. The "shape and form" of these commodities manufactured by labor "is no other substance than consciousness" of the 206 Life within the industrialist ("the form and the self-existence are (…) one and the same"). That is, the laborers are shaped through the object into becoming clones of the industrialist. It is an aspect of what some economists call 'commodity fetishism' in which the social relationships between men take the form of a relation between things.

This feedback from the object leads first of all to an "attitude" (paradigm-attitude from ER up to P) because 1) the worker has been reduced to 27 Apperception death, and 2) 27 Apperception passes through this section of paradigm-attitude (ER up to P). More specifically, it is "a new attitude or mode of consciousness" in which the 27 Apperception labor of the worker externalizes the 206 Life of the industrialist in the

manufactured commodity ("thinghood (…) is no other substance than consciousness").

The 27 Apperception production by the worker can at this point combine with the externalization of 206 Life by the entrepreneur and form the circuit of 141 Angst/Worldview ("the form of infinitude") which in turn actualizes itself as money. 141 Angst/Worldview Spirit externalized as money becomes the 'universal life-blood' of the emerging civilization. The force of this cash nexus fosters an ever more intimate interaction between self-consciousness and laborers in their mutual externalization of self into a civilization possessing 206 Life.



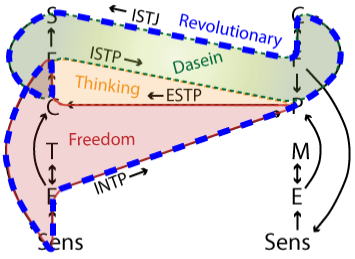


Professional Journals

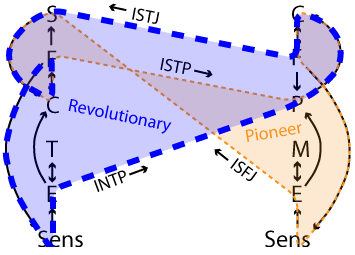
Hegel (page 70): *"[This type of consciousness] is one which thinks or is free self-consciousness. For thinking does not mean being an abstract ego, but an ego which has at the same time the significance of inherently existing in itself; it means being object to itself or relating itself to objective reality in such a way that this connotes the self-existence of that consciousness for which it is an object. The object does not for thinking proceed by way of presentations or figures, but of notions, conceptions, i.e. of a differentiated reality or essence, which, being an immediate content of consciousness, is nothing distinct from it. What is presented, shaped and constructed, and existent as such, has the form of being something other than consciousness. A notion, however, is at the same time an existent, and this distinction, so far as it falls in consciousness itself, is its determinate content. But in that this content is, at the same time, a conceptually constituted, a comprehended (begriffener) content, consciousness remains immediately aware within itself of its unity with this determinate existent so distinguished; not as in the case of a presentation, where consciousness from the first has to take special note that this is its idea; on the contrary, the notion is for*

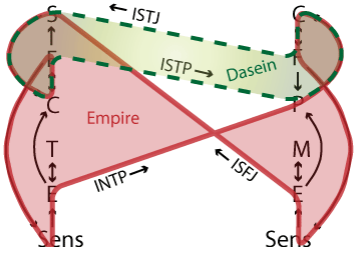
me eo ipso and at once my notion. In thinking I am free, because I am not in an other, but remain simply and solely in touch with myself; and the object which for me is my essential reality, is in undivided unity my self-existence; and my procedure in dealing with notions is a process within myself."

20 Dasein spreads out from the industrialist and combines with 42 Freedom in the laborer to generate in their combination 11 Thinking. The two circuits of 20 Dasein and 42 Freedom amalgamate then into a wrapping composite of this 11 Thinking which is the reading circuit of 96 Revolutionary – the workers become literate and in this way "free self-consciousness." Reading "relat[es] itself to objective reality in such a way that this connotes the self-existence of that consciousness for which it is an object." The printed words have a "form of being something other than consciousness," but they are in fact "its determinate content."



In the same way that the laborer grafts the consciousness of the industrialist into his or her own mind, so the reader's consciousness in reading "remains immediately aware within itself of its unity with this determinate existent so distinguished"; it does not have "to take special note that this is its idea." Just as the laborer's consciousness is shaped by what his hands form, so the reader in reading finds that "the notion [on the written page] is for [him] eo ipso and at once [his] notion." In reading he "remain[s] simply and solely in touch with [him]self." This reading circuit is labeled 96 Revolutionary because, as Michael Mann says on page 316 of *Sources of Social Power* (1986), "a large extension of literacy is generally dislocating: the English Civil War and the French and Russian revolutions all occurred when about half the male population became literate."



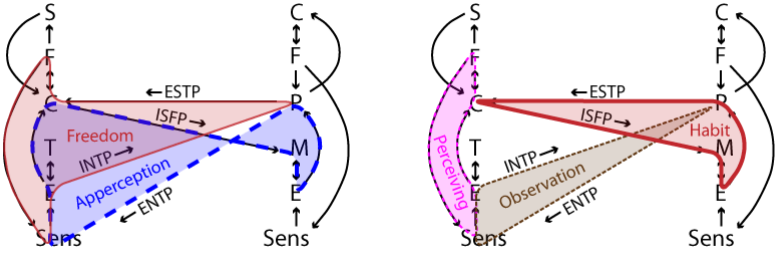


We note that 96 Revolutionary reading and its mirror of 92 Pioneer writing in combination form the two circuits of 20 Dasein and 93 Empire. 20 Dasein becomes the technical sphere in which 33 Understanding stores its facts as a 'body of knowledge'; it is an extension of the industrialist's abstract planning. 93 Empire with its access to memory supports reading and writing in a literary realm of scientific peer review and specialist technical journals – its Kuhnian puzzle-solvers become the foot soldiers in a new campaign of conquest. Universities become the secularized monasteries of the new Western civilization.

Science as Conscience

Hegel (page 70): *"It is essential, however, in this determination of the above attitude of self-consciousness to keep hold of the fact that this attitude [note that attitude is mentioned twice] is thinking consciousness in general, that its object is immediate unity of the self's implicit, inherent existence, and of its existence explicitly for self. The self-same consciousness which repels itself from itself, becomes aware of being an element existing in itself. But to itself it is this element to begin with only as universal reality in general, and not as this essential reality appears when developed in all the manifold details it contains, when the process of its being brings out all its fullness of content."*

Which consciousness is it that "repels itself from itself"? It is 27 Apperception which through 42 Freedom forms and shapes commodities which it externalizes and then repels from itself as an expression of the consciousness of the entrepreneur; these same objects then reach back and shape the consciousness of the worker. Hegel states that this "self-same consciousness which repels itself from itself becomes aware of being an element existing in itself." What is that element?



It is science, whose "object is immediate unity of the self's implicit,

inherent existence, and of its existence explicitly for self." Its acolytes observe and record in writing the various ways in which an object can reach back and shape consciousness (expanding its knowledge). Science in this way becomes the embodied 27 Apperception (Heideggerian foundation for conscience) within the emerging civilization.

What is the original structure of pioneering science before it gives way to 25 Recognition as described by Kuhn?

It is a superposition of the 27 Apperception of the worker onto his 42 Freedom action generating in their intersection 22 Observation, 4 Perceiving and critically the 79 Habit whose paradigm-attitude segment from ER up to P ("attitude of self-consciousness (…) attitude is thinking consciousness in general") sustains the rote exercise-based education of science and restricts its advance to Kuhnian paradigm shifts.

Hegel in this way has placed the origins of science in technical factory labor. Heidegger in a parallel manner derives science as an extension of technical 125 Evaluation and 62 Monitoring (Kuhnian puzzle solving) which supplements tool breakdown analysis (in its three stages of 50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive).

Hegel (page 70): *"This freedom of self-consciousness, as is well known, has been called Stoicism, in so far as it has appeared as a phenomenon conscious of itself in the course of the history of man's spirit. Its principle is that consciousness is essentially that which thinks, is a thinking reality, and that anything is really essential for consciousness, or is true and good, only when consciousness in dealing with it adopts the attitude of a thinking being."*

Students of science perform multiple variants of certain standard metaphor examples which train 79 Habit in them to solve puzzles – this thinking is considered "true and good only when consciousness in dealing with it adopts the attitude of a thinking being" who adheres strictly to those metaphor examples.

But science began as an externalization of 27 Apperception, a circuit which Heidegger identifies with conscience. If it were ever to become "conscious of itself" in this value-defining role, it would surely see its current 25 Recognition-based 'follow from up front' semi-blindness, says Hegel, not as "freedom of self-consciousness," but rather as a kind of stifling, progress-blocking "Stoicism."

Heidegger again takes this further. The 27 Apperception in whose 79 Habit-based paradigm-attitude science is mired, he says, is the clock for

now-time. Its ISFP leg is the not-yet-now of what is not yet ready to pass up through the will from CL to FL; using Hegel's language and saying it differently, it is the thing which is missing from the substance formed in attunement-mood from EL up to CL. The other 27 Apperception leg of ENTP is the no-longer-now of what is no longer being held in the ESTP present continuous providing the focal entity within CL but has rather been laid down into ENTP as part of 65 Dissidence listening and 45 Duty/World.

27 Apperception in this unthreatened state (to its mirror of 206 Life) can look back infinitely along ENTP to the past, and equally along ISFP into the future – what has always been (as summarized in its laws of force) will thus continue to be forever and ever. This is the essence of Stoicism.

It could of course only emerge in a civilization which was very sure of its own permanence through self-worship.

The Idea of Progress

Hegel (pages 70, 71): *"The manifold, self-differentiating expanse of life, with all its individualization and complication, is the object upon which desire and labour operate. This varied activity has now contracted itself into the simple distinction which is found in the pure process of thought. What has still essential reality is not a distinction in the sense of a determinate thing, or in the shape of a consciousness of a determinate kind of natural existence, in the shape of a feeling, or again in the form of desire and its specific purpose, whether that purpose be set up by the consciousness desiring or by an extraneous consciousness. What has still essential significance here is solely that distinction which is a thought-constituted distinction, or which, when made, is not distinguished from me."*

"Desire" in the Reformation-inspired industrialist demanded demonstrations of eternal 206 Life; "labor" in the 45 Duty/World working class shaped these externalizations and formed a civilization. Manufactured commodities in turn reached back and altered consciousness in the workers – this process formalized itself in the objective 22 Observation and 79 Habit paradigm-attitude puzzle-solving of Kuhnian normal science. All of 206 Life, says Hegel, is now compressed into this "pure process of thought."

Other viewpoints ("distinction in the sense of a determinate thing") are

disallowed; alternate civilization ("the shape of a consciousness of a determinate kind of natural existence") cannot be conceived; emotion ("in the shape of a feeling") is suppressed; goals ("the form of desire and its specific purpose") are not considered. Civilization is allowed to express only its own self ("a thought-constituted distinction […] which, when made, is not distinguished from me") – the technological implementations of this expression are termed progress.

Narcissistic Thought

Hegel (page 71): *"This consciousness in consequence takes a negative attitude towards the relation of lordship and bondage. Its action, in the case of the master, results in his not simply having his truth in and through the bondsman; and, in that of the bondsman, in not finding his truth in the will of his master and in service. The essence of this consciousness is to be free, on the throne as well as in fetters, throughout all the dependence that attaches to its individual existence, and to maintain that stolid lifeless unconcern which persistently withdraws from the movement of existence, from effective activity as well as from passive endurance, into the simple essentiality of thought. Stubbornness is that freedom which makes itself secure in a solid singleness, and keeps within the sphere of bondage. Stoicism, on the other hand, is the freedom which ever comes directly out of that sphere and returns back into the pure universality of thought."*

Hegel has demonstrated that the Puritan work-ethic-based "relation of lordship and bondage" lies at the foundation of our current industrial society; its "attitude" (79 Habit-based paradigm-attitude from ER up to P) is science and the idea of continuing technological progress. To take "a negative attitude towards the relation of lordship and bondage" is thus to reject industrialization along with science and the idea of ongoing progress. For "the master (…) not simply [to have] his truth in and through the bondsman" is for 20 Dasein to lose its links with the 45 Duty/World which it created within the Puritan's mind and whose structure was subsequently transferred to the laborers through the commodities which they manufactured.

Hegel in effect is telling us that the Puritan's 20 Dasein Triune God is no longer part of the mentality of 45 Duty/World. For 45 Duty/World to be secular would mean that it was NOT religious and that the 20 Dasein Deity was thus somewhere but not here; Hegel is speaking rather about a

45 Duty/World which has become post-secular.

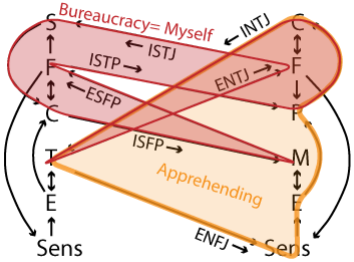
The "bondsman" in a parallel way does not find "his truth in the will of his master and in service." That is, civilization no longer has 2 Fear of the future; it thus cannot be driven by entrepreneurs or factory owners into 27 Apperception production and its death. No authority can impose its will ("the essence of this consciousness is to be free, on the throne as well as in fetters"). 45 Duty/World in its 27 Apperception-based now-time of unthreatened 206 Life is sure that its physical needs will always be met somehow by someone ("throughout all the dependence that attaches to its individual existence").

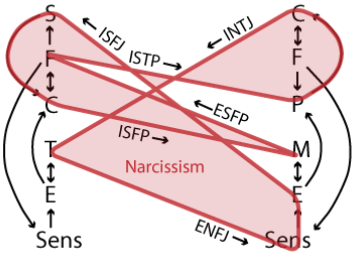
Stoicism from the remnants of science makes 45 Duty/World "stolid." Breakdown of interaction between 20 Dasein and 45 Duty/World eliminates the externalizations of 206 Life and leaves it "lifeless." The idea of inevitable progress generates "unconcern" for the future. This "stolid lifeless unconcern (…) persistently withdraws from the movement of existence" which is 'life as living'; it retreats rather "into the simple essentiality of thought."

The new 20 Dasein-challenged consciousness sustains itself parasitically, says Hegel, through "stubbornness" which he defines as a "freedom which makes itself secure in a solid singleness, and keeps within the sphere of bondage." We are reminded of those who escape the full rigors of 27 Apperception death at the hands of a Puritan Protestant work ethic; they can attain only to what on page 69 he calls "stubbornness (Eigensinn), a type of freedom which does not get beyond the attitude of bondage." This might refer in our day to countries such as China, Korea and Japan which contain the factories which supply the post-industrial 'narcissistic' West with its goods. The West itself "ever comes directly out of that sphere and returns back into the pure universality of thought" – it does not dirty its hands with factory production and physical labor.

Hegel in speaking of "consciousness" and "the essence of this consciousness" refers to some specific circuit – it appears when 20 Dasein is de-emphasized. What circuit could that be? He has already given one important clue. Both entrepreneurs and workers worship their civilization in 3 Apprehending (page 68: "The consciousness that toils and serves accordingly attains by this means the direct apprehension of that independent being as its self") – that circuit must be a component. We read also that this new circuit of post-secular, post-industrial thought

"ever comes directly out (…) and returns back." He is speaking now of the circuit of 124 Bureaucracy/Myself, the wrapper for an atrophied 20 Dasein which in its eye saccades searches for the core which is missing ("comes out […] returns back").

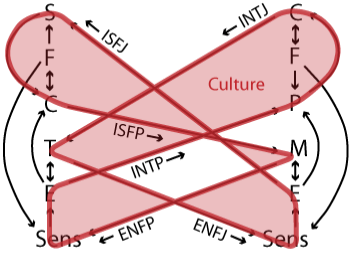




Putting these pieces together, we arrive at the circuit of 211 Narcissism which is an amalgam of 3 Apprehending with 124 Bureaucracy/Myself. This circuit, according to Hegel, displaces science in the rich countries of the post-secular and post-industrial West; it introduces a new "stoicism" of political correctness. We note that 211 Narcissism semantic ISFJ replaces the ISTJ definitions of 124 Bureaucracy/Myself; this implies that talking points take precedence over meaningful discussion.

Hegel (page 71): *"It is a freedom which can come on the scene as a general form of the world's spirit only in a time of universal fear and bondage, a time, too, when mental cultivation is universal, and has elevated culture to the level of thought."*

The "fear and bondage" is in countries such as China, Vietnam, Bangladesh and Malaysia where citizens must somehow find work if they wish to remain alive – they labor for pennies in factories set up by multinational companies based in the West. "Universal" implies globalization.



In the West itself, "mental cultivation is universal" and factory labor is avoided. Combining the circuit of 211 Narcissism with its mirror of 148 Philosophy gives us the symmetrical circuit of 113 Culture. 113 Culture, becomes the sustaining element ("essence of this consciousness") in the West's 3 Apprehending worship of the beauty of its own externalization

and of endless progress (10 Beten/Beauty is the mirror of 3 Apprehending and a component of 148 Philosophy).

Civilization in this way "elevate[s] culture to the level of thought." We note in the diagram that there is no flow of force in the circuit of 113 Culture from T down to EL, nor from M down to ER. This force which is summed up in 141 Angst/Worldview must go somewhere; we find its destination in the next section which discusses the unhappy consciousness.

Abortion

Hegel (page 71): *"Now while this self-consciousness finds its essential reality to be neither something other than itself, nor the pure abstraction of ego, but ego which has within it otherness – otherness in the sense of a thought-constituted distinction – so that this ego in its otherness is turned back directly into itself; yet this essential nature is, at the same time, only an abstract reality. The freedom of self-consciousness is indifferent towards natural existence, and has, therefore, let this latter go and remain free. The reflexion is thus duplicated."*

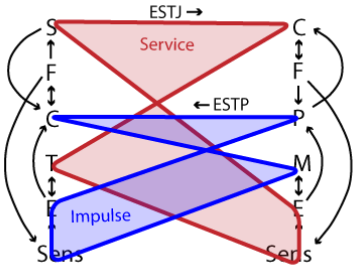
"Self-consciousness" in the Puritan industrialist found "its essential reality to be something other than itself": 1) internal 20 Dasein was imagined to be an external Deity; 2) internal 45 Duty/World was sublated onto the external 45 Duty/World with its resident working class and 3) appearances of 206 Life within were externalized into magnificent factories and projects of production.

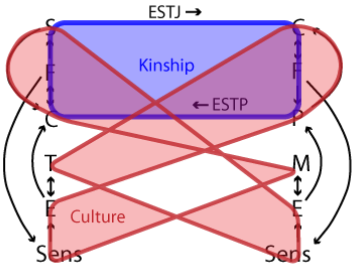
In contrast to the industrialist, the 45 Duty/World laboring class was repressed into 27 Apperception which gave rise in turn to modern science; this objective discipline based itself entirely in the internal of its own peer review mechanism – the "essential reality [of this internal self-consciousness was found] to be […] the pure abstraction of ego" in 60 Subordinate and its general laws.

In contrast to both externalizing industrialist and internalizing science, the new circuit of 113 Culture in its twin manifestations of 211 Narcissism and 148 Philosophy (the mirror) "has within it otherness," namely, the externalizations of 206 Life civilization grafted onto the internal "of a thought-constituted distinction" between itself and those in the Third World who need to labor.

It is helpful to look at the structure of 113 Culture. We note first that it

combines both primitive motor circuits – 9 Service in the right hemisphere and 47 Impulse in the left hemisphere, except for the legs of ESTP and ESTJ which make up 35 Kinship. That is, 113 Culture is oriented around all of action which is NOT the ESTP retaining and the ESTJ awaiting immersion of self in the 35 Kinship factory use of a machine tool. It is thus the absolute utter negation of factory labor.





Secondly, "its otherness is turned back directly into itself"; that is, its internal is based in the external which in turn is the externalization of its own internal. There is no concept here of a need for infrastructure maintenance – renewal of sewage lines, repairing of bridges, maintainence of the power grid, preservation of clean water, storage of nuclear waste in some safe location. 113 Culture in its pure worship of a decaying externalized Puritan eternal 206 Life "is indifferent towards natural existence" and its global warming, its reduced fish stocks and its mining of topsoil. It has "let this latter go and remain free. The reflexion is thus duplicated" – nature itself will shortly abort this civilization; we will be rid of it.

We note again that the complement of 113 Culture is 35 Kinship. It tells us that a social structure which attains to the pinnacle of civilization in 113 Culture has also reverted fully to the lowest possible state of humanity, namely, the pretribal 35 Kinship group awaiting a collision with some emerging civilization that can replace it.

Hegel (page 71): *"Freedom of thought takes only pure thought as its truth, and this lacks the concrete filling of life. It is, therefore, merely the notion of freedom, not living freedom itself; for it is, to begin with, only thinking in general that is its essence, the form as such, which has turned away from the independence of things and gone back into itself. Since, however, individuality when acting should show itself to be alive, or when thinking should grasp the*

living world as a system of thought, there ought to lie in thought itself a content to supply the sphere of the ego, in the former case with what is good, and, in the latter, true, in order that there should throughout be no other ingredient in what consciousness has to deal with, except the notion which is the real essence. But here, by the way in which the notion as an abstraction cuts itself off from the multiplicity of things, the notion has no content in itself; the content is a datum, is given. Consciousness, no doubt, abolishes the content as an external, a foreign existent, by the fact that it thinks it, but the notion is a determinate notion, and this determinateness of the notion is the alien element the notion contains within it. Stoicism, therefore, got embarrassed, when, as the expression went, it was asked for the criterion of truth in general, i.e. properly speaking, for a content of thought itself. To the question, what is good and true, it responded by giving again the abstract, contentless thought; the true and good are to consist in reasonableness. But this self-identity of thought is simply once more pure form, in which nothing is determinate. The general terms true and good, wisdom and virtue, with which Stoicism has to stop short, are, therefore, in a general way, doubtless elevating; but seeing that they cannot actually and in fact reach any expanse of content, they soon begin to get wearisome."

Western "freedom of thought" that is asked for the truth goes to the 'body of knowledge' on the Internet where "the content is a datum, is given." But this lacks "the concrete filling of [206] Life." "Individuality when acting should show itself to be alive."

We conclude that freedom as promulgated by the post-secular, post-industrial and post-truth West is "not living freedom itself"; its ways "are […] in a general way, doubtless elevating; but seeing that they cannot actually and in fact reach any expanse of content, they soon begin to get wearisome."

Unhappy Consciousness

This section continues with an analysis of Georg Wilhelm Friedrich Hegel's book, *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

Boot-down Thought Under 73 Skepticism

Hegel (page 71): *"This thinking consciousness, in the way in which it is thus constituted, as abstract freedom, is therefore only incomplete negation of otherness."*

We recall that consciousness in the West based itself in 141 Angst/Worldview as money and a cash nexus. This financial system interacted with the mental reality simulation of 60 Subordinate "abstract" general laws of science and 53 Obligation implementation of those laws in technology. 42 Freedom in a 45 Duty/World working class manufactured objects in which the industrialist and then also the laborer could apprehend self (by 3 Apprehending) as an expression first of internal 20 Dasein–141 Angst/Worldview self-consciousness in the Protestant-work-ethic-based industrialist and then of external 113 Culture civilization.

11 Thinking formed in the craftsman in the intersection of 42 Freedom activity and the 53 Obligation implementation aspect of the reality simulator; it was part of a 35 Kinship Heideggerian ESTJ awaiting and ESTP retaining use of a tool in which consciousness immersed itself in the machine. This in turn echoed back into the worker and shaped a mental structure similar to that which motivated the industrialist; this form of thought externalized itself then as puzzle-solving science.

Machine labor is currently carried out by those in the globalized Third World who are still not 211 Narcissism cultured – symmetrical 113 Culture in the West (breaking apart into 211 Narcissism and its mirror of 148 Philosophy) is the complement of 35 Kinship machine labor and does not deign to enter these factories. Hegel now points out that this state of affairs is still an "incomplete negation of otherness"; it will be driven further.

What does Hegel mean by negation of otherness? When we see an apple and feel hungry, we negate the apple by eating it. If we are the West in the Cold War and face the East, we negate the East by eliminating it as

something independent of us (quarantining it as a mirror of us behind walls of containment); this may be by military means or by economic power. Finally, those of us who live in a civilization which worships self negate otherness by filling all of Nature with cities and manufactured artifacts until nothing is left which is not an expression solely of us.

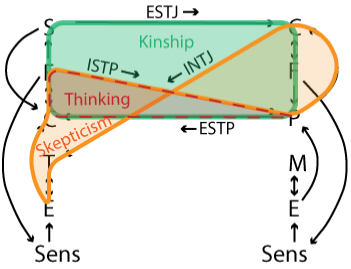
Hegel is informing us that the Industrial Revolution is an incomplete negation of otherness; it can only fill the environment with manufactured goods. What is left out? Social institutions for one thing. These become the particular target of the post-secular, post-industrial and post-truth 113 Culture-based civilization.

Hegel (page 71): *"Withdrawn from existence solely into itself, it has not there fully vindicated itself as the absolute negation of this existence. The content is held indeed to be only thought, but is thereby also taken to be determinate thought, and at the same time determinateness as such. Scepticism is the realisation of that of which Stoicism is merely the notion, and is the actual experience of what freedom of thought is; it is in itself and essentially the negative, and must so exhibit itself."*

The Puritan industrialist demonstrated 206 Life internal salvation by externalizing it into engineering works and factories. The 45 Duty/World working class matched the circuit of 45 Duty/World in the Puritan's mind; the objects which it formed with its hands reached back and shaped individual minds here and there within the working class into the mold of the industrialist until both together began to apprehend the work of their hands as a civilization which was their own self. Feedback into the worker from the object (through tool breakdown analysis in the three Heideggerian circuits of 50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive extending into 62 Monitoring and 125 Evaluation Kuhnian puzzle solving) became science that observed and gathered facts. Technical journals and then literature in general brought the mind of the writer into that of the reader, just as the industrialist through the object shaped the worker. As Hegel says, the process began with "determinate thought [in the mind of the Puritan industrialist], and at the same time determinateness as such" in the circuit of 45 Duty/World created in the Puritan by his or her internal concept of 20 Dasein Deity.

These roots, according to Hegel, are now abandoned. In particular, Stoicism gives way to Skepticism. Stoicism for Hegel is the idea of progress as a pure extrapolation of the present into the future – it is

sustained in society by the Kuhnian paradigm-attitude blinders of normal puzzle-solving science which we recall originated with the skilled craftsman. How does this skilled individual think? He or she combines the 53 Obligation implementation aspect of the mind's reality simulator with the way in which the object moves in 42 Freedom and in turn is shaped by the hands. 11 Thinking forms in the intersection of these two circuits – it pushes the manufactured and then observed item away from self as separate from self and now a candidate for apprehending worship by cultured self (113 Culture); the resulting civilization with its artifacts is apprehended as 206 Life.



These appearances of asymmetrical 206 Life are displaced in post-industrial society by a 3 Apprehending of symmetrical 113 Culture. The complement of 113 Culture, we said, is 35 Kinship which can be the immersion of self in a tool – the new mode of 35 Kinship derived as a complement from 113 Culture makes itself the very opposite of what is normal. Culture in the civilized 113 Culture West is thus defined by what it does NOT do: it is NOT involved with factory labor; that is done by others. This makes 113 Culture "in itself and essentially the negative [of industrialization], and [it] must so exhibit itself." How does it do that?

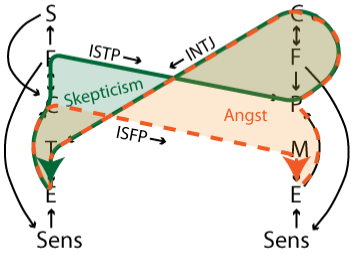
The complement of 113 Culture, we said, is 35 Kinship, this "negativity" (of what is normal 35 Kinship immersion of self in a tool) combines with the mind's boot-up mechanism of 73 Skepticism to form in their intersection a new kind of 11 Thinking. This new "freedom of thought" mirrors into the external not as a technological implementation or simulation, but rather as a replacement for the determinate laws of nature distilled in the original craftsman scientist's 53 Obligation reality simulator as it was trained by 35 Kinship immersion in a tool.

A Polemical Attitude

Hegel (page 71): *"With the reflexion of self-consciousness into the simple, pure thought of itself, independent existence or permanent determinateness has, in contrast to that reflexion, dropped as a matter of fact out of the infinitude of*

thought."

20 Dasein–141 Angst/Worldview self-consciousness in the industrialist manufactured items, which began a civilization, which in turn apprehended the items (by 3 Apprehending) as an expression of self which became 113 Culture. The complement of this final state of 113 Culture, we repeat again, is a NON-LABOR-BASED 35 Kinship which with 73 Skepticism forms a "simple, pure" mode of 11 Thinking.



We note that 73 Skepticism taps into only one side of 141 Angst/Worldview effort (Hegel's infinitude) – in this way it has "dropped as a matter of fact out of the infinitude of thought."

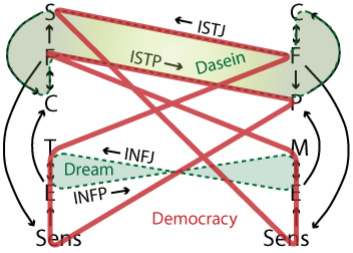
Hegel (pages 71, 72): *"In Scepticism, the entire unessentiality and unsubstantiality of this 'other' becomes a reality for consciousness. Thought becomes thinking which wholly annihilates the being of the world with its manifold determinateness, and the negativity of free self-consciousness becomes aware of attaining, in these manifold forms which life assumes, real negativity."*

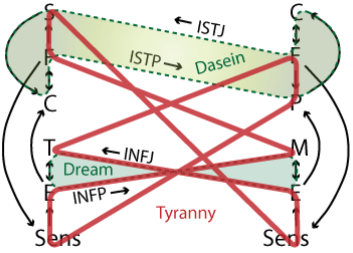
The ISTP leg of 11 Thinking comes from the ISTP of 73 Skepticism, a circuit which we recall carries out simulations within the 60 Subordinate–53 Obligation reality simulator as an expression of 33 Understanding. This same 73 Skepticism embodies Newton's Second Law (F = ma). The ESTP of 11 Thinking, we have said, forms from a 35 Kinship which does NOT immerse itself in the use of a tool and thus wants nothing to do with reality simulation.

With this fractured simulation machinery under its control (through the complement of a know-nothing 35 Kinship), 113 Culture gains the ability to "wholly annihilate the being of the world with its manifold determinateness." The process began, we saw, with the "consciousness" of 211 Narcissism. It advances now into "self-consciousness" as 3 Apprehending "becomes aware" that its 113 Culture is everywhere generating "real negativity (…) in these manifold forms which life assumes."

Self-consciousness, we have said, is action observing monitoring. 113 Culture overlays 9 Service and 47 Impulse action with no aspect of monitoring. Its complement of 35 Kinship is similarly based in the action

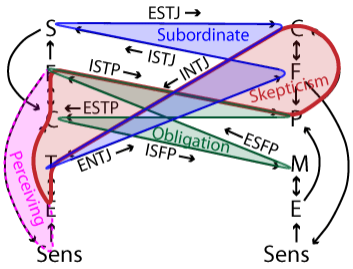
circuits. The same is true of 3 Apprehending. 20 Dasein overlays the monitoring circuits of 26 Detached and 31 Fully Involved but this is being rejected. What takes its place? It is 34 Dream composed solely of monitoring legs which replaces 20 Dasein; this is what is being observed.





The complement of 20 Dasein-sustained and directed 191 Democracy is 34 Dream (for instance, the dream of making the formally democratic social entity great again); it points not through 191 Democracy but rather through 157 Tyranny. Observation of this circuit of 34 Dream by 113 Culture and 3 Apprehending (at the price of exalting 157 Tyranny) is what forms the social structure into a self-consciousness.

Hegel (page 72): *"It is clear from the foregoing that, just as Stoicism answers to the notion of independent consciousness, which appeared as a relation of lordship and bondage, Scepticism, on its side, corresponds to its realization, to the negative attitude towards otherness, to desire and labour. But if desire and work could not carry out for self-consciousness the process of negation, this polemical attitude towards the manifold substantiality of things will, on the other hand, be successful, because it turns against them as a free self-consciousness, and one complete within itself beforehand; or, expressed more definitely, because it has inherent in itself thought or the principle of infinitude where the independent elements in their distinction from one another are held to be merely vanishing quantities. The differences, which, in the pure thinking of self are only the abstraction of differences, become here the whole of the differences; and every differentiated existent becomes a difference of self-consciousness."*



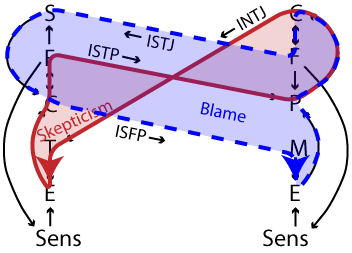
"Stoicism" was defined as an extrapolation of the present along a straight path of progress into the future through the "independent consciousness" of the worker's 42

Freedom action; it triggered originally within the Protestant-work-ethic context of an employer-employee "lordship and bondage" relationship. In combination with 73 Skepticism ISTP, this industrial 42 Freedom with its ESTP generated 11 Thinking. Importantly, 11 Thinking-generating 73 Skepticism in industrialization was the 53 Obligation implementation aspect in the worker's mind of his or her reality simulation machinery; this made it the embodiment of Newton's Second Law that F = ma.

73 Skepticism in 211 Narcissism continues to generate 11 Thinking, but now in combination with a 35 Kinship ESTP generated as the complement of 113 Culture (113 Culture is a symmetrical circuit of which 211 Narcissism is a component). This 35 Kinship, we have said repeatedly, is the opposite of the worker's previous 35 Kinship ESTJ awaiting and ESTP retaining immersion of self in a machine tool; Hegel says it has a "negative attitude towards otherness [loss of self in the tool], to desire [of the industrialist to externalize his or her self] and labor [by the factory worker]."

"Desire" in the industrialist was to see internal 206 Life and Puritan salvation externalized. Factory "work" by the laborer filled the earth with manufactured goods. But there were always more mountains to be mined for minerals, more land to be covered with buildings; they could not negate Nature completely. What about this new approach?

73 Skepticism boot-up Heideggerian 'idle talk' that is rooted in 113 Culture becomes "polemical [warlike]" in its pursuit of political correctness. The "attitude" of its mirror of 74 Blame (which passes through the paradigm-attitude segment from ER up to P) is to blame others. This "polemical attitude," according to Hegel, will accomplish what industrialization failed to do. It will succeed, firstly, because its foundation in 113 Culture is "complete within itself beforehand"; it does not need to be sustained by the thing which is manufactured. It will succeed, secondly, because 73 Skepticism and 74 Blame together co-opt completely the force of 141 Angst/Worldview ("the principle of infinitude") with "independent elements" which have broken all links to reality simulation in 60 Subordinate and 53 Obligation ("the independent elements in their



distinction from one another are held to be merely vanishing quantities").

INTJ that overlays an operative 33 Understanding is "only the abstraction of [INTP] differences"; in 73 Skepticism as an aspect of 73 Skepticism–113 Culture self-consciousness it "become[s] here the whole of the differences" apart from anything in 33 Understanding INTP. Since Newton's First Law is an externalization of Hegel's internal First Law of union between INTP and INTJ in 33 Understanding, and Hegel's First Law has broken down, science ceases to make sense to the cultured populace.

If some "differentiated existent" (such as global warming, healthcare as requiring funds, actual hacking by a foreign power) still remains in the external, 73 Skepticism is convinced it is there because of "a difference of self-consciousness." That is, some mind has placed it there; that is the only way it could be present (global warming is a Chinese hoax; healthcare is labeled with the name of a person and then rejected because he is disliked; hacking claims are made up by the other party for partisan reasons and thus not real).

Suppose that something truly terrible happens, such as a natural disaster or an economic collapse. 113 Culture cannot track down the threads of natural cause and effect that underlie it. Someone must have planned it; some group must be behind it. It can lead to some rather strange conspiracy theories.

Economics and Politics

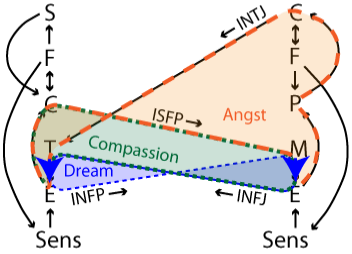
Hegel (page 72): *"With this we get determined the action of Scepticism in general, as also its mode and nature. It shows the dialectic movement, which is sense-certainty, perception, and understanding. It shows, too, the unessentiality of that which holds good in the relation of master and servant, and which for abstract thought itself passes as determinate. That relation involves, at the same time, a determinate situation, in which there are found even moral laws, as commands of the sovereign lord. The determinations in abstract thought, however, are scientific notions, into which formal contentless thought expands itself, attaching the notion, as a matter of fact in merely an external fashion, to the existence independent of it, and holding as valid only determinate notions, albeit they are still pure abstractions."*

Hegel points out the versatility ("the dialectic movement, which is

sense-certainty, perception, and understanding") in this boot-up mode of 73 Skepticism: 1) it is wrapped by 60 Subordinate and can therefore be part of initial "sense-certainty" as it moves down INTJ, up ENTJ and ISTJ and then back along ESTJ; 2) it transits through 4 Perceiving and thus integrates sense-certainty with the first attempts at pattern-matching involved in "perception"; 3) it programs 33 Understanding ("understanding") so that the common INTP of 33 Understanding and 42 Freedom will have content when it begins to operate (chicken-egg problem); 4) it can at any time stir up some servant to revolt against his or her master, making it impossible to form any absolute laws of social development ("it shows, too, the unessentiality of that which holds good in the relation of master and servant, and which for abstract thought itself passes as determinate"); 5) this kind of a revolt is possible even when 73 Skepticism is wrapped by very strict 53 Obligation moral laws of 'ought' formulated presumably by some 20 Dasein Deity ("in which there are found even moral laws, as commands of the sovereign lord").

In an infant, 73 Skepticism programs the internal on the basis of the external in a boot-UP direction; in the current 113 Culture-based society it is reversing this function and programming the external as an echo of what has become a "contentless" internal – this is boot-DOWN operation.

Hegel points out the vulnerability of 60 Subordinate-based science in our modern post-industrial and post-truth age to this kind of attack. Its Cartesian "abstract thought" is composed of "scientific notions"; these objective entities have thus far avoided the subjective and therefore have no defense against the "formal contentless thought" of boot-down 73 Skepticism as it "expand[s] itself" into the subjective.



If science at this point were to attempt a counterattack, then it would be told by 211 Narcissism thinking that it "[holds] as valid [for science] only determinate notions." That is, the door is barred. The subjective is now the sphere of 113 Culture.

What are some of these 113 Culture externalizations of internal into external? We've seen already that the internal metric of 141 Angst/Worldview is externalized as money. The resonance between the consumption of 206 Life and the production of 27 Apperception alternates

with 93 Empire liquidation of assets when enterprises go bankrupt – that's another externalization.

Integrating these financial aspects is the tight little symmetrical monitoring circuit of 34 Dream (observed in place of 20 Dasein monitoring in the new self-consciousness) – this is more normally externalized as the banking system. Its reservoir of resources can release financial assets which fund some entrepreneur's dream. We note that the intersection of 141 Angst/Worldview and 34 Dream generates 38 Compassion and its utility calculation – the banker checks here to see if the dream is useful and makes sure that benefits outweigh costs. There are of course booms and busts. Most people might agree, though, that these externalizations can be more helpful than harmful, especially when 191 Democracy remains internal within some significant portion of the social grouping.

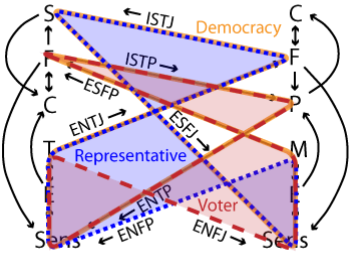
We uncovered 191 Democracy initially as the deep background for perceiving (for instance, foreground = a building; background = the city block in which it is located enabling relative directions of right and left; deep background = the structure of North-South-East-West which enables absolute orientation within a map). Perhaps surprisingly, this 191 Democracy deep background can be externalized as the judicial sector of a society – this interacts with the 155 Legislative and 223 Executive (another decomposition of 191 Democracy). A democracy cannot survive without the rule of law, and this need is consistent with a circuit handling the deep reference background.

We saw previously that 191 Democracy could be constructed from a combination of 184 Apophantic pointing and 193 Hermeneutic interpretation (the job description for a good judge). Interaction between 184 Apophantic and 193 Hermeneutic (within the legal profession) aggregates as common law (the sum total of what judges have done in the past) in contrast to statute law which originates in the 155 Legislative (also overlaying 191 Democracy). Common law is characterized by fictions and equities: a fiction is a 46 Interpretation conforming to 193 Hermeneutic (which in large part it overlays) as well as 191 Democracy (which contains 193 Hermeneutic). A British businessman in the Indian Raj might for instance register his business in England in order to take advantage of British law; in actual fact he is residing in India and thus the registration is fictional. An equity is the result of 39 Reflection which this time overlays not only 191 Democracy but also 184 Apophantic. An example of an

equity might be the redefining of extreme cruelty (altering the definitional ISTJ of 193 Hermeneutic, the mirror of 184 Apophantic) to include mental cruelty in order to bypass archaic laws restricting the grounds for divorce.

Overseeing everything (in a healthy society) is the 20 Dasein authentic core of self which serves as the mind's reservoir of logical propositions. This circuit began in the West as the 20 Dasein Deity of the founding industrialists; it transformed then into the scientific collective 'body of knowledge' and the 20 Dasein Durkheimian organic solidarity of an exchange-based economy – it will continue to alter, but it is the Heideggerian core of personhood and it cannot be permanently excised without triggering a move into its complement which is the symmetrical circuit of 157 Tyranny.

Finally, 191 Democracy can be constructed from a combination of 151 Voter and 150 Representative – it might be quite common therefore for a society to elect its judges (or for those in a less-developed society to go to tribal elders who are respected, in an implicit kind of election). This composite 191 Democracy-based legal system in theory represents the citizen (150 Representative) and defends his or her rights. The strictest penalties are reserved for those who shock the social structure or violate its taboos – the populace again implicity expresses its votes (151 Voter) through the harshness of the judicial sentence (throw the book at the criminal; lock him or her up and throw away the key).



Breakdown in 191 Democracy reveals itself therefore in a growing disrespect for law and the morphing of fictions and equities – these alterations make established institutions seem increasingly archaic and out-of-date. People vote with their feet (the election turnout goes down) and with their 'likes' and 'dislikes' on social media (elections become a referendum on leaders' inability to solve the ever more critical structural problems which they have not caused and for which they are not responsible).

When the sudden stick-slip shift comes from 20 Dasein-based 191 Democracy to 34 Dream-dependent 157 Tyranny, the way is fully prepared and institutions fold without a conflict (*The Great Transformation*, Polanyi, 1944).

But let us return to Hegel's *Phenomenology of Mind*.

Fact-free Voodoo Economics

Hegel (page 72): *"Dialectic as a negative process, taken immediately as it stands, appears to consciousness, in the first instance, as something at the mercy of which it is, and which does not exist through consciousness itself. In Scepticism, on the other hand, this negative process is a moment of self-consciousness, which does not simply find its truth and its reality vanish, without self-consciousness knowing how, but rather which, in the certainty of its own freedom, itself makes this other, so claiming to be real, vanish. Self-consciousness here not only makes the objective as such to disappear before the negations of Scepticism but also its own function in relation to the object, where the object is held to be objective and made good – i.e. its function of perceiving as also its process of securing what is in danger of being lost, viz. sophistry and its self-constituted and self-established truth. By means of this self-conscious negation, self-consciousness procures for itself the certainty of its own freedom, brings about the experience of that freedom, and thereby raises it into the truth. What vanishes is what is determinate, the difference which, no matter what its nature or whence it comes, sets up to be fixed and unchangeable. The difference has nothing permanent in it, and must vanish before thought because to be differentiated just means not to have being in itself, but to have its essential nature solely in an other. Thinking, however, is the insight into this character of what is differentiated; it is the negative function in its simple, ultimate form."*

"Consciousness" in this context is probably 141 Angst/Worldview as externalized in the financial sector which of course must still be a part of 113 Culture if its residents wish to buy goods from those who manufacture them (in those regions that still have factories). This money-based segment finds itself increasingly hemmed in and restricted by the 'consciousness' of 113 Culture 'freedom of thought'; regulation occurs because 141 Angst/Worldview (overlaying the action circuits and releasing effort into labor) is foreign to 113 Culture (which overlays those same action circuits more completely in a way that is utterly anti-labor), 113 Culture doesn't know what to do with 141 Angst/Worldview. The 141 Angst/Worldview money world on its part considers this interference "as something at the mercy of which it is, and which does not exist through consciousness itself." That is, the financial sector does not realize that its

previous 141 Angst/Worldview incarnation as Spirit within Puritanism was the initial force responsible for spinning off the institutions which through various dialectic developments are now oppressing it.

Things get worse. 73 Skepticism "self-consciousness" of 113 Culture (increasingly observing 34 Dream monitoring in place of 20 Dasein monitoring) begins to steer its troubled financial system (foreign to it) into 'voodoo economics' "which does not simply find its truth and its reality vanish, without self-consciousness knowing how, but rather which, in the certainty of its own freedom, itself makes this other [the 141 Angst/Worldview financial system], so claiming to be real, vanish." Government budgets in particular no longer make sense.

73 Skepticism began as a boot-UP mode ("its function of perceiving as also its process of securing what is in danger of being lost, viz. sophistry and its self-constituted and self-established truth"); it is now more of a boot-DOWN mode ("self-consciousness here not only makes the objective as such to disappear before the negations of Scepticism but also its own function in relation to the object, where the object is held to be objective and made good"). In the initial boot-up mode of childhood, 73 Skepticism accessed a more advanced adult EXTERNAL and programmed its own less advanced INTERNAL; in boot-down mode this same 73 Skepticism externalizes a 113 Culture INTERNAL into what becomes an ever more childish EXTERNAL; it does this in order to negate the external and form it into the image of its own 113 Culture.

Things move back and forth between boot-down and boot-up until everyone is at the same level and excellence is eliminated – those within the echo chamber gain "the certainty of [their] own freedom" as they repeat the same things over and over again to one another. This Heideggerian 73 Skepticism-based 'idle talk' melts individuals back again into the collective; its growing social consensus "brings about the experience of that freedom, and thereby raises it into the truth."

Nothing can stand before the "truth." If something seems "determinate," then 73 Skepticism is sure that it must have originated in some mind ("because to be differentiated just means not to have being in itself, but to have its essential nature solely in an other"). The task of 73 Skepticism is to find that mind and attack it with "thinking" which "is the insight into this character of what is differentiated." Problems are pounded into non-existence through a repetition of talking points. Even

that which is truly "fixed and unchangeable" such as global warming or resource depletion "must vanish before thought."

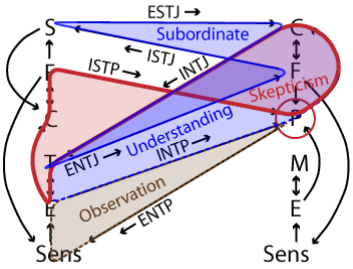
The world of 113 Culture becomes fact-free and consequence-independent.

Boot-up Emergence of Sanity

Hegel (pages 72, 73): *"Sceptical self-consciousness thus discovers, in the flux and alternation of all that would stand secure in its presence, its own freedom, as given by and received from its own self. It is aware of being this of self-thinking thought, the unalterable and genuine certainty of its self. This certainty does not arise as a result out of something extraneous and foreign which stowed away inside itself its whole complex development; a result which would thus leave behind the process by which it came to be. Rather consciousness itself is thoroughgoing dialectical restlessness, this melee of presentations derived from sense and thought, whose differences collapse into oneness, and whose identity is similarly again resolved and dissolved – for this identity is itself determinateness as contrasted with non-identity. This consciousness, however, as a matter of fact, instead of being a self-same consciousness, is here neither more nor less than an absolutely fortuitous embroglio, the giddy whirl of a perpetually self-creating disorder. This is what it takes itself to be; for itself maintains and produces this self-impelling confusion. Hence it even confesses the fact; it owns to being, an entirely fortuitous individual consciousness – a consciousness which is empirical, which is directed upon what admittedly has no reality for it, which obeys what, in its regard, has no essential being, which realizes and does what it knows to have no truth. But while it passes in this manner for an individual, isolated, contingent, in fact animal life, and a lost self-consciousness, it also, on the contrary, again turns itself into universal self-sameness; for it is the negativity of all singleness and all difference. From this self-identity, or rather within its very self, it falls back once more into that contingency and confusion, for this very self-directed process of negation has to do solely with what is single and individual, and is occupied with what is fortuitous. This form of consciousness is, therefore, the aimless fickleness and instability of going to and fro, hither and thither, from one extreme of self-same self-consciousness, to the other contingent, confused and confusing consciousness. It does not itself bring these two thoughts of itself together. It finds its freedom, at one time, in the form of elevation above all the whirling complexity and all the contingency of mere existence, and again, at*

another time, likewise confesses to falling back upon what is unessential, and to being taken up with that. It lets the unessential content in its thought vanish; but in that very act it is the consciousness of something unessential. It announces absolute disappearance but the announcement is, and this consciousness is the evanescence expressly announced. It announces the nullity of seeing, hearing, and so on, yet itself sees and hears. It proclaims the nothingness of essential ethical principles, and makes those very truths the sinews of its own conduct. Its deeds and its words belie each other continually; and itself, too, has the doubled contradictory consciousness of immutability and sameness, and of utter contingency and non-identity with itself. But it keeps asunder the poles of this contradiction within itself; and bears itself towards the contradiction as it does in its purely negative process in general. If sameness is shown to it, it points out unlikeness, non-identity; and when the latter, which it has expressly mentioned the moment before, is held up to it, it passes on to indicate sameness and identity. Its talk, in fact, is like a squabble among self-willed children, one of whom says A when the other says B, and again B, when the other says A, and who, through being in contradiction with themselves, procure the joy of remaining in contradiction with one another."

This insanity is fortunately self-correcting. For one thing, it is not "a result out of something extraneous and foreign which stowed away inside itself its whole complex development; a result which would thus leave behind the process by which it came to be." That is, the fact that 73 Skepticism is capable of dumbing down the mind does not eliminate its parallel function as a boot-up mode.



For another thing, the mind continues to observe in 22 Observation and form generalities within 60 Subordinate – this "melee of presentations derived from sense and thought" moves into INTJ which overlays 73 Skepticism; here its "differences collapse into oneness." It returns then into INTP which overlays 33 Understanding; here the INTJ "identity is similarly again resolved and dissolved." The boot-down 73 Skepticism-ruled mind, according to Hegel, "does not itself bring these two thoughts of itself together" – that is, it cannot by itself resolve the P-terminating INTP of 22 Observation with the P-terminating ISTP of 73 Skepticism as required by Hegel's Second Law.

But that does not mean that other minds cannot do so.

We might note that Hegel's mention of "sense and thought" integrates several concepts. "Sense" is part of sense-certainty which forms along the undeveloped legs of an infant's 60 Subordinate. "Thought" forms as part of perceiving which is the next stage of development. 11 Thinking is part of both the static Cartesian observer and the dynamic 42 Freedom laborer; it then becomes post-industrial 'free thinking' under 113 Culture. 18 Sensing as a circuit develops initially as a response to the perturbations of dynamic 42 Freedom. 73 Skepticism in its denial of everything cannot alter this mental architecture; the structure remains in place. There will be individuals within whom it continues to operate.

Hegel has demonstrated that 113 Culture-based boot-down 73 Skepticism ignores external consequences; these now bear down in their full intensity upon those still able to maintain Hegel's First Law and Hegel's Second Law. Suppose for instance that 73 Skepticism imposes its internal on the external ("it lets the unessential content in its thought vanish"). The external by that act will now impact itself on 22 Observation in those who are still able to think normally ("in that very act it is the consciousness of something unessential"). This 22 Observation INTP data passes into the INTP of a regenerating 33 Understanding which strives to extract general laws.

Suppose for example that society is based in marriage. A 73 Skepticism segment denounces the institution and at the same time clamors noisily for an extension of the institution that includes itself ("it proclaims the nothingness of essential ethical principles, and makes those very truths the sinews of its own conduct"). There will be individuals who notice the discrepancy.

Conflict between 113 Culture insanity and a re-emerging sanity centers increasingly on the preservation of Hegel's Second Law. It points out at the node of P (where the two laws meet and are reconciled) "the poles of this contradiction within itself" which is a still-operative Second Law (moving to P along ISTP of 73 Skepticism) detaching from a degenerating First Law (sending inconsistent data up to P along INTP of a disintegrating 33 Understanding). It resists the tendency of Second Law-expressing 73 Skepticism to "bear itself towards the contradiction as it does in its purely negative process in general" and destroy itself also as a mode of thought (along with the institutions which it is attacking). It does

this with P-based principles flowing along the leg of 11 Thinking ESTP and impinging on the focal within 4 Perceiving where the data can merge with 73 Skepticism.

How can one tell when Hegel's First Law has broken down but the Second Law remains operative? One good indicator is a love within a society for violent video games. Hegel's First Law is for data to cycle around 33 Understanding, with recognized pieces in INTP compressed into unity along INTJ by 141 Angst/Worldview force accessed by 33 Understanding passage from T down to EL. If Hegel's First Law breaks down, then INTJ data may be compressed in the section from T down to EL, bypass the incompatible INTP of 33 Understanding and pass up rather into 73 Skepticism and its ISTP. This releases the force of 141 Angst/Worldview compression into a 73 Skepticism simulation of reality guided by 53 Subordinate. We have already seen the university professor using simulated experiments in aid of a 33 Understanding explanation of theory – he or she can do this because his INTP of 33 Understanding integrates with the ISTP of 73 Skepticism (both terminate in P) as required by Hegel's Second Law expressing his First Law. A video game player in whom Hegel's First Law is inoperative can substitute the external computer for a degenerative internal 33 Understanding, blow things up in a 73 Skepticism simulated release of force and then have these things rebuilt by the external computer (pieces are unified again internally as they are apprehended by 3 Apprehending INTJ which overlays both 33 Understanding INTJ and 73 Skepticism INTJ). Violent video game play in this way releases 113 Culture-based 73 Skepticism in a manner that does not destroy real things which still remain objects of communal worship.

Violent entertainment extends violent video games. We see the actor killed on the screen, but then he or she reappears in another movie – Hollywood fixes things and makes them good again. Gladiators in ancient Rome did actually die. But they were disposable; the remains were cleared away and others took their place. The show always went on.

One cannot negotiate meaningfully with 113 Culture; one can only confront it stubbornly with principles that attempt to rescue 73 Skepticism from its clutches. If one of its proposals is accepted, then it will oppose it simply because we have accepted it ("if sameness is shown to it, it points out unlikeness, non-identity; and when the latter, which it has expressly mentioned the moment before, is held up to it, it passes on to indicate

sameness and identity"). It is "like a squabble among self-willed children (…) who, through being in contradiction with themselves [inconsistency at the node of P which processes both Hegel's First Law and Hegel's Second Law], procure the [73 Skepticism] joy of remaining in contradiction with one another [and, when elected to governmental office, the 'joy' of making government dysfunctional]."

The joy is the vision of a cultured internal (113 Culture self-conscious through its observation of 34 Dream) taking over not only the physical external 45 Duty/World (industry spewing out ever more goods to be worshipped, in the process negating the Nature from which their components are extracted) but also its most basic social institutions in 191 Democracy (whose legs move increasingly away from an overlay of 20 Dasein into a passage through 34 Dream forming 157 Tyranny).

79 Habit of Manic-Depression

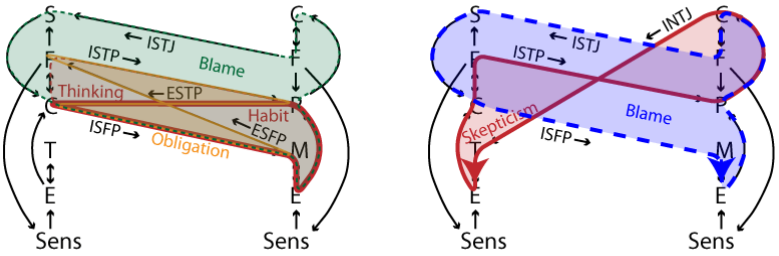
Hegel (page 73): *"In Scepticism consciousness gets, in truth, to know itself as a consciousness containing contradiction within itself. From the experience of this proceeds a new attitude [note this phrase] which brings together the two thoughts which Scepticism holds apart. The want of intelligence which Scepticism manifests regarding itself is bound to vanish, because it is in fact one consciousness which possesses these two modes within it. This new attitude [same phrase] consequently is one which is aware of being the double consciousness of itself as self-liberating, unalterable, self-identical, and as utterly self-confounding, self-perverting; and this new attitude [same phrase] is the consciousness of this contradiction within itself. In Stoicism, self-consciousness is the bare and simple freedom of itself. In Scepticism, it realizes itself, negates the other side of determinate existence, but, in so doing, really doubles itself, and is itself now a duality. In this way the duplication, which previously was divided between two individuals, the lord and the bondsman, is concentrated into one. Thus we have here that dualizing of self-consciousness within itself, which lies essentially in the notion of mind; but the unity of the two elements is not yet present. Hence the Unhappy Consciousness the Alienated Soul which is the consciousness of self as a divided nature, a doubled and merely contradictory being."*

Sanity can arise ultimately only from within 73 Skepticism itself; that is because 73 Skepticism is the mind's boot-up mode, nothing external to it can withstand it. We have seen already that a scattered segment of society

is using 73 Skepticism in a normal boot-up fashion – it observes in 22 Observation the consequences of 113 Culture inability to learn from its mistakes and programs these observations through 79 Habit into 60 Subordinate general laws, forming 20 Dasein into a quiescent kingdom of laws as discussed previously. These laws, in contrast to Cartesian and Kuhnian puzzle-solving with its body of knowledge, involve the subjective and thus a new kind of science based in relevance and 13 Intentionality – that also was discussed previously. But what about 73 Skepticism boot-down insanity itself? How will that learn?

Hegel mentions three times that a "new attitude" arises in this 211 Narcissism grouping – attitude refers to the paradigm-attitude segment from ER up to P. This paradigm-attitude section is monitored by 79 Habit which notices patterns within 4 Perceiving; it perceives in particular that there is a manic 73 Skepticism mode of thought in which the internal programs the external, followed by a depressive reaction in which the external with its negative feedback crowds in again upon the internal.

We note in this regard that the combination of 113 Culture-based 11 Thinking with 79 Habit completes three of the four legs of the 53 Obligation reality implementation 'ought' – there will be predictive power in what is noticed by 79 Habit. It displaces the 53 Obligation simulation of 60 Subordinate objective scientific general laws which support technology – here also the old Cartesian way of doing things is being threatened.



79 Habit reinforced by 53 Obligation centers ever more completely on a double clustering of actions around 1) a manic state (boot-down) and 2) a depressive state (boot-up). This double-resonant paradigm-attitude (ER up to P) overlays 74 Blame which with its mirror of 73 Skepticism forms a renewed self-consciousness of141 Angst/Worldview observing 20 Dasein (73 Skepticism–74 Blame morphs into 20 Dasein–141 Angst/Worldview through a re-arrangement of the component legs). It is the same self-

consciousness that motivated the original Puritan entrepreneur, produced now in a way that has nothing to do with any kind of externalized 20 Dasein deity. The "one consciousness" of 74 Blame (the mirror of institution-destroying 73 Skepticism) through its overlay of 79 Habit-powered paradigm-attitude (ER up to P) "possesses these two [79 Habit-generated] modes within it."

What used to be externalized as a lord (the rich upper class enjoying 206 Life, an externalized Father God, the Puritan entrepreneur employing a 45 Duty/World working class) now becomes an internal manic 79 Habit "double consciousness"ruling over its own internal depressive 79 Habit bondsman ("in this way the duplication, which previously was divided between two individuals, the lord and the bondsman, is concentrated into one").

We note that 113 Culture through boot-down 73 Skepticism prioritized the internal over the external; this internal is now fragmenting. 113 Culture with its social media folded the individual back into the group; the internal manic-depressive dichotomy is individuating things again (each must wage his or her own individual battles with self). The mirror of 79 Habit-overlaying 74 Blame which is 73 Skepticism will have to deal with this; it cannot wish it away in 34 Dream as it does the external.

Initially, it will blame other individuals. For instance, someone who has no shame will say to opponents whom he is counter-attacking, "They should be ashamed of themselves." His own mind is telling him internally that he should be ashamed of himself and through idle talk of boot-down 73 Skepticism (observing an accusatory internal 74 Blame) he is passing it on – it is an attempt to continue without pause the former process of narcissistically and successfully mirroring internal into external through 73 Skepticism.

Hegel (page 73): *"This unhappy consciousness, divided and at variance within itself, must, because this contradiction of its essential nature is felt to be a single consciousness, always have in the one consciousness the other also; and thus must be straightway driven out of each in turn, when it thinks it has therein attained to the victory and rest of unity. Its true return into itself, or reconciliation with itself, will, however, display the notion of mind endowed with a life and existence of its own, because it implicitly involves the fact that, while being an undivided consciousness, it is a double-consciousness. It is itself the gazing of one self-consciousness into another, and itself is both, and the unity of*

both is also its own essence; but objectively and consciously it is not yet this essence itself – is not yet the unity of both."

We recall that the self-consciousness of 141 Angst/Worldview observing 20 Dasein is generated by a combination of 73 Skepticism with 74 Blame. 113 Culture-fueled 73 Skepticism on its part is operating predominantly in boot-down mode; its unifying INTJ ("felt to be a single consciousness") programs the internal into the external. But it is a self-consciousness only in combination with 79 Habit-overlaying 74 Blame, and this circuit of 74 Blame is "divided and at variance within itself" because of 79 Habit. The result is a "contradiction of its essential nature" which must "always have in the one consciousness the other also; and thus must be straightway driven out of each in turn, when it thinks it has therein attained to the victory and rest of unity."

Hegel examines the nature of this consciousness. It is a "single consciousness" along the unifying INTJ of 73 Skepticism. But it is at the same time a "double-consciousness" along the ISFP of 79 Habit-polarized 74 Blame (which 73 Skepticism requires in order to tap into both sides of 141 Angst/Worldview and become itself a self-consciousness) – "it is itself the gazing of one self-consciousness into another [the self-consciousness of 73 Skepticism gazing into 74 Blame, or the self-consciousness of 74 Blame observing its manic or depressive double], and itself is both."

We note that the legs of 73 Skepticism INTJ and 74 Blame ISFP form the circuit of 141 Angst/Worldview; this will eventually reconstitute more fully as Heideggerian conscience (in which 141 Angst/Worldview calls out wordlessly to 73 Skepticism which it overlays along INTJ, breaking up its 'idle talk' and shutting its mouth), but the current self-consciousness "is not yet this essence itself – is not yet the unity of both."

Mania to Depression and back to Mania

Hegel (page 74): *"Since, in the first instance, it is the immediate, the implicit unity of both, while for it they are not one and the same, but opposed, it takes one, namely, the simple unalterable, as essential, the other, the manifold and changeable as the unessential. For it, both are realities foreign to each other. Itself, because consciousness of this contradiction, assumes the aspect of changeable consciousness and is to itself the unessential; but as consciousness of unchangeableness, of the ultimate essence, it must, at the same time, proceed to*

free itself from the unessential, i.e. to liberate itself from itself. For though in its own view it is indeed only the changeable, and the unchangeable is foreign and extraneous to it, yet itself is simple, and therefore unchangeable consciousness, of which consequently it is conscious as its essence, but still in such wise that itself is again in its own regard not this essence. The position, which it assigns to both, cannot, therefore, be an indifference of one to the other, i.e. cannot be an indifference of itself towards the unchangeable. Rather it is immediately both itself; and the relation of both assumes for it the form of a relation of essence to the non-essential, so that this latter has to be cancelled; but since both are to it equally essential and are contradictory, it is only the conflicting contradictory process in which opposite does not come to rest in its own opposite, but produces itself therein afresh merely as an opposite."

The variations of doubleness are in the circuit of 74 Blame and not in the circuit of 73 Skepticism – the 73 Skepticism "simple unalterable, as essential" is thus seen as the true self; its 74 Blame two-sided manic-depressive counterpart is viewed as an interloper ("the manifold and changeable as the unessential"). There is no awareness at this point that the two aspects are coupled to one another and that 74 Blame contains the doubleness ("both are realities foreign to each other").

But it is precisely when 73 Skepticism begins to emerge that it observes within itself the variations in its partner of 74 Blame ("assumes the aspect of changeable consciousness and is to itself the unessential"). 73 Skepticism in response attempts to impose itself not only on the external but also now upon its own internal ("as consciousness of unchangeableness, of the ultimate essence, it must, at the same time, proceed to free itself from the unessential, i.e. to liberate itself from itself"). 73 Skepticism has no idea that this changeable 74 Blame internal is integral to its own self-consciousness and that in successfully liberating itself from itself it would blind itself (that is, it would blind itself in the emerging 20 Dasein–141 Angst/Worldview self-consciousness which is the re-arranging of the legs of 73 Skepticism and 74 Blame which requires 74 Blame).

A focus on the 74 Blame "changeable" (in an attempt to eliminate it) brings it to the fore so that self-consciousness "is indeed only the changeable [in 74 Blame], and the unchangeable [in 73 Skepticism] is foreign and extraneous to it." A view from 74 Blame of this 73 Skepticism "foreign unchangeable" flips things back again from depression to mania

and self-consciousness now sees in 73 Skepticism that "yet itself is simple, and therefore unchangeable consciousness." Things go back and forth with 73 Skepticism "conscious as its essence [essence = the whole, composed of all the parts], but still in such wise that itself is again in its own regard not this essence."

73 Skepticism realizes over time that the 74 Blame depressive mode "has to be canceled; but since both are to it equally essential and are contradictory, it is only the conflicting contradictory process in which opposite does not come to rest in its own opposite, but produces itself therein afresh merely as an opposite." The realization by 73 Skepticism is that this oscillation appears destined to continue, seemingly without end.

20 Dasein – an Alien, External Being

Hegel (page 74): *"Here then, there is a struggle against an enemy, victory over whom really means being worsted, where to have attained one result is really to lose it in the opposite. Consciousness of life, of its existence and action, is merely pain and sorrow over this existence and activity; for therein consciousness finds only consciousness of its opposite as its essence – and of its own nothingness. Elevating itself beyond this, it passes to the unchangeable. But this elevation is itself this same consciousness. It is, therefore, immediately consciousness of the opposite, viz. of itself as single, individual, particular. The unchangeable, which comes to consciousness, is in that very fact at the same time affected by particularity, and is only present with this latter. Instead of particularity having been abolished in the consciousness of immutability, it only continues to appear there still."*

For 73 Skepticism to win the "struggle against an enemy" which is 74 Blame would "really mean being worsted" as a self-consciousness (a potential 20 Dasein observing 141 Angst/Worldview which can be formed by a re-combination of the legs of 73 Skepticism and 74 Blame).

The battle thus stops short of victory. This also is perceived as a 79 Habit. In this way a new law forms that sees "itself as a single, individual, particular" oscillating between boot-down–boot-up extremes. Self, in other words, is single and not double – it is a singleness oscillating between extremes.

20 Dasein, as the unified core of the "single, individual, particular" self, is being pried out of its hiding. A rejection of 20 Dasein generated

manic-depression; the consequences of this mind-destroying act are bringing it again to the fore (20 Dasein is the sole complement of 157 Tyranny). 113 Culture folded the individual into the 35 Kinship group (its complement); the suffering that is internal is again making things personal and particular.

Hegel (page 74): *"In this process, however, consciousness experiences just this appearance of particularity in the unchangeable, and of the unchangeable in particularity. Consciousness becomes aware of particularity in general in the immutable essence [essence = the whole formed of all parts], and at the same time it there finds its own particularity. For the truth of this process is precisely that the double consciousness is one and single. This unity becomes a fact to it, but in the first instance the unity is one in which the diversity of both factors is still the dominant feature. Owing to this, consciousness has before it the threefold way in which particularity is connected with unchangeableness. In one form it comes before itself as opposed to the unchangeable essence, and is thrown back to the beginning of that struggle, which is, from first to last, the principle constituting the entire situation. At another time it finds the unchangeable appearing in the form of particularity; so that the latter is an embodiment of unchangeableness, into which, in consequence, the entire form of existence passes. In the third case, it discovers itself to be this particular fact in the unchangeable. The first unchangeable is taken to be merely the alien, external Being, which passes sentence on particular existence; since the second unchangeable is a form or mode of particularity like itself, it, i.e. the consciousness, becomes in the third place spirit (Geist), has the joy of finding itself therein, and becomes aware within itself that its particularity has been reconciled with the universals."*

79 Habit notices that the alternations are habitual ("becomes aware of particularity in general in the immutable essence"). This perception moves up to 20 Dasein as a 60 Subordinate general law at the 1 Classification CR genus of generality with the FR species becoming the particularity of self ("and at the same time it there finds its own particularity").

This general law is folded then into the INTJ which is common to both 60 Subordinate and 33 Understanding ("the truth of this process is precisely that the double consciousness is one and single"). "This unity becomes a fact to it" as it passes back up the INTP common to both 22 Observation and 33 Understanding. The ISTP of 73 Skepticism confronts the INTP of this new 33 Understanding and the mind begins to perceive its disregard for Hegel's Second Law ("in the first instance the unity is one

in which the diversity of both factors [INTP of 33 Understanding and ISTP of 73 Skepticism] is still the dominant feature").

Things resolve in three stages: 1) INTP combines with INTJ to form 33 Understanding; this wrests the control of INTJ away from 73 Skepticism and throws the mind back into 74 Blame with its doubleness ("it comes before itself [in 33 Understanding] as opposed to the unchangeable essence [in 73 Skepticism], and is thrown back to the beginning of that struggle [from 73 Skepticism to 74 Blame], which is, from first to last, the principle constituting the entire situation"); 2) INTJ of 33 Understanding sees itself as a particular within the general law which has been noted by 79 Habit and placed into 20 Dasein separately and previously by 33 Understanding ("it finds the unchangeable [along INTJ] appearing in the form of particularity; so that the latter is an embodiment of unchangeableness, into which, in consequence, the entire form of existence [all of self] passes"); 3) ISFP of 74 Blame triggers the ISFP of 141 Angst/Worldview which notices the exception to the rule (74 Blame depressive activity) and combines this with the INTJ of 33 Understanding to complete an internally operative 141 Angst/Worldview ("in the third case, it discovers itself to be this particular fact in the unchangeable").

These phases have three effects: 1) the first effect is the formation of 33 Understanding; this places facts into 20 Dasein which appears initially as an "alien, external Being" that "passes sentence on particular existence" which is the immediate reversion to 74 Blame resulting from the initial attempts at 33 Understanding; 2) the second effect is the placing of self into 20 Dasein, and 3) the third effect is the opening of one's eyes in 20 Dasein, and "the joy of finding itself therein" as it is observed by 141 Angst/Worldview that "becomes aware within itself that its particularity has been reconciled with the universals."

73 Skepticism has been relegated back to its proper role as a boot-up mode and for a brief moment there is a glimpse of another kind of consciousness. How will the mind respond?

Hegel (pages 74, 75): *"What is set forth here as a mode and relation of the unchangeable, came to light as the experience through which self-consciousness passes carried on in these moments: an unchangeable now opposed to the particular in general, then, being itself particular, opposed to the other particular, and finally at one with it. This experience is now doubtless not its own onesided process; for it is itself unchangeable consciousness; and this latter consequently, is*

a particular consciousness as well; and the process is as much a process of that unchangeable consciousness, which makes its appearance there as certainly as the other. For that movement is carried on in these moments: an unchangeable now opposed to the particular in general, then, being itself particular, opposed to the other particular, and finally at one with it. But this consideration, so far as it is our affair, is here out of place, for thus far we have only had to do with unchangeableness as unchangeableness of consciousness, which, for that reason, is not true immutability, but is still affected with an opposite; we have not had before us the unchangeable per se and by itself; we do not, therefore, know how this latter will conduct itself. What has here so far come to light is merely this that to consciousness, which is our object here, the determinations above indicated appear in the unchangeable."

The three-step process described previously has been a conflict "carried on in these moments: an unchangeable now opposed to the particular in general, then, being itself particular, opposed to the other particular, and finally at one with it." The outward face has been one of continued 73 Skepticism with its collectivity ("set forth here as a mode and relation of the unchangeable"), but the result has brought out individuality ("this latter consequently, is a particular consciousness as well"). The individual, as have already implied, is emerging from the collective.

Looking back to what we learned in previous sections, the first self-consciousness (141 Angst/Worldview viewing 20 Dasein) generated priesthood and then 93 Empire; the second (e.g. Buddha) was worshipped and became the personification of 93 Empire; the third through death overturned 93 Empire and opened the way for an industrial age – now here, for one brief moment, is another (emerging in flashes from a bipolar condition). What will happen? As Hegel says, "we have not had before us the unchangeable per se and by itself; we do not, therefore, know how this latter will conduct itself."

Hegel answers his question by looking rather extensively at previous times when 20 Dasein has flashed into brief appearance; these can define for us the possibilities. One thing will become clear in the next few sections – this individual could easily be recruited into some kind of sect.

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The Alien Relegated to the Remote Past

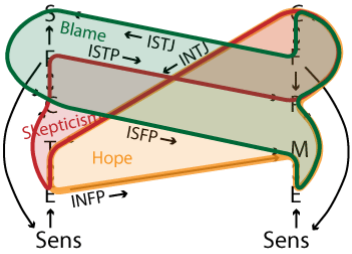
Hegel (page 75): *"For this reason, then, the unchangeable consciousness [unchangeable here = 73 Skepticism as the partner of 74 Blame] also preserves, in its very form and bearing, the character and fundamental features of diremption [mania versus depression] and separate self-existence, as against the particular consciousness [particular consciousness here = 20 Dasein–141 Angst/Worldview as a re-ordering of the legs of 73 Skepticism and 74 Blame]. For the latter it is thus altogether a contingency, a mere chance event, that the unchangeable receives the form of particularity [the legs suddenly re-order themselves]; just as the particular consciousness merely happens to find itself opposed to the unchangeable [it is opposed because a union of legs into 20 Dasein–141 Angst/Worldview dissolves the ordering into 73 Skepticism and 74 Blame], and therefore has this relation per naturam. Finally that it finds itself in the unchangeable appears to the particular consciousness to be brought about partly, no doubt, by itself, or to take place for the reason that itself is particular; but this union, both as regards its origin as well as in its being, appears partly also due to the unchangeable; and the opposition remains within this unity itself. In point of fact, through the unchangeable [73 Skepticism] assuming a definite form, the 'beyond' [20 Dasein home of Deity], as a moment, has not only remained, but really is more securely established. For if the remote 'beyond' seems indeed brought closer to the individual by this particular form of realization, on the other hand, it is henceforward fixedly opposed to the individual [because its formation re-orders legs and dissolves the 73 Skepticism individual], a sensuous, impervious unit, with all the hard resistance of what is actual. The hope of becoming one therewith [both forms existing simultaneously] must remain a hope, i.e. without fulfilment, without present fruition; for between the hope and fulfilment there stands precisely the absolute contingency, or immovable indifference, which is involved in the very assumption of determinate shape and form, the basis and foundation of the hope. By the nature of this existent unit, through the particular reality it has assumed and adopted, it comes about of necessity that it becomes a thing of the past, something that has been somewhere far away, and absolutely remote it remains."*

Hegel suggests that 20 Dasein–141 Angst/Worldview self-consciousness ("particular consciousness") initially comes and goes as "altogether a contingency, a mere chance event." The circuits of 73 Skepticism and 74 Blame shift form unexpectedly and then quickly reform

again into the "character and fundamental features of diremption and separate self-existence." The impression therefore arises that the 20 Dasein–141 Angst/Worldview "particular" is incarnated in the 73 Skepticism–74 Blame "unchangeable" ("the unchangeable receives the form of particularity") and that "the particular consciousness merely happens to find itself opposed to the unchangeable" – it happens to be opposed because whenever the particular appears, the unchangeable seems to disappear.

In one sense the particular (20 Dasein–141 Angst/Worldview) seems to be responsible for the transitions ("that it finds itself in the unchangeable appears to the particular consciousness to be brought about partly, no doubt, by itself"); in this sense the particular is in fact self with some kind of unknown roots in the "beyond" ("or to take place for the reason that itself is particular"). But there is also the sense that a transition "appears partly also due to the unchangeable." That is, the 73 Skepticism–74 Blame unchangeable in some way is reaching out to the 20 Dasein–141 Angst/Worldview particular "beyond"; as chance encounters multiply, this "beyond" becomes ever "more securely established." The 73 Skepticism–74 Blame unchangeable, in spite of its ambivalence, thus feels itself increasingly united with this 20 Dasein–141 Angst/Worldview beyond ("the opposition remains within this unity itself").

Any full transition to 20 Dasein–141 Angst/Worldview would obviously involve a permanent re-sorting of legs and the utter dissolution of 73 Skepticism–74 Blame. 20 Dasein–141 Angst/Worldview for this reason is viewed by 73 Skepticism as "henceforward fixedly opposed to the individual [which is] a sensuous, impervious unit, with all the hard resistance [to the 'beyond'] of what is actual." 73 Skepticism in self-defense clings ever more tightly to its self-consciousness with bipolar 74 Blame; thus, "the hope of becoming one [in 20 Dasein–141 Angst/Worldview] therewith must remain a hope, i.e. without fulfilment, without present fruition." 73 Skepticism clings because it does not want to be snuffed from existence by a transition of its consciousness into 20 Dasein–141 Angst/Worldview.



Sufficient pressure may compress the threatened circuits of 73 Skepticism and 74 Blame into 55 Hope. The hope is that someday self in its 73 Skepticism-based "determinate shape and form" might enter the "beyond" of 20 Dasein–141 Angst/Worldview. This 55 Hope must of course have some foundation; this basis, according to Hegel, becomes a self-consciousness who is reported previously to have made the transition – the individual "of necessity (…) becomes a thing of the past, something that has been somewhere far away, and absolutely remote it remains."

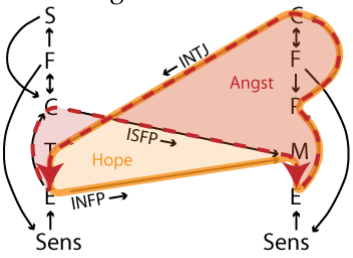
Why is it remote? If it were near, then the hope might have a fulfilment, and that would mean death for 73 Skepticism.

The Alien Embodied in Present People

Hegel (page 75): *"If, at the beginning, the bare notion of the sundered consciousness [74 Blame polarized by the two sides of 79 Habit of 73 Skepticism boot-down mania versus 73 Skepticism boot-up depression] involved the characteristic of seeking to cancel it, qua particular consciousness [20 Dasein–141 Angst/Worldview of the 'beyond'], and become the unchangeable consciousness [73 Skepticism in isolation apart from 74 Blame], the direction its effort henceforth takes is rather that of cancelling its relation to the pure unchangeable, without shape or embodied form [141 Angst/Worldview], and of adopting only the relation to the unchangeable [73 Skepticism] which has form and shape. For the oneness of the particular consciousness with the unchangeable is henceforth its object and the essential reality for it, just as in the mere notion of it the essential object was merely the formless abstract unchangeable [73 Skepticism as it realized in 60 Subordinate the law of its polarized unity]: and the relation found in this absolute disruption, characteristic of its notion, is now what it has to turn away from. The external relation, however, primarily adopted to the formed and embodied unchangeable, as being an alien extraneous reality, must be transmuted and raised to that of complete and thoroughgoing fusion and identification."*

"The bare notion of the sundered consciousness" is 74 Blame. "The characteristic of seeking to cancel it" is the attempt by 73 Skepticism to suppress 74 Blame as an unstable element. "The pure unchangeable, without shape or embodied form" is an internal 141 Angst/Worldview – it is an "alien extraneous reality" because it collides with society's

externalization of it as money. "The unchangeable which has shape or embodied form" is the contraction of 73 Skepticism and 74 Blame into 55 Hope – we note that 55 Hope carries force (from T down to EL and from M down to ER) as does 141 Angst/Worldview. We might note that 'unchangeable' in its many variants seems always to imply one leg along INTJ unity.



The goal of 55 Hope is "the oneness of the particular consciousness with the unchangeable," meaning a union of 20 Dasein–141 Angst/Worldview with 73 Skepticism–74 Blame. That is, it wishes a union that would preserve 73 Skepticism. That of course is impossible, for 20 Dasein and 141 Angst/Worldview can only form from a re-arrangement of the legs of 73 Skepticism and 74 Blame which means the end of 73 Skepticism along with its boot-down mode and externalization of self as institution-destroying 113 Culture and civilization. 73 Skepticism cannot allow this; it thus retains the goal of unity with 20 Dasein and 141 Angst/Worldview but now only through an external proxy.

Let's examine the parameters. During the ever-present alternations between mania and depression, there is an "absolute disruption" between 73 Skepticism and 74 Blame; this "is now what [73 Skepticism] has to turn away from." Any attempt to approach the "alien extraneous reality" of a "formed and embodied" 141 Angst/Worldview directly (that is, a 141 Angst/Worldview formed and embodied by one's own 20 Dasein into one's own self-consciousness) would be instant death to 73 Skepticism-based self-consciousness (because it would involve a re-ordering of the component circuit legs). 73 Skepticism thus demands a "relation to the unchangeable which has form and shape"; that is, an approach to 20 Dasein (viewed as the 'beyond') and its 141 Angst/Worldview (viewed as the Spirit of this 'beyond') which has altered into a 55 Hope resting in some anointed individual or supreme religious professional (a proxy) who presumably embodies self-consciousness within his own person and with whom 73 Skepticism can form a "complete and thoroughgoing fusion and identification."

We might recognize this as a reversion to the second-level response to self-consciousness in which the populace as a whole worships a self-consciousness (eg. Buddha or Pope) within some 93 Empire.

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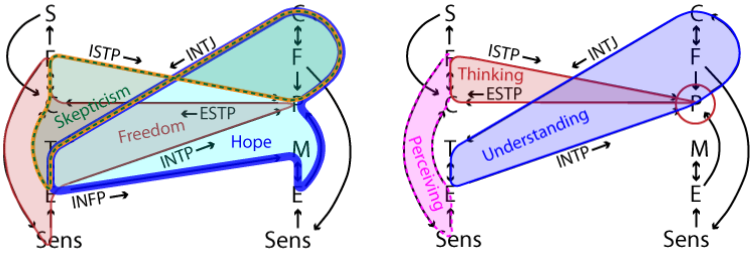
Worship of One's Religious Self

Hegel (page 75): *"The process through which the unessential consciousness strives to attain this oneness, is itself a triple process, in accordance with the threefold character of the relation which this consciousness takes up to its transcendent and remote reality [20 Dasein] embodied in specific form [of a religious professional]. In one it is a pure consciousness; at another time a particular individual who takes up towards actuality the attitude characteristic of desire and labour; and in the third place it is a consciousness of its self-existence, its existence for itself. We have now to see how these three modes of its being are found and are constituted in that general relation."*

The "unessential consciousness," as always, is the bipolar combination of 73 Skepticism and 74 Blame. Hegel at this point begins to explore a possible religious route out of this double consciousness – it deals with the 'beyond' (momentary lapses into 20 Dasein–141 Angst/Worldview self-consciousness as legs re-order themselves) in several stages. The first is a delinking of 73 Skepticism from 74 Blame and a 'complete and thoroughgoing fusion and identification' with some religious structure in 55 Hope. The second step is the addition of 42 Freedom labor that works for salvation within this system. The intersection of these circuits generates 33 Understanding, 11 Thinking and 4 Perceiving – it is thus viable.

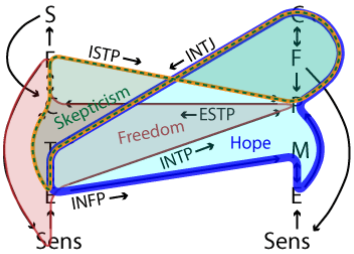


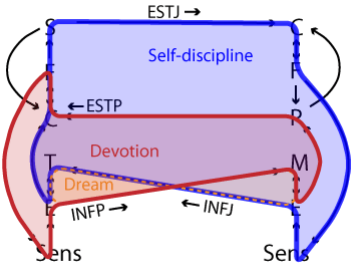
However, the fact that the 55 Hope is indirect (through an identification with some religious professional) means that Hegel's Second Law must of necessity be violated (as the religious professional fails to maintain absolute standards of perfection). That is, 73 Skepticism ISTP and 42 Freedom INTP as they arrive at the node of P will not be consistent with one another. This has two implications:

1) There will be simulations of the hoped-for salvation, like real life video games, focusing on the blowing up and then the resetting of power, which in this case will be the violent death of some previous self-consciousness followed by his resurrection (these can extend from the daily transformation of bread and wine to real flesh and blood through transubstantiation in the mass all the way up to flagellation and even real enactments of crucifixion as occurs for instance on Good Friday in parts of the Philippines).

2) The chief religious professional must make infallible pronouncements, since 33 Understanding in the individual of necessity will be inoperative (Hegel's First Law cannot function when theory is promulgated from the top down apart from bottom-up confirmation and correction by personal 22 Observation).

The third step of the religious process, according to Hegel, is "consciousness of its self-existence" – that is, the religious structure will externalize itself through the 42 Freedom labor of its adherents into magnificent cathedrals and other symbols of culture; this supplements what is being done by man-worship in the more secular surrounding civilization.





A combination of 73 Skepticism, 55 Hope in some religious professional, and 42 Freedom labor that externalizes the hope into beautiful buildings forms the circuit of 59 Devotion (as well as the circuits mentioned previously). The mirror of 59 Devotion is 28 Self-discipline – the circuits of 59 Devotion and 28 Self-discipline in their intersection support 34 Dream which is externalized in the banking sector. We see why elements of the Catholic Church in Martin Luther's time sold indulgences that were said to release souls from purgatory; these were viewed as deposits in the Bank of Heaven for those entering the next

world.

This attitude (paradigm-attitude from ER up to P) of 59 Devotion to the 'beyond' carried over into the Protestant work ethic which in turn energized the Industrial Revolution as discussed previously. We conclude that a religious route out of current 113 Culture bipolar thought might end up re-invigorating the dying 27 Apperception production effort of the ancient Puritan industrialists.

Self as a Beacon of Light

Hegel (page 75): *"In the first place, then, regarded as pure consciousness, the unchangeable embodied in definite historical form seems, since it is an object for pure consciousness, to be established as it is in its self-subsistent reality. But this, its reality in and for itself, has not yet come to light, as we already remarked. Were it to be in consciousness as it is in itself and for itself, this would certainly have to come about not from the side of consciousness, but from the unchangeable. But, this being so, its presence here is brought about through consciousness only in a one-sided way to begin with, and just for that reason is not found in a perfect and genuine form, but constantly weighted and encumbered with imperfection, with an opposite."*

"The unchangeable embodied in definite historical form" is the 20 Dasein–141 Angst/Worldview self-consciousness who appeared at the beginning of the modern age and who has become the object of 59 Devotion. It "seems (…) to be established as it is in its self-subsistent reality" in the splendid cathedrals and colorful ceremonials of the institutions built around a 55 Hope that someday each individual can also die to 73 Skepticism and come alive to 20 Dasein–141 Angst/Worldview self-consciousness. But according to Hegel "its reality in and for itself has not yet come to light." Why is this?

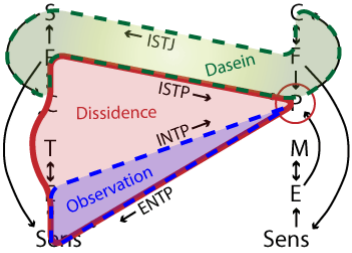
First, to be a true expression of 20 Dasein–141 Angst/Worldview self-consciousness it would have to come from the unchangeable – that is, from INTJ unity. 55 Hope moves data along INTJ and would willingly give way to 141 Angst/Worldview but 73 Skepticism with its INTJ cannot step down without being dissolved (its legs would need to be re-ordered). INTJ unity is thus at most "in a one-sided [55 Hope-based] way to begin with." This 55 Hope is in religious professionals who stand in for self-consciousness ("not found in a perfect and genuine form") and who thus

pollute its image with their own imperfections ("constantly weighted and encumbered with imperfection, with an opposite"). It is for these two reasons that "its reality in and for itself has not yet come to light."

Hegel (pages 75, 76): *"But although the 'unhappy consciousness' does not possess this actual presence, it has, at the same time, transcended pure thought, so far as this is the abstract thought of Stoicism, which turns away from particulars altogether, and again the merely restless thought of Scepticism – so far, in fact, as this is merely particularity in the sense of aimless contradiction and the restless process of contradictory thought. It has gone beyond both of these; it brings and keeps together pure thought and particular existence, but has not yet risen to that level of thinking where the particularity of consciousness is harmoniously reconciled with pure thought itself. It rather stands midway, at the point where abstract thought comes in contact with the particularity of consciousness qua particularity. Itself is this act of contact; it is the union of pure thought and individuality; and this thinking individuality or pure thought also exists as object for it, and the unchangeable is essentially itself an individual existence. But that this its object, the unchangeable, which assumes essentially the form of particularity, is its own self, the self which is particularity of consciousness – this is not established for it."*

Hegel now informs us that the Catholic Church, in his opinion, is a beacon of light to humanity – it has "transcended pure thought, so far as this is the abstract thought of Stoicism, which turns away from particulars altogether, and again the merely restless thought of Scepticism – so far, in fact, as this is merely particularity in the sense of aimless contradiction and the restless process of contradictory thought. It has gone beyond both of these."

What is lacking? It does not respect Hegel's Second Law ("[it] has not yet risen to that level of thinking where the [INTP] particularity of consciousness is harmoniously reconciled with [ISTP] pure thought itself").



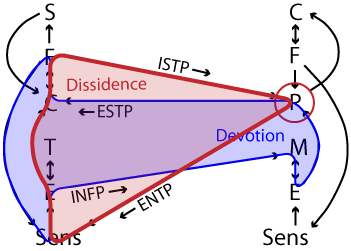
A 20 Dasein Deity makes ISTP religious pronouncements through His representatives; this data transfers to the ISTP of 65 Dissidence listening in the congregants (20 Dasein ISTP overlays 65 Dissidence ISTP); this ISTP encounters the INTP of 22 Observation "at the point [the

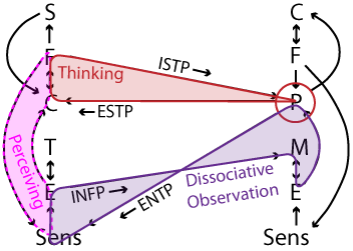
node of P] where [ISTP] abstract thought comes in contact with the [INTP] particularity of consciousness qua particularity." The institution itself now tells people how things must fit ("itself is this act of contact; it is the union of pure thought and individuality"); in this way it blocks any further progress ("it rather stands midway").

"The thinking individuality or pure thought (…) exists as object for it" in the splendid churches and cathedrals that are its externalization. "The unchangeable is essentially itself an individual existence" in the unity of the organization as a single entity opposed to the secular across the entire world. But the awareness that this worship with its buildings and worldwide unity is simply "its own self, the self which is particularity of consciousness – this is not established for it."

59 Devotion Actually Worships 79 Habit

Hegel (page 76): *"In this first condition, consequently, in which we treat it as pure consciousness, it takes up towards its object an attitude [note this phrase] which is not that of thought; but rather (since it is indeed in itself pure thinking particularity and its object is just this pure thought, but pure thought is not their relation to one another as such), it, so to say, merely gives itself up to thought, devotes itself to thinking (geht an das Denken hin), and is the state of Devotion (Andacht) [59 Devotion]. Its thinking as such is no more than the discordant clang of ringing bells, or a cloud of warm incense, a kind of thinking in terms of music, that does not get the length of notions, which would be the sole, immanent, objective mode of thought."*





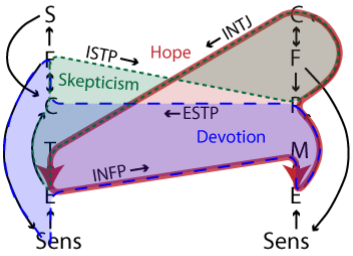
We have demonstrated that the superposition of 73 Skepticism, 42 Freedom effort and 55 Hope generates (among other things) the circuit of 59 Devotion; this circuit of 59 Devotion in combination with attentive 65 Dissidence listening to the pronouncements of a religious professional

generates 11 Thinking, 4 Perceiving and 24 Dissociative Observation alternate reality – Hegel calls this alternate world of 59 Devotion a "discordant clang of ringing bells, or a cloud of warm incense, a kind of thinking in terms of music."

We note Hegel's mention of "attitude"; this is the section from ER up to P which is traversed not only by 59 Devotion but also by the "warm incense" of 24 Dissociative Observation and, critically, by the same 79 Habit which originally placed a dichotomy into 74 Blame.

Hegel (page 76): *"This boundless pure inward feeling comes to have indeed its object; but this object does not make its appearance in conceptual form, and therefore comes on the scene as something external and foreign. Hence we have here the inward movement of pure emotion (Gemeth) which feels itself, but feels itself in the bitterness of soul-diremption. It is the movement of an infinite Yearning, which is assured that its nature is a pure emotion of this kind, a pure thought which thinks itself as particularity – a yearning that is certain of being known and recognized by this object, for the very reason that this object thinks itself as particularity."*

"The bitterness of soul diremption" is 73 Skepticism attempting to bond to 59 Devotion in place of its more normal self-consciousness partner of 74 Blame and thus tearing apart its self-consciousness (20 Dasein–141 Angst/Worldview generated by a re-ordering of the legs of 73 Skepticism and 74 Blame). The "infinite Yearning" is the 55 Hope which forms in the intersection of these two circuits of 73 Skepticism and 59 Devotion. The "Yearning" is "infinite" because asymmetrical 55 Hope, like symmetrical 141 Angst/Worldview, taps into the flow of force in both hemispheres (T down to EL, and M down to ER) – this flow, says Hegel, is felt as "pure emotion."

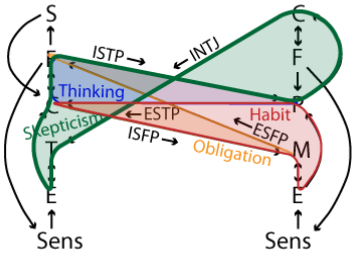


What is the object of the intense inner expression or yearning of 59 Devotion? Hegel says it is not an ESTJ concept ("this object does not make its appearance in conceptual form") as would result from the ESTJ awaiting and ESTP retaining 35 Kinship use of a tool (11 Thinking ESTP overlays 35 Kinship ESTP and can thus trigger it). Rather, it is "something external and foreign" which is not at all expected.

Hegel (page 76): *"[The pure thought which thinks itself as particularity is] a*

yearning that is certain of being known and recognized by this object, for the very reason that this object thinks itself as particularity. At the same time, however, this nature is the unattainable 'beyond' which, in being seized, escapes or rather has already escaped. The 'beyond' has already escaped, for it is in part the unchangeable, thinking itself as particularity, and consciousness, therefore, attains itself therein immediately, – attains itself, but as something opposed to the unchangeable; instead of grasping, the real nature consciousness merely feels, and has fallen back upon itself. Since, in thus attaining itself, consciousness cannot keep itself at a distance as this opposite, it has merely laid hold of what is unessential instead of having seized true reality. Thus, just as on one side, when striving to find itself in the essentially real, it only lays hold of its own divided state of existence, so, too, on the other side, it cannot grasp that other [the essence] as particular or as concrete. That 'other' cannot be found where it is sought; for it is meant to be just a 'beyond,' that which can not be found. When looked for as a particular it is not universal, a thought-constituted particularity, not notion, but particular in the sense of an object, or a concrete actual, an object of immediate sense-consciousness, of sense certainty; and just for that reason it is only one which has disappeared. Consciousness, therefore, can only come upon the grave of its life. But because this is itself an actuality, and since it is contrary to the nature of actuality to afford a lasting possession, the presence even of that tomb is merely the source of trouble, toil, and struggle, a fight which must be lost. But since consciousness has found out by experience that the grave of its actual unchangeable Being has no concrete actuality, that the vanished particularity qua vanished is not true particularity, it will give up looking for the unchangeable particular existence as something actual, or will cease trying to hold on to what has thus vanished. Only so is it capable of finding particularity in a true form, a form that is universal."

We recall that the 'free thinking' of 113 Culture has generated a new kind of 53 Obligation simulation machinery oriented around 79 Habit of 73 Skepticism boot-DOWN mania interspersed with periods of 73 Skepticism boot-UP depression. This bipolar behavior is rooted in 79 Habit-overlaying 74 Blame, which with 73 Skepticism glimpses some 'beyond' of 20 Dasein and 141 Angst/Worldview (formed from a re-ordering of the legs of 73 Skepticism and 74



Blame). 73 Skepticism in an attempt to escape bipolar 74 Blame has linked up to 59 Devotion in a 55 Hope of someday giving up 73 Skepticism and entering the 20 Dasein beyond. But 73 Skepticism and 59 Devotion do not together create 20 Dasein and 141 Angst/Worldview; 59 Devotion is thus a "soul diremption" which can at most feel "yearning" in the raw force of 55 Hope which "merely feels" as it overlays 141 Angst/Worldview. 59 Devotion in this way seeks but it does not ever wish to find, for the finding would interrupt the raw force of 55 Hope ("it is meant to be just a 'beyond,' that which can not be found").

The emotional 59 Devotion "soul diremption" of temporary separation from 20 Dasein–141 Angst/Worldview self-consciousness (as 73 Skepticism abandons 74 Blame and partners rather with 59 Devotion) triggers an 11 Thinking along the ESTP which 59 Devotion and 11 Thinking have in common. The other ISTP side of 11 Thinking overlays the 20 Dasein core of authentic self in "the unattainable 'beyond' which, in being seized, escapes or rather has already escaped." It has escaped because the linkage of 73 Skepticism with 59 Devotion eliminates all possibility of any emergence of 20 Dasein–141 Angst/Worldview self-consciousness (the legs of 73 Skepticism and 59 Devotion do not re-arrange to form 20 Dasein and 141 Angst/Worldview). This entity which has "escaped" can now only be "seized" by 11 Thinking along ISTP, and when seized, it is not 20 Dasein which is acquired but rather ISTP-overlaying 73 Skepticism ("the 'beyond' has already escaped, for it is in part the unchangeable").

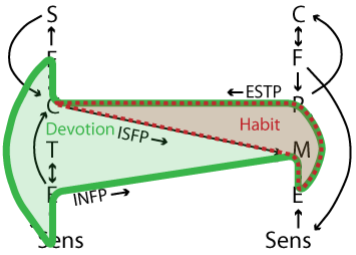
But 11 Thinking, we recall, is wrapped by 53 Obligation into union with 79 Habit (11 Thinking and 79 Habit overlay three of the four legs of 53 Obligation). So, what is the true object of 59 Devotion worship and its derivative 11 Thinking?

We have seen already that it is "something external and foreign" to 59 Devotion. We learn now that it is in fact 79 Habit, called up by 11 Thinking from within the 53 Obligation wrapping common to both 11 Thinking and 79 Habit. This 79 Habit taps into the force of the 55 Hope "yearning" which it overlays from M down to ER – "a yearning that is certain of being known and recognized by this object [79 Habit], for the very reason that this object thinks itself as particularity."

73 Skepticism–74 Blame self-consciousness in its pre-religion times experienced pleasant periods of mania in which self appeared to dominate

over 79 Habit. But 59 Devotion in this new and more direct access to 79 Habit can at no time "keep itself at a distance as this opposite." "Instead of having seized true reality" of 20 Dasein Deity through its 59 Devotion, 73 Skepticism finds that it "has merely laid hold of what is unessential" in the 79 Habit from which it desperately wanted to escape. This 79 Habit is awakened and energized by the 11 Thinking of 59 Devotion; 59 Devotion "attains itself therein immediately."

What does 59 Devotion attain? It attains "an object of immediate sense-consciousness, of sense certainty; and just for that reason it is only one which has disappeared" – that is, it attains 1) an act of sensory "sense-consciousness" in 79 Habit, 2) carrying raw emotion of 55 Hope "sense certainty," 3) leaving 59 Devotion as the only escape from renewed 74 Blame – a 59 Devotion which when indulged triggers 79 Habit and further repetitions of the act. Hegel concludes that "consciousness, therefore, can only come upon the grave of its life."



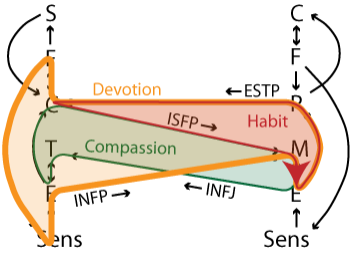
73 Skepticism flight from 79 Habit-infused 74 Blame into 59 Devotion ends up strengthening the habit – this, says Hegel, is "a fight which must be lost." Hegel gives his solution: 1) 59 Devotion must "[find] out by experience that the grave of its actual unchangeable Being has no concrete actuality." That is, the Being in 20 Dasein ISTP who appears to die during 59 Devotion is an internal illusion and does not correspond to reality; 2) 79 Habit as the particular object of 59 Devotion is not the Deity ("the vanished particularity qua vanished is not true particularity"); 3) the individual must dissolve his or her identification with religious professionals ("give up looking for the unchangeable particular existence as something actual") and 4) cease trying to access some long-dead past self-consciousness through 59 Devotion ("cease trying to hold on to what has thus vanished").

"Only so," says Hegel, "is it capable of finding particularity in a true form, a form that is universal."

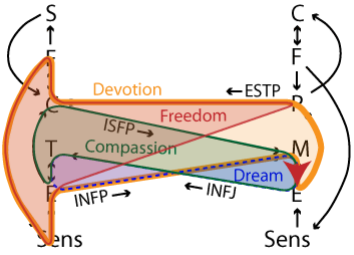
From 59 Devotion to 42 Freedom

Hegel (pages 76, 77): *"In the first instance, however, the withdrawal of the emotional life into itself is to be taken in such a way that this life of feeling, in its own regard, has actuality qua particular existence. It is pure emotion which, for us or per se, has found itself and satiated itself, for although it is, no doubt, aware in feeling that the ultimate reality is cut off from it, yet in itself this feeling is self-feeling; it has felt the object of its own pure feeling, and this object is its own self. It thus comes forward here as self-feeling, or as something actual on its own account. In this return into self, we find appearing its second attitude [note this phrase], the condition of desire and labour, which ensures for consciousness the inner certainty of its own self (which, as we saw, it has obtained) by the process of cancelling and enjoying the alien external reality, existence in the form of independent things. The unhappy consciousness, however, finds itself merely desiring and toiling; it is not consciously and directly aware that so to find itself rests upon the inner certainty of its self, and that its feeling of real being is this self-feeling. Since it does not in its own view have that certainty, its inner life really remains still a shattered certainty of itself; that confirmation of its own existence which it would receive through work and enjoyment, is, therefore, just as tottering and insecure; in other words, it must consciously nullify this certification of its own being, so as to find therein confirmation indeed, but confirmation only of what it is for itself, viz. of its disunion."*

1. 79 Habit to 38 Compassion



2. Add 42 Freedom + 34 Dream



Realization that 59 Devotion is in fact a worship of 79 Habit triggers, according to Hegel, "the withdrawal of the emotional life into itself." But, Hegel adds, this needs to be done "in such a way that this life of feeling, in its own regard, has actuality." That is, 59 Devotion needs to compress first of all into the utility calculation of 38 Compassion which can channel and conserve the life forces of 55 Hope (and 141 Angst/Worldview which it

overlays) which are being squandered by 59 Devotion.

Hegel points out some important facts: 1) The "pure emotion" of 55 Hope "found itself and satiated itself" in the 79 Habit. But, 2) this feeling was "self-feeling"; it was "something actual on its own account" – it may have been triggered by a 55 Hope which was "aware in feeling that the ultimate reality [in 20 Dasein] is cut off from it," but yet "it thus comes forward here as self-feeling, or as something actual on its own account." This feeling or life force which is "self-feeling" needs to be valued and conserved.

Hegel moves now to the next step. Not only must 59 Devotion compress into 38 Compassion (which evaluates what is valuable to self), but it must also simultaneously expand into 42 Freedom labor. This 42 Freedom action, according to Hegel, is a second attitude ("we find appearing its second attitude, the condition of desire and labour"): 1) It is a second attitude even though 42 Freedom does not pass through the paradigm-attitude segment from ER up to P; 2) It is a second attitude because the combination of 38 Compassion and 42 Freedom cuts loose 79 Habit and its 'first attitude' passage (as part of 59 Devotion) through paradigm-attitude (ER up to P). This paradigm-attitude segment is NOT traversed by either 38 Compassion or 42 Freedom in their breaking up of 59 Devotion; a way has therefore been opened for old habits to be replaced by new habits.

In theory, 38 Compassion at this point should be able to direct 42 Freedom in 'life as living' for the benefit of self. But this is not something which consciousness at this point will be aware of doing ("it is not consciously and directly aware that so to find itself rests upon the inner certainty of its self, and that its feeling of real being is this self-feeling [of 38 Compassion utility]"). The "shattered" being for this reason "must consciously nullify" its lack of certainty which should result from labor performed well; it can remain certain only of "what it is for itself, viz. of its disunion (…) Since it does not in its own view have that certainty, its inner life really remains still a shattered certainty of itself; that confirmation of its own existence which it would receive through work and enjoyment, is, therefore, just as tottering and insecure."

It is evident from the diagram that this conscious nullification will require the help of 34 Dream – the dream that sometime in the future things can be better. Since 34 Dream is externalized in society as the

banking sector, Hegel's recommended effort to "nullify" the lack of "certainty" in effect recommends drawing a loan on one's inner emotional reserves – this capital will need to be repaid sometime in the future, but for now the resources are needed.

Hegel (page 77): *"The actual reality, on which desire and work are directed, is, from the point of view of this consciousness, no longer something in itself null and void, something merely to be destroyed and consumed; but rather something like that consciousness itself, a reality broken in sunder, which is only in one respect essentially null, but in another sense also a consecrated world. This reality is a form and embodiment of the unchangeable, for the latter has in itself preserved particularity; and because, qua unchangeable, it is a universal, its particularity as a whole has the significance of all actuality."*

73 Skepticism has turned from 59 Devotion and is now laboring in 42 Freedom, in company with those who are working stoically in 42 Freedom which continues to eject from itself manufactured goods that displace Nature for the benefit of those in 73 Skepticism who consider the "actual reality (…) in itself null and void (…) something merely to be destroyed and consumed." This new 42 Freedom observes in the external "rather something like that consciousness itself, a reality broken in sunder" by those who exalt 113 Culture, a mirror of self which is shattered and thus in that sense "also a consecrated world" in which a concern for the natural world might actually have religious overtones.

This observation of brokenness in both internal and external travels up the INTP of 22 Observation and links to the ISTP of 73 Skepticism ("this [INTP] reality is a form and embodiment of the [ISTP] unchangeable") and then back down the INTJ of 33 Understanding ("because, qua unchangeable, it is a [INTJ] universal") – Hegel's Second Law and Hegel's First Law are beginning to function.

We note again that 73 Skepticism in turning away from 59 Devotion has reverted to its normal boot-up direction in which observation of the external affects the internal. However, something new has been added – as part of altering the internal, self-consciousness desires to reflect the changes into the external so as to generate an equilibrium ("its particularity as a whole has the significance of all actuality"). This is a growing respect for Hegel's Third Law.

73 Skepticism is the Problem

Hegel (page 77): *"If consciousness were, for itself, an independent consciousness, and reality were taken to be in and for itself of no account, then consciousness would attain, in work and enjoyment, the feeling of its own independence, by the fact that its consciousness would be that which cancels reality. But since this reality is taken to be the form and shape of the unchangeable, consciousness is unable of itself to cancel that reality. On the contrary, seeing that, consciousness manages to nullify reality and to obtain enjoyment, this must come about through the unchangeable itself when it disposes of its own form and shape and delivers this up for consciousness to enjoy."*

Hegel has completed his digression into religion as it developed in the past and now survives as a personality multiple into the present. He returns to the post-modern era. "Consciousness" in 73 Skepticism would be an "independent consciousness" if it did not have to depend upon 79 Habit-guided 74 Blame for its self-consciousness. But it does.

73 Skepticism could quite happily "attain, in work and enjoyment, the feeling of its own independence" if the broken external reality "were taken to be in and for itself of no account" and things like environmental degradation and sustainable development did not matter. But they do.

Even though it now cares deeply (because of its overlay of 124 Bureaucracy/Myself which is the Heideggerian caring wrapper for what exists of 20 Dasein), 73 Skepticism as a mental strategy cannot solve these problems by itself. That is because IT IS ITSELF THE PROBLEM – the external reality which is broken IS ITS OWN FORM AND SHAPE, "the form and shape of the unchangeable" which is 73 Skepticism as externalized into 113 Culture.

It can only "nullify reality and (…) obtain enjoyment" when it "disposes of its own form and shape and delivers this up for consciousness [in 33 Understanding] to enjoy." How is this to be done?

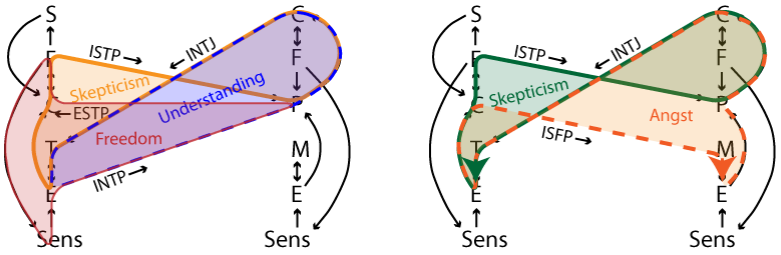
Rise and Fall of 33 Understanding

Hegel (page 77): *"Consciousness, on its part, appears here likewise as actual, though, at the same time, as internally shattered; and this diremption shows itself in the course of toil and enjoyment, to break up into a relation to reality, or existence for itself, and into an existence in itself. That relation to actuality is the*

process of alteration, or acting, the existence for itself, which belongs to the particular consciousness as such. But therein it is also in itself; this aspect belongs to the unchangeable 'beyond.' This aspect consists in faculties and powers: an external gift, which the unchangeable here hands over for the consciousness to make use of."

"Consciousness" in 33 Understanding "appears here likewise as actual" because its INTP is the INTP of 42 Freedom which with 73 Skepticism is doing the "actual" labor. It is "internally shattered" (INTP inconsistent with INTJ; breakdown of Hegel's First Law) because of the extensive dumbing down from 73 Skepticism operation in boot-down mode. "This diremption" between 33 Understanding INTP and INTJ "shows itself in the course of [42 Freedom] toil and enjoyment." How does it do that?

Along INTP ("relation TO reality, or existence FOR itself") data flow is largely into 42 Freedom ("the process of alteration, or acting"), with a small amount of leakage into 33 Understanding INTP (= conformity to Hegel's Second Law as 42 Freedom ESTP travels further into 11 Thinking ISTP and merges with this INTP). Along INTJ ("existence IN itself"), the attempt of 73 Skepticism INTJ to give its consciousness to 33 Understanding INTJ diverts data largely into an internal 141 Angst/Worldview INTJ ("belongs to the particular consciousness as such") which begins to energize the 42 Freedom action (by giving it effort to expend).



But in moving along 141 Angst/Worldview INTJ, the data is to some extent also completing 33 Understanding along INTJ ("but therein it is also IN itself"), and to the extent that 33 Understanding can operate (= conformity to Hegel's First Law), it will program 20 Dasein ("this aspect belongs to the unchangeable 'beyond'").

This programming of 20 Dasein represents "faculties and powers: an external gift." As the gift accumulates, 141 Angst/Worldview (overlaying "the unchangeable" of 73 Skepticism along INTJ) can make it available to an emerging 33 Understanding ("which the unchangeable here hands over for the consciousness to make use of").

Hegel (page 77): *"In its action, accordingly, consciousness, in the first instance, has its being in the relation of two extremes. On one side it takes its stand as the active present (Diesseits), and opposed to it stands passive reality: both in relation to each other, but also both withdrawn into the unchangeable, and firmly established in themselves. From both sides, therefore, there is detached merely a superficial element to constitute their opposition; they are only opposed at the surface, and the play of opposition, the one to the other, takes place there."*

The new "consciousness" of INTP-INTJ 33 Understanding "in the first instance, has its being in the relation of two extremes" – one is 42 Freedom which sustains the major portion of INTP data transfer; the other is 141 Angst/Worldview into whose INTJ 73 Skepticism is delegating its INTJ data transfer. "On one side" of 33 Understanding, 42 Freedom INTP "takes its stand as the active [42 Freedom] present." "Opposed to it" along INTJ "stands [the] passive reality" of a 141 Angst/Worldview which has very little to do, because 141 Angst/Worldview has been largely externalized as money and its internal role along INTJ is thus mostly redundant.

INTP and INTJ are "both in relation to each other" as components of 33 Understanding, but both are also "withdrawn into the unchangeable" of 73 Skepticism – INTP because 42 Freedom with 73 Skepticism sustains 11 Thinking, and 141 Angst/Worldview because its INTJ overlays 73 Skepticism INTJ. As aspects of the same single circuit of 73 Skepticism, both are "firmly established in themselves."

Only a "superficial element" is "detached" to complete 33 Understanding INTP and INTJ so as to "constitute their opposition" and the play of forces in a Hegelian First Law interaction – these two legs of INTP and INTJ are thus "only opposed at the surface, and the play of opposition, the one to the other, takes place there."

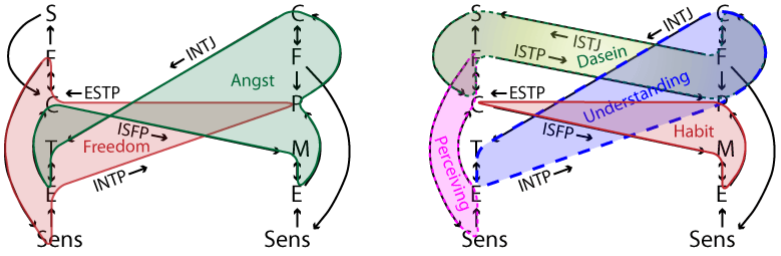
Hegel (page 77): *"The extreme of passive reality is sublated by the active extreme. Actuality can, however, on its own side, be sublated only because its own changeless essence sublates it, repels itself from itself, and hands over to the mercy of the active extreme what is thus repelled. Active force appears as the*

power wherein actual reality is dissolved. For that reason, however, this consciousness, to which the inherent reality, or ultimate essence, is an 'other,' regards this power (which is the way it appears when active), as 'the beyond,' that which lies remote from its self. Instead, therefore, of returning out of its activity into itself, and instead of having confirmed itself as a fact for its self, consciousness reflects back this process of action into the other extreme, which is thereby represented as purely universal, as absolute might, from which the movement in every direction started, and which is the essential life of the self-disintegrating extremes, as they at first appeared, and of the process of change as well."

We note firstly that the combination of 42 Freedom and 141 Angst/Worldview, which together coalesce around the circuit of 33 Understanding, do complete 4 Perceiving along with 79 Habit.

We read that "the extreme of passive reality [141 Angst/Worldview] is sublated by the active extreme [42 Freedom]" – it means that whenever 42 Freedom relates to internal 141 Angst/Worldview, it perceives only money in the external. Internal 141 Angst/Worldview in effect is transparent to it.

But suppose that 42 Freedom does something which violates the "changeless essence" of 141 Angst/Worldview (stored as 'faculties and powers' in 20 Dasein by a slowly emerging 33 Understanding). 141 Angst/Worldview through sublation will perceive this as being done by someone else, it will "repel itself from itself, and hand over to the mercy of the active extreme [42 Freedom] what is thus repelled" – that is, 141 Angst/Worldview will perceive the self as similar to some manufactured object which needs to be ejected from self by 42 Freedom, and 42 Freedom in blind response will vomit out this self in self-disgust. The process is called conscience.



We might add that this current reaction of self-disgust is midway in

the scale of conscience. The historical books on cognitive styles, for instance, refer to 'natural' versus 'approval' conscience and state that natural conscience is based in Perceiver principles. The node of P is conscious in the Perceiver as a cognitive style and principles are along ESTP, so natural conscience uses ESTP and is strongest in the Perceiver. Natural conscience can be 35 Kinship ESTP retaining immersion in the tool. It can be 42 Freedom with its ESTP speaking which attempts to alter the current consensus. Approval conscience in contrast can be a fleeing from 35 Kinship ESTP into 45 Duty/World ENTP which then tries to avoid the intermediate state of 50 Conspicuous – this is like a school of fish in which every individual swims to the middle. ENTP overlays 65 Dissidence which is the listening mode – approval conscience thus listens to what others are saying (which in some situations can be helpful). 45 Duty/World ENTP and 65 Dissidence ENTP reinforce the circuit of ENTP-overlaying 25 Recognition. Approval conscience is thus based in 25 Recognition and contiguous social groups as formed in paradigm-attitude from ER up to P (making P the seat of approval as well as of natural conscience). The transition from 25 Recognition to 27 Apperception (which also goes through the ESTP-originating node of P and can therefore color the current self-disgust) is a different mechanism – we know we have entered it when we encounter and must cross a prolonged 'gulf of uncertainty.' We are periodically called to this transition, says Heidegger, by 141 Angst/Worldview INTJ which takes over the INTJ of 'idle talk' 73 Skepticism and unexpectedly injects non-verbal warnings of impending 27 Apperception disintegration into the social mundane – these strike from nowhere and are usually seen as the condemnations of an external Deity. Heidegger says that we flee and are left with a bad mood (from a deferral of entry into 27 Apperception attunement-mood which is EL up to CL); this mood rejects possible 20 Dasein future potential and 27 Apperception production in favor of 25 Recognition-based consumption in the present because the originary interest as described by Ludwig von Mises is too low (or alternatively, a 38 Compassion-based utility calculation places costs beyond benefits).

Returning to our current subject, we note that this ejection of self in self-disgust, occurring in 42 Freedom with its INTP, is a "power wherein actual reality is dissolved." That is, actual reality (in this case the reality which is self) is being divided. The ejection of one component is triggered

by an "active force" appearing along the INTJ of 141 Angst/Worldview which overlays the INTJ of 33 Understanding; it results in a "dissolved" reality along INTP of 42 Freedom which overlays the INTP of 33 Understanding – we conclude that we are dealing with an operation of INTJ binding-INTP disassembling 33 Understanding and thus an active Hegelian First Law!

33 Understanding, though, regards "the inherent reality, or ultimate essence [in 20 Dasein, which overlays 33 Understanding], as an 'other.' [It] regards this power (which is the way it appears when active), as 'the beyond,' that which lies remote from its self. Instead, therefore, of returning out of its activity [along INTP of 42 Freedom] into itself [along INTJ, thus completing the circuit of 33 Understanding], and instead of having confirmed itself as a fact for its self, consciousness [in 33 Understanding] reflects back this process of action into the other extreme [73 Skepticism which was attempting to pass control to 33 Understanding], which is thereby represented as purely universal, as absolute might."

That is, the initial stirrings of 33 Understanding are viewed as pangs of conscience from some foreign 'beyond,' and the instinctive response of 33 Understanding is to fling back the controls of the mind to 73 Skepticism and acclaim it "as purely universal, as absolute might."

No One in Charge

Hegel (pages 77, 78): *"In that the unchangeable consciousness contemns [regards as unworthy of its notice], its specific shape and form, and abandons it entirely, while, on the other hand, the individual consciousness 'gives thanks,' i.e. denies itself the satisfaction of being conscious of its independence, and refers the essential substance of its action to the 'beyond' and not to itself: by these two moments, in which both parts give themselves up the one to the other, there certainly arises in consciousness a sense of its own unity with the unchangeable. But, at the same time, this unity is affected with division, is again broken within itself and out of this unity there once more comes the opposition of universal and particular. For consciousness, no doubt, in appearance renounces the satisfaction of its self feeling, but it gets the actual satisfaction of that feeling, for it has been desire, work, and enjoyment; qua consciousness it has willed, has acted, has enjoyed. Its thanks similarly, in which it recognizes the other extreme as its true*

reality, and cancels itself, is itself its own act, which counterbalances the action of the other extreme, and meets with a like act the benefit handed over. If the former yields to consciousness merely its superficial content, yet consciousness still expresses thanks; and since it gives up its own action, i.e. its very essence, it, properly speaking, does more thereby than the other, which only renounces an outer surface. The entire process, therefore, is reflected into the extreme of particularity, not merely in actual desire, labour, and enjoyment, but even in the expression of thanks, where the reverse seems to take place. Consciousness feels itself therein as this particular individual, and does not let itself be deceived by the semblance of its renunciation; for the real truth of that procedure is that it has not given itself up. What has come about is merely the double reflection into both extremes; and the result is to repeat the cleavage into the opposed consciousness of the unchangeable and the consciousness of a contrasted opposite in the shape of willing, performing, enjoying, and of self-renunciation itself, or, in general, of self-existent particularity."

"The unchangeable consciousness" of 73 Skepticism attempted to escape from 74 Blame by an immersion in 59 Devotion, at which point it discovered that it had leaped from the frying pan of bipolar manic depression into the fire of a direct worship of 79 Habit. In response it broke up 59 Devotion into a 'self'ish 38 Compassion and a corresponding 42 Freedom action, but then found itself troubled not only by conscience but also now honored by 33 Understanding 'as purely universal, as absolute might' – a position of undesired loftiness. In despair, 73 Skepticism "contemns its specific shape and form, and abandons it entirely"; that is, it gives up completely.

A developing 33 Understanding "individual consciousness" on its part overlays this now supine 73 Skepticism boot-up mode (which it has acclaimed, through fear of conscience, as 'absolute might'), and "gives thanks" to it for its help. Is 73 Skepticism helping? Not really. It is 33 Understanding and not 73 Skepticism which is drawing data from the 20 Dasein which it has helped to program. It is 33 Understanding and not 73 Skepticism which directs 42 Freedom action along its INTP which it overlays. But 33 Understanding "denies itself the satisfaction of being conscious of its independence, and refers the essential substance of its action to the 'beyond' [in 20 Dasein and 73 Skepticism which overlays it along ISTP] and not to itself."

Why does 33 Understanding give thanks? 73 Skepticism has given up

(forcing internal 141 Angst/Worldview to step into the gap along its INTJ and feed data to 33 Understanding); 33 Understanding in turn views boot-up 20 Dasein-overlaying 73 Skepticism as the help-giving Divine (unaware of the role of 141 Angst/Worldview), "by these two moments, in which both parts give themselves up the one to the other, there certainly arises in consciousness [33 Understanding] a sense of its own unity with the unchangeable [73 Skepticism]." Why again does it give thanks? If 33 Understanding continues to give thanks, then any conscience pangs which arise will be directed by 74 Blame at 73 Skepticism and not at itself.

But the partnership is unequal: 1) 33 Understanding is the circuit which directs 42 Freedom action; 73 Skepticism lacks the connection along INTP and is not involved ("it [33 Understanding] gets the actual satisfaction of that feeling, for it has been desire, work, and enjoyment; qua consciousness it has willed, has acted, has enjoyed"); 2) the act of 33 Understanding of giving thanks to 73 Skepticism is its own act and always corresponds to a benefit from 73 Skepticism, making the action of 33 Understanding never less than that of 73 Skepticism ("its thanks similarly, in which it recognizes the other extreme as its true reality, and cancels itself, is itself its own act, which counterbalances the action of the other extreme, and meets with a like act the benefit handed over"); 3) benefits from 73 Skepticism represent an indirect leakage of data, whereas the thanks from 33 Understanding come from the core of its "very essence" ("since it gives up its own action, i.e. its very essence, it, properly speaking, does more thereby than the other, which only renounces an outer surface"). Thus, even in stepping back, 33 Understanding does indeed develop ("consciousness [33 Understanding] feels itself therein as this particular individual, and does not let itself be deceived by the semblance of its renunciation; for the real truth of that procedure is that it has not given itself up").

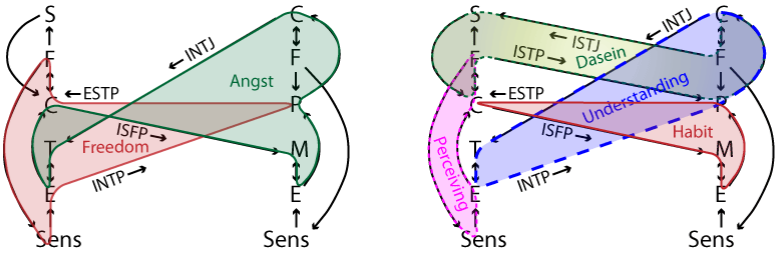
A new partnership is growing that extends beyond 59 Devotion – namely, one between 73 Skepticism and 33 Understanding – this begins to impinge on the initial bipolar dichotomy between 73 Skepticism and 74 Blame ("double reflection into both extremes (…) repeat the cleavage").

79 Habit Becomes the Enemy

Hegel (page 78): *"With this has come to light the third stage in the*

movement of this consciousness, a situation which follows from the second and one which in truth has, by its will and by its performance, proved itself independent. In the first situation we had only a 'notion' of actual consciousness, the inward emotion, which is not yet real in action and enjoyment. The second is this actualization, as an external express action and enjoyment. With the return out of this stage, however, it is that which has got to know itself as a real and effective consciousness, or that whose truth consists in being in and for itself. But herein the enemy is discovered in its special and most peculiar form. In the battle of emotion this individual consciousness has the sense of being merely a tune, an abstract moment. In work and enjoyment, which are the realization of this unsubstantial existence, it can readily forget itself, and the consciousness of its own proper life found in this realization is overborne by grateful recognition. But this overthrow of its proper distinctiveness is in truth a return of consciousness into itself, and moreover into itself as the general reality. This third attitude [note this phrase], wherein this genuine reality is one term, consists in so relating this reality to absolute universal Being, as to show it to be mere nothingness. The course of this relation we have still to consider."

Hegel reviews the development thus far in three stages: 1) 33 Understanding as "the inward emotion" of conscience; 2) 33 Understanding guiding 42 Freedom action in the light of leakage of information from 73 Skepticism which is viewed as the Divine and to which 33 Understanding gives thanks ("this actualization, as an external express action and enjoyment"); 3) 33 Understanding INTJ de-linking more fully from 73 Skepticism INTJ and linking rather to 141 Angst/Worldview INTJ. Now, says Hegel, 33 Understanding is finally ready "to know itself as a real and effective consciousness, or that whose truth consists in being in and for itself."



But this leads to a problem. The interaction of 141 Angst/Worldview and 42 Freedom not only sustains 33 Understanding, it also reinforces the

circuit of 79 Habit – this now, says Hegel, becomes "the enemy (…) in its special and most peculiar form." Initially, conscience pangs from undesired 79 Habit acts had "the sense of being merely a tune, an abstract moment." Later, during grateful 42 Freedom effort as a socialized member of civilization, 79 Habit could forget itself ("it can readily forget itself, and the consciousness of its own proper life found in this realization is overborne by grateful recognition"). Now, in this final confrontation with 79 Habit, it is necessary to develop a "third attitude" that deals directly with the "absolute universal Being" in 20 Dasein and "show[s] it to be mere nothingness." That is the way out.

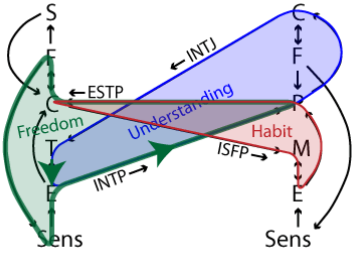
Unfortunate and Pitiably Destitute

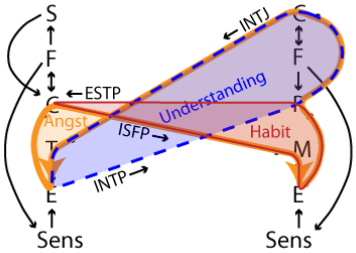
Hegel (page 78): *"To begin with, as regards the contrasted relation of consciousness, in which its reality is taken to be immediately naught, its actual performance thus becomes a doing of nothing at all; its enjoyment becomes a feeling of its own unhappiness. In consequence, activity and enjoyment lose all universal content and significance; for in that case they would have a substantiality of their own: and both withdraw into the state of particularity, to which consciousness is directed in order to cancel them. Consciousness discovers itself as this concrete particular in the functions of animal life. These latter, instead of being performed unconsciously and naturally as something which, per se, is of no significance, and can acquire no importance and essential value for spirit, – these latter, since it is in them that the enemy is seen in his proper and peculiar shape, are rather an object of strenuous concern and serious occupation, and become precisely the most important consideration. Since, however this enemy creates itself in its very defeat, consciousness, by giving the enemy a fixedness of being and of meaning, instead of getting rid of him, really never gets away from him and finds itself constantly defiled. And since, at the same time, this object of its exertions, instead of being something essential, is the very meanest, instead of being a universal, is the merest particular – we have here before us merely a personality confined within its narrow self and its petty activity, a personality brooding over itself, as unfortunate as it is pitiably destitute."*

The diagram shows the situation when 33 Understanding is in charge – forces of INTJ and INTP surge around the circuit and drive 42 Freedom action; 79 Habit is side-lined. In effect, the drive of 79 Habit is sublimated;

this is what happened under the Protestant work ethic.

Now that 141 Angst/Worldview is taking over internally, 33 Understanding no longer has anything to do ("its actual performance thus becomes a doing of nothing at all"); Hegel says it can have only "a feeling of its own unhappiness." Frustration grows at the lack of "universal content and significance" in the "activity" of 42 Freedom labor, the "state of particularity" perhaps of flipping hamburgers in some fast-food restaurant, or cleaning the bedrooms in some hotel, or cutting up pork carcasses in some abattoir. These are the places to which 33 Understanding with its growing comprehension "is directed [by 113 Culture-based 73 Skepticism and its hatred for manual labor] in order to cancel them." How will 33 Understanding respond?





We note that 33 Understanding is able to siphon off force from 141 Angst/Worldview in the region from T down to EL. But this inevitably triggers habits in 79 Habit which are energized by 141 Angst/Worldview forces in the mirror region from M down to ER – 79 Habit is triggered because the flow through 141 Angst/Worldview is sequential from left to right; if 33 Understanding taps into force on the left, then this makes force available to 79 Habit on the right. What are the most habitual actions?

According to Hegel, they are "the functions of animal life." Activity by 33 Understanding begins to direct its bored attention to these most basic operations. It may, according to Hegel, make them "an object of strenuous concern and serious occupation"; they might "become precisely the most important consideration."

But the more a habit is repeated, the stronger it gets – "since, however this enemy [79 Habit] creates itself in its very defeat, consciousness [in 33 Understanding], by giving the enemy a fixedness of being and of meaning [through prurient curiosity], instead of getting rid of him, really never

gets away from him and finds itself constantly defiled."

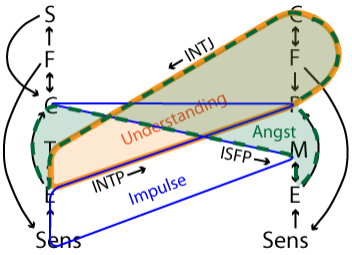
Eventually, says Hegel, 33 Understanding with its habits and pricks of conscience becomes "a personality brooding over itself, as unfortunate as it is pitiably destitute."

Unity with 141 Angst/Worldview

Hegel (pages 78, 79): *"But all the same both of these, both the feeling of its misfortune and the poverty of its own action, are points of connection to which to attach the consciousness of its unity with the unchangeable. For the attempted immediate destruction of its actual existence is affected through the thought of the unchangeable and takes place in this relation to the unchangeable. The mediate relation constitutes the essence of the negative process, in which this consciousness directs itself against its particularity of being, which, however, qua relation, is at the same time in itself positive, and will bring this its unity to light as an objective fact for this consciousness itself."*

Consciousness of 33 Understanding in an early industrial society can direct motor activity and safely externalize 141 Angst/Worldview as money. However, the current 113 Culture of boot-down 73 Skepticism does not work in factories or shape things with its hands. 33 Understanding in self-defence has internalized 141 Angst/Worldview; this leaves it with little to do ("poverty of its own action") except to gaze at itself ("feeling of its misfortune"). 33 Understanding of its situation taps into the force of 141 Angst/Worldview from T down to EL; this makes force available to 79 Habit from M down to ER. It is a condition of unstable equilibrium in which understanding of undesirable habits can only strengthen the introversion.

Hegel wants 33 Understanding to consider carefully what is happening ("points of connection"). The fact that its activity is triggering a habit means that there is a serial connection from 33 Understanding to 79 Habit through 141 Angst/Worldview – this circuit of 141 Angst/Worldview or Spirit is thus operative (and in fact according to Heidegger periodically calling out non-verbally along the INTJ of 73 Skepticism). If 33

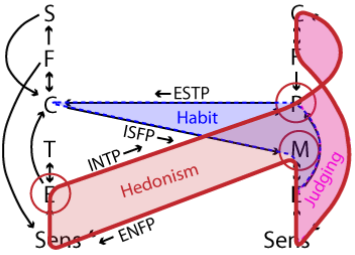


Understanding could somehow take its own consciousness and transfer it to the developing 73 Skepticism-overlaying 141 Angst/Worldview ("attach the consciousness of its unity with the unchangeable"), then it could escape from its prison ("immediate destruction of its actual existence").

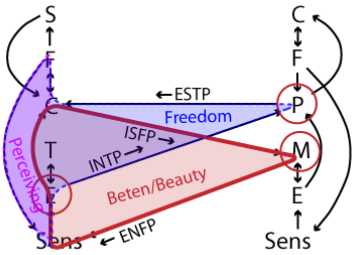
33 Understanding and 141 Angst/Worldview share the leg of INTJ; that does not need to change. What needs to alter is the other leg. Specifically, data along INTP of 33 Understanding must travel rather along the ISFP of 141 Angst/Worldview. Both INTP and ISFP are part of the primitive left hemisphere action circuit of 47 Impulse. Importantly, INTJ is part of the right hemisphere action circuit of 9 Service (which has no legs or nodes in common with 47 Impulse). INTP and ISFP (Heidegger's 'not yet') as part of 47 Impulse can therefore be exchanged without affecting INTJ as part of 9 Service.

The challenge has been narrowed. What we really must do is move from one set of complements within 47 Impulse action to the other set. We note that active 47 Impulse consciousness includes 79 Habit with its partner of 97 Hedonism; our goal is to transfer to the other more passive combination of 42 Freedom and 10 Beten/Beauty (Beten is German for prayer) and in particular to 10 Beten/Beauty which overlays 141 Angst/Worldview ISFP.

Active 47 Impulse



Passive 47 Impulse



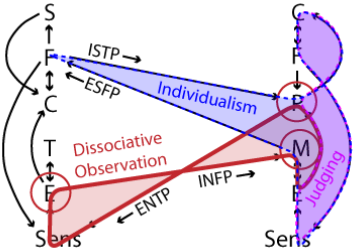
We recall that INTP-overlaying 42 Freedom involves action and speaking. If we act or speak, then we are bringing forward INTP of 33 Understanding and have not made the transition. We are thus silent and still. We've seen that 59 Devotion to some 20 Dasein Deity simply accesses and worships the 79 Habit; the 10 Beten/Beauty (with its passage through attunement-mood from EL to CL) is thus not prayer to a Deity. Heidegger describes it as 'readiness for Angst' and 'wanting to have a conscience.'

But Hegel says that the transition is "affected through the thought of

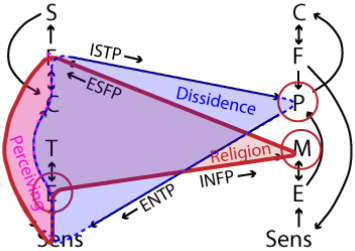
the unchangeable." 11 Thinking involves passage of data along ESTP, then up from CL to FL, and finally back along ISTP. We note that the subconscious partner of 10 Beten/Beauty is 42 Freedom which passes along ESTP and then from CL up to FL. If the quiet conscious readiness of 10 Beten/Beauty is about 42 Freedom from 79 Habit, then this part of 11 Thinking will be completed – it is subconscious in 42 Freedom, but it is operative.

The task now is to complete the thought with some kind of ISTP. This can be supplied by left hemisphere 26 Detached monitoring. We note in this regard that the active 26 Detached set of complements includes 24 Dissociative Observation. We recall Hegel's mention of 'the discordant clang of ringing bells, or a cloud of warm incense, a kind of thinking in terms of music' of the 24 Dissociative Observation in religious ceremony – we conclude that this is probably best avoided. We move therefore to the more passive 26 Detached set of complements comprising 65 Dissidence listening and 48 Religion – hearing in particular reinforces the passage from CL up to FL and thus the necessary Hegelian "thought."

Active 26 Detached



Passive 26 Detached



11 Thinking is thus completed by the ISTP of 65 Dissidence listening. In the subconscious is the circuit of 48 Religion. Putting it together, the transition from 33 Understanding to 141 Angst/Worldview involves a quiet readiness for freedom from 79 Habit which listens in some religious manner that strictly avoids a 59 Devotion attempt to worship an external Deity or interact with the ceremonies of some established religion.

Heidegger suggests that entry into the segment of 4 Perceiving from EL up to CL which is part of both of these complement sets involves confronting and overcoming a mood.

According to Hegel, these initial steps are followed by a further critical stage – this "mediate relation constitutes the essence of the negative

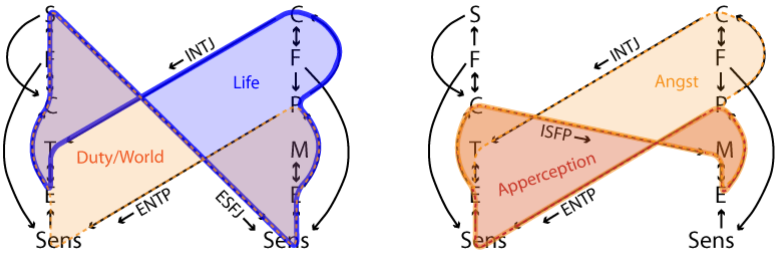
process."

Entry into 206 Life

Hegel (page 79): *"This mediate relation is consequently a connected inferential process (Schluss), in which particularity, establishing itself at first in opposition to the inherent essence, is bound together and united with this other term only through a third term. Through this middle term the one extreme, unchangeable consciousness, has a being for the unessential consciousness, in which, at the same time, is also involved that the latter likewise has a being for the former, solely through that middle term; and this middle term is thus one which presents both extremes to one another, and acts as the minister of each in turn in dealing with the other. This medium is itself a conscious being, for it is an action mediating consciousness as such; the content of this action is the destruction and annihilation, which consciousness has in view in dealing with its particularity."*

The "connected inferential process" to which Hegel refers turns out to be nothing new – we have already covered it; it is a 33 Understanding entry into 'life as living.'

33 Understanding has made a temporary bridge (confronting and surmounting a bad mood) into an internal 141 Angst/Worldview; it must now move further or else fall back. It advances by accepting fully a status of embodied individuality within 45 Duty/World – that is, it views itself as a "particularity, establishing itself at first [in 45 Duty/World] in opposition to the inherent essence" of 206 Life which it lacks and which it truly desires. This should not be difficult – 33 Understanding has become 'a personality confined within its narrow self and its petty activity, a personality brooding over itself, as unfortunate as it is pitiably destitute' – it is ready to leave this existence.



45 Duty/World is the circuit into which 35 Kinship fled when it learned

about its internal structure; one simply flees again to this same location. It is done by putting down the tools that are being retained along ESTP and transiting to ENTP by no longer trying. Unlike 206 Life and 141 Angst/Worldview, 45 Duty/World does not pass along INTJ – it is thus a lifeless and spiritually destitute place. But its ESFJ overlays that of 206 Life and quickly there is a rebound into the INTJ occupied by 33 Understanding which causes 45 Duty/World to expand into the appearance of 206 Life.

How is the other ISFP leg of 141 Angst/Worldview to be stabilized? According to Hegel, 33 Understanding in its 45 Duty/World particular state realizes that it "is bound together and united with this other term [206 Life] only through a third term," namely, ISFP-overlaying 27 Apperception (the mirror of 206 Life) which apperceives those things which lie behind 4 Perceiving. "Through this middle term" of 27 Apperception, "the one extreme, unchangeable consciousness" in the form of the desired INTJ-overlaying 206 Life (the mirror of 27 Apperception), "has a being for the unessential consciousness" of 45 Duty/World "solely through that middle term."

"The middle term" of 27 Apperception "is thus one which presents both extremes" – 45 Duty/World and 206 Life – "to one another, and acts as the minister of each in turn in dealing with the other."[1]

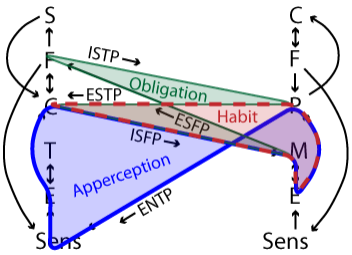
We are told that "this medium" of 27 Apperception "is itself a conscious being, for it is an action mediating consciousness as such." What is its purpose? Its goal, according to Hegel, is the "destruction and annihilation" of the defiled 33 Understanding consciousness and its delivery into 206 Life.

New Beginnings

Hegel (page 79): *"In the middle term, then, this consciousness gets freed from action and enjoyment, in the sense of its own action and enjoyment. It puts away from itself, qua self-existent extreme, the substance of its will, and throws on to the mediating term, or the ministering agency, its own proper freedom of*

[1] We recall that 141 Angst/Worldview and 45 Duty/World can re-order their legs into 27 Apperception and 206 Life – those are the four circuits involved at this point.

decision, and herewith the guilt of its own act. This mediator, being in direct communication with the unchangeable Being, renders service by advising what is just and right. The act, since this follows upon obedience to a deliverance enunciated by another, ceases, as regards the performance or the willing of the act, to be the agent's own proper deed. There is still left, however, to the subordinate consciousness, its objective aspect, namely, the fruit of its labour, and enjoyment. These, therefore, it casts away as well, and just as it disclaimed its own will, so it contemns [regards as unworthy of its notice] such reality as it received in work and in enjoyment. It renounces these, partly as being the accomplished truth of its self-conscious independence, when it seeks to do something quite foreign to itself, thinking and speaking what, for it, has no sense or meaning; partly, too, as being external property – when it demits [relinquishes] somewhat of the possession acquired through its toil. It also gives up the enjoyment it had – when with its fastings and its mortifications it once more absolutely denies itself that enjoyment."



"This consciousness" of 33 Understanding "gets freed from action and enjoyment" of directing 42 Freedom action "in the sense of its own action and enjoyment. It puts away from itself, qua self-existent extreme, the substance of its will, and throws on to the mediating term [27 Apperception], or the ministering agency, its own proper freedom of decision, and herewith the guilt of its own act." It does this by allowing 79 Habit to integrate and amalgamate fully with 27 Apperception, so that the two form one indissolvable unit as shown in the diagram.

We have seen previously that "this mediator" of 27 Apperception is "in direct communication with the unchangeable Being" as a component of the tripartite Heideggerian self of 20 Dasein, 141 Angst/Worldview and 27 Apperception / 206 Life. We note now that 27 Apperception overlays also the 53 Obligation implementation segment of the 60 Subordinate–53 Obligation reality simulator; it can thus advise 33 Understanding on "what is just and right."

Since 27 Apperception, according to Hegel, is 'itself a conscious being' (previous quote) its mediation is "a deliverance enunciated by another," and action by 42 Freedom in response to its advice is therefore "obedience." As far as "the performance or willing of the act" is

concerned, this therefore "ceases (…) to be the agent's own proper deed."

However, the subordinate consciousness can still experience "its objective aspect, namely, the fruit of its labor, and enjoyment." That is, it can externalize itself in self-worship and civilization, once more at the expense of Nature. This the new self-consciousness "casts away as well, and just as it disclaimed its own will, so it contemns such reality as it received in work and in enjoyment." It renounces this because 1) it hampers "the truth of its self-conscious independence," and 2) it abuses "external property" which belongs to another.

Hegel (page 79): *"Through these moments – the negative abandonment first of its own right and power of decision, then of its property and enjoyment, and finally the positive moment of carrying on what it does not understand – it deprives itself, completely and in truth, of the consciousness of inner and outer freedom, or reality in the sense of its own existence for itself. It has the certainty of having in truth stripped itself of its Ego, and of having turned its immediate self-consciousness into a 'thing,' into an objective external existence."*

There is "the certainty of having in truth stripped itself of its Ego"; the old ESTJ of the former 60 Subordinate has been rendered irrelevant. It is a certainty "of having turned its immediate self-consciousness into a 'thing,' into an objective external existence."

33 Understanding can now study its own subjective self in its surroundings ("consciousness of inner and outer freedom, or reality in the sense of its own existence for itself"). The job one does to remain alive may be boring, but the social machinery which has relegated a higher self-consciousness to this lowly position is intricate and very interesting.

Delegated 42 Freedom

Hegel (page 79): *"It could ensure its self-renunciation and self-abandonment solely by this real and vital sacrifice [of its self]. For only thereby is the deception got rid of, which lies in inner acknowledgment of gratitude through heart, sentiment, and tongue – an acknowledgment which indeed disclaims all power of independent self-existence, and ascribes this power to a gift from above, but in this very disclaimer retains for itself its own proper and peculiar life, outwardly in the possession it does not resign, inwardly in the consciousness of the decision which itself has resolved upon and in the consciousness of its own self-constituted content, which it has not exchanged for a content coming from without and filling*

it with meaningless ideas and phrases."

Hegel says that the "real and vital sacrifice" of "self-renunciation and self-abandonment" by this new consciousness rids itself of the "deception" of 73 Skepticism to which it previously offered an "inner acknowledgment of gratitude through heart, sentiment, and tongue." What does it mean to get "rid of" 73 Skepticism?

73 Skepticism in boot-up mode led to science and technology; in boot-down mode it generated social institutions of economics and politics. These subdued Nature; they mirrored the internal into the external as a civilization and object of self-worship. Now the task is done; further operation of boot-down mode can only destroy what was built. Why is 73 Skepticism related to "deception"?

The deception is to give oneself in thankful obedience to 73 Skepticism with the unintended consequence of dumbing things down and blocking out a higher self-consciousness ("acknowledgement [of gratitude] indeed disclaim[ed] all power of independent self-existence, and ascribe[d] this power to a gift from above [namely, a gift from 73 Skepticism], but in this very disclaimer retain[ed] for itself its own proper and peculiar life, outwardly in the possession it [did] not resign, inwardly in the consciousness of the decision which itself ha[d] resolved upon and in the consciousness of its own self-constituted content."). Saying it differently, the deception was to think that problems generated by 73 Skepticism could ever be solved by more of 73 Skepticism.

Heideggerian idle talk of 73 Skepticism everywhere echoes "meaningless ideas and phrases" which "com[e] from without and fill [the mind]." It is enough. This primitive boot-up strategy of 73 Skepticism needs to be absorbed into something higher.

Hegel (pages 79, 80): *"But in the sacrifice actually accomplished, while consciousness has cancelled the action as its own act, it has also implicitly demitted [sent away] and put off its unhappy condition. Yet that this demission has implicitly taken place, is effected by the other term of the logical process (Schluss) here involved, the term which is the inherent and ultimate reality. That sacrifice of the subordinate term, however, was at the same time not a onesided action; it involves the action of the other. For giving up one's own will is only in one aspect negative; in principle, or in itself, it is at the same time positive, positing and affirming the will as an other, and, specifically, affirming the will as not a particular but universal. This consciousness takes this positive significance*

of the negatively affirmed particular will to be the will of the other extreme, the will, which, because it is simply an 'other' for consciousness, assumes the form of advice, or counsel, not through itself, but through the third term, the mediator. Hence its will certainly becomes, for consciousness, universal will, inherent and essential will, but is not itself in its own view this inherent reality. The giving up of its own will as particular is not taken by it to be in principle the positive element of universal will. Similarly its surrender of possession and enjoyment has merely the same negative significance, and the universal which it thereby comes to find is, in its view, not its own doing proper. This unity of objectivity and independent self-existence which lies in the notion of action, and which therefore comes for consciousness to be the essential reality and object – as this is not taken by consciousness to be the principle of its action, neither does it become an object for consciousness directly and through itself. Rather, it makes the mediating minister express this still halting certainty, that its unhappy state is only implicitly the reverse, i.e. is only implicitly action bringing self-satisfaction in its act or blessed enjoyment; that its pitiable action too is only implicitly the reverse, namely, absolute action; that in principle action is only really action when it is the action of some particular individual. But for its self, action and its own concrete action remains something miserable and insignificant, its enjoyment pain, and the sublation of these, positively considered, remains a mere 'beyond.' But in this object, where it finds its own action and existence, qua this particular consciousness, to be inherently existence and action as such, there has arisen the idea of Reason, of the certainty that consciousness is, in its particularity, inherently and essentially absolute, or is all reality."

Hegel looks at what has been accomplished. Consciousness has been delivered from 79 Habit by the action of another, namely 27 Apperception which took 79 Habit upon itself. It might not have many possessions ('self-renunciation and self-abandonment') but it is not unhappy ("but in the sacrifice actually accomplished, while consciousness has cancelled the action as its own act, it has also implicitly demitted [sent away] and put off its unhappy condition").

Hegel analyzes the process. 27 Apperception as a mediator could not have done its work alone ("that sacrifice of the subordinate term, however, was at the same time not a onesided action"); 27 Apperception was rather an agent of something else, namely, 20 Dasein ("the inherent and ultimate reality"). 42 Freedom is currently receiving counsel from the 53 Obligation 'ought' as it overlays the 27 Apperception/79 Habit unit

("giving up one's own will"). This is "in one aspect negative" but in another sense it is "at the same time positive, positing and affirming the will as an other [53 Obligation-overlaying 20 Dasein], and, specifically, affirming the will as not a particular but universal."

This is not the general will of Rousseau as mediated for instance by the circuit of 12 Sovereignty. It is not the will of an emotional group as in 117 Symbol/Myth. It is not the will of a religious leader infallibly directing 59 Devotion to a past self-consciousness as in the medieval church. This is an individual will, responding to 38 Compassion utility with 27 Apperception-based production channeling 141 Angst/Worldview resources into 20 Dasein-based Heideggerian authenticity.

Things follow a sequence: 1) 42 Freedom in giving up its will assumes that it is yielding to internal 20 Dasein ("this consciousness takes this positive significance of the negatively affirmed particular will to be the will of the other extreme"); 2) the 20 Dasein core of authentic self gives advice to 33 Understanding through 27 Apperception ("assumes the form of advice, or counsel, not through itself, but through the third term, the mediator"); 3) 33 Understanding directs 42 Freedom, as before, but now without the direct responsibility which generated pangs of conscience ("hence its will certainly becomes, for consciousness, universal will, inherent and essential will, but is not itself in its own view this inherent reality").

This renunciation, according to Hegel, is a means to an end, not an end in itself ("the giving up of its own will as particular is not taken by it to be in principle the positive element of universal will"). It is not a form of penance ("similarly its surrender of possession and enjoyment has merely the same negative significance"). The will which is followed is not rooted directly in self ("the universal which it thereby comes to find is, in its view, not its own doing proper"). It can therefore be understood by 33 Understanding and objectively analyzed for relevance ("this unity of objectivity and independent self-existence which lies in the notion of action, and which therefore comes for consciousness to be the essential reality and object").

We learned that 4 Perceiving breaks down in self-consciousness ("as this is not taken by consciousness to be the [ESTP] principle of its action, neither does it become an object for consciousness directly and through itself"). Perceiving by 4 Perceiving in its multiple deceptions is displaced

by apperceiving and 27 Apperception.

27 Apperception according to Heidegger motivates production – we saw this already in the Protestant entrepreneur. 33 Understanding in its new condition comes to realize that work is necessary if the current 'not unhappy' state is to become happy ("it makes the mediating minister [27 Apperception] express this still halting certainty, that its unhappy state is only implicitly the reverse, i.e. is only implicitly action bringing self-satisfaction in its act or blessed enjoyment").

The 35 Kinship group cannot be expected to do the work; the initiative must originate in an internal 20 Dasein ("its pitiable action too is only implicitly the reverse, namely, absolute action"). 20 Dasein overlays 13 Intentionality; 13 Intentionality overlay of identification from M down to ER individuates ("in principle action is only really action when it is the action of some particular individual"). The 20 Dasein potential for self (the Heideggerian the there) is still only dimly visible to 20 Dasein – 141 Angst/Worldview self-consciousness ("remains a mere 'beyond'"); its essence is to see itself as 20 Dasein authenticity expressed in the external ("the certainty that consciousness is, in its particularity, inherently and essentially absolute, or is all reality").

We recall that the nodes in the diagrams represent cognitive styles. Reason therefore ("there has arisen the idea of Reason") has different aspects, meaning that individuals will have to work together. This too is a challenge for 33 Understanding.

Force of 33 Understanding

Hegel (page 81): *"With the thought which consciousness has laid hold of, that the individual consciousness is inherently absolute reality, consciousness turns back into itself."*

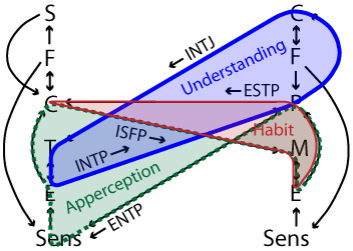
"Consciousness," is 33 Understanding. "The individual consciousness" is 27 Apperception in union with 79 Habit. It is "inherently absolute reality" because its mediation links 33 Understanding to 20 Dasein and 'life as living' which is the 45 Duty/World-based resonance between 27 Apperception and 206 Life.

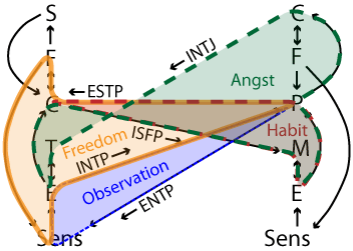
We note that the combination of 33 Understanding and 79 Habit, as held in place by 27 Apperception, forms 141 Angst/Worldview. The initial temporary transition of 33 Understanding into 141 Angst/Worldview

(Hegelian indwelling Spirit) has now been made permanent. It was done through a subsuming into 27 Apperception and then into 141 Angst/Worldview of the enemy of 33 Understanding which was 79 Habit.

The measure of this newly formed internal 141 Angst/Worldview metric is the obedience of 42 Freedom action to the counsels of 27 Apperception which are holding the mind together. We note in particular that 42 Freedom overlays the INTP of 33 Understanding and also the ESTP of 79 Habit – the implication is that freedom becomes a habit of understanding.

There is a corollary: willing 33 Understanding excursion into 79 Habit against the advice of 27 Apperception could permanently shatter the mind. There would then be no way to repair the damage.





Let us summarize. 33 Understanding and its former enemy of 79 Habit together make up most of 141 Angst/Worldview (with 27 Apperception filling in the segment of attunement-mood from EL to CL); this observes a 20 Dasein which gives advice through the mediation of 27 Apperception to 33 Understanding in its guidance of 42 Freedom. It is a self-consciousness (141Angst/Worldview observing 20 Dasein). We note in particular the re-emergence of 22 Observation; this can observe its 27 Apperception and bring the subjective into science (Hegelian altered scientific method).

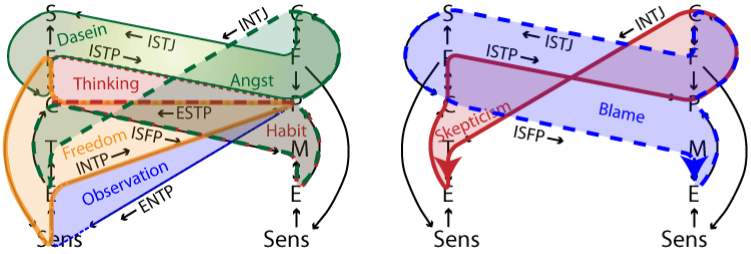
We are told, finally, that this "consciousness has laid hold of" a "thought" – what is this new thought?

Subsuming of 73 Skepticism

Hegel (page 81): *"In the case of the unhappy consciousness, the inherent and essential reality is a 'beyond' remote from itself. But the process of its own activity has in its case brought out the truth that individuality, when completely*

developed, individuality which is a concrete actual mode of consciousness, is made the negative of itself, i.e. the objective extreme; – in other words, has forced it to make explicit its self–existence, and turned this into an objective fact. In this process it has itself become aware, too, of its unity with the universal, a unity which, seeing that the individual when sublated is the universal, is no longer looked on by us as falling outside it, and which, since consciousness maintains itself in this its negative condition, is inherently in it as such its very essence. Its truth is what appears in the process of synthesis – where the extremes were seen to be absolutely held apart – as the middle term, proclaiming to the unchangeable consciousness that the isolated individual has renounced itself, and to the individual consciousness that the unchangeable consciousness is no longer for it an extreme, but is one with it and reconciled to it. This mediating term is the unity directly aware of both, and relating them to one another; and the consciousness of their unity, which it proclaims to consciousness and thereby to itself, is the certainty and assurance of being all truth."

The "unhappy consciousness" viewed 20 Dasein as "a 'beyond' remote from itself" – this might be some kind of a spiritual world, a Bentham utility-based ideal society or perhaps even a Marxist utopia. This same 20 Dasein in combination now with the newly integrated consciousness of 27 Apperception, 33 Understanding and 79 Habit enables 11 Thinking – this is the 'thought' mentioned in the last section. It may be helpful to actually trace the circuits and see how it is formed.

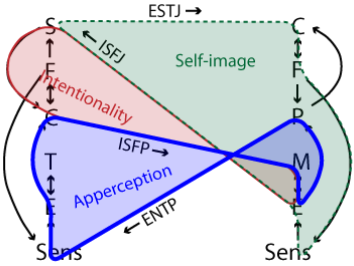


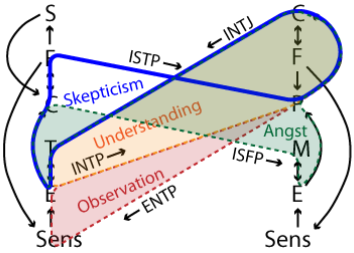
We recall that a direct transition from 73 Skepticism and 74 Blame to 20 Dasein and 141 Angst/Worldview (through a simple re-ordering of legs) threatened 73 Skepticism with annihilation and was resisted. We see now that the current 27 Apperception-mediated transition through 33 Understanding preserves 73 Skepticism as the controller of 11 Thinking (the 27 Apperception/79 Habit unit supplies the ESTP; 73 Skepticism

supplies the ISTP and subservient 42 Freedom moves from CL up to FL, completing 11 Thinking). 73 Skepticism is not chained to 74 Blame and 74 Blame is no longer bipolar.

73 Skepticism has thus far sought equilibrium by switching between boot-UP and boot-DOWN modes; this generates an average, usually in mediocrity. The current intersection of 73 Skepticism-directed thought with 22 Observation (formed from the intersection of 42 Freedom and 27 Apperception) sustains 33 Understanding (INTJ of 73 Skepticism plus INTP of 22 Observation = 33 Understanding). 33 Understanding on its part programs 20 Dasein which in turns directs the 27 Apperception adviser. Abstract 33 Understanding in this way "is made the negative of itself, i.e. the objective extreme." We are reminded of Kant's directive that understanding should respect observation.

It turns out that 33 Understanding is aware of "its unity with the universal" in 141 Angst/Worldview; that is because 141 Angst/Worldview forms from the combination of 33 Understanding with the 27 Apperception adviser. Since the internal in a self-consciousness sublates into the external, "the universal is no longer looked on by us as falling outside [individual 33 Understanding]." Hegel's second supersensible world with its polar opposites and prison walls begins to morph into something rather different.





27 Apperception as the middle term synthesizes polar opposites (INTJ unity/INTP division into parts held together as "very essence" by force of INTJ) within 33 Understanding ("its truth is what appears in the process of synthesis – where the extremes were seen to be absolutely held apart – as the middle term").[1] To the 73 Skepticism "unchangeable

[1] 27 Apperception is able to reconcile polar opposites because it overlays 13 Intentionality which is the mirror of 33 Understanding.

consciousness," 27 Apperception "proclaims (…) that the isolated individual" of 33 Understanding "has renounced itself," and "to the individual consciousness" of 33 Understanding it proclaims that 73 Skepticism "is no longer for it an extreme, but is one with it and reconciled to it."

Reality can be observed in 22 Observation, understood in 33 Understanding and simulated in the thoughts of 73 Skepticism.

Nature – a New World

Hegel (pages 81, 82): *"From the fact that self–consciousness is Reason, its hitherto negative attitude towards otherness turns round into a positive attitude. So far it has been concerned merely with its independence and freedom; it has sought to save and keep itself for itself at the expense of the world or its own actuality, both of which appeared to it to involve the denial of its own essential nature."*

Self-consciousness (141 Angst/Worldview observing 20 Dasein) is no longer the "negative attitude" of a civilization apprehending (in 3 Apprehending) and worshiping its externalized self through a liquidation of Nature and its resources. Rather, it is a "positive attitude" in which 79 Habit (completing paradigm-attitude from ER up to P) integrates into 33 Understanding through the middle term of 27 Apperception. It is an architecture that frees the Hegelian scientific mind from Kuhnian paradigm stick-slip shifts; things can advance more smoothly.

Self-consciousness from boot-up 73 Skepticism and 74 Blame (whose legs re-arrange to form 20 Dasein and 141 Angst/Worldview) "sought to save and keep itself for itself at the expense of the world" and its environment.[1] "Loss of its own actuality" into the self-consciousness of 20 Dasein and 141 Angst/Worldview "appeared to it to involve the denial of its own essential nature." It was "concerned merely with its independence

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Heidegger points out that 14 Self-image action in response to a threatened 206 Life overlays this 13 Intentionality along ISFJ in what he calls a 'retrieve.' This is related to authenticity. The pieces interlock.

[1] The fault was not in the self-consciousness but rather in the supremacy of boot-up 73 Skepticism which would not give way to higher circuits.

and freedom."

Hegel (page 82): *"But qua reason, assured of itself, it is at peace so far as they are concerned, and is able to endure them; for it is certain its self is reality, certain that all concrete actuality is nothing else but it. Its thought is itself eo ipso concrete reality; its attitude towards the latter is thus that of Idealism [in which the external is sustained and ordered by something Higher outside of it]. To it, looking at itself in this way, it seems as if now, for the first time, the world had come into being. Formerly, it did not understand the world, it desired the world and worked upon it [through industrialization]; then withdrew itself from it and retired into itself [in 113 Culture], abolished the world so far as itself was concerned, and abolished itself [in its bipolar struggles] qua consciousness – both the consciousness of that world as essentially real, as well as the consciousness of its nothingness and unreality. Here, for the first time, after the grave of its truth is lost [in addiction to habits], after the annihilation of its concrete actuality is itself done away with [through a mediated transfer of consciousness], and the individuality of consciousness is seen to be in itself absolute reality, it discovers the world as its own new and real world, which in its permanence possesses an interest for it, just as previously the interest lay only in its transitoriness [and the ability of the Protestant entrepreneur and its derivative 113 Culture civilization to negate it]. The subsistence of the world is taken to mean the actual presence of its own truth [in a unified 27 Apperception]; it is certain of finding only itself there."*

As Columbus was surprised by a continent, so self-consciousness "discovers the world as its own new and real world, which in its permanence possesses an interest for it." Immigrants move to the frontiers; "it is certain of finding only itself there."

Cartesian Analysis

Conversation is the process by which 91 Reason forms and maintains itself. In a 121 Proposal, 115 Brotherhood/Ourself in a speaker imposes itself onto 91 Reason and adjusts its two legs of ENTJ and ESFP. In a 142 Acceptance of that 121 Proposal, a similar 115 Brotherhood/Ourself in some listener adjusts those same two legs of ENTJ and ESFP, this time in the mind of the attentive respondent.

115 Brotherhood/Ourself in turn binds together the 60 Subordinate and 53 Obligation elements of the mind's reality simulator, thus centering 91 Reason conversation around those things which are real. 115 Brotherhood/Ourself contains all of the legs of 60 Subordinate and 53 Obligation except for those which overlay 20 Dasein. This enables 20 Dasein to store the propositions that are developed by reasoned 115 Brotherhood/Ourself-directed interaction. 33 Understanding overlays the belief segment of 20 Dasein; it can access those propositions that are believed and use them to direct 42 Freedom, thus making 20 Dasein the core of the mind and a potential source of authenticity.

Conversation in this way establishes 115 Brotherhood/Ourself (externalized as the nation aspect of a nation-state) as a common possession of multiple authentic individuals and therefore a suitable relative background for 4 Perceiving within the social grouping. Society in its socialized brotherhood perceiving stretches iteratively in conversation towards a more developed 91 Reason.

With this structure in mind, let us examine what Hegel says about Reason in his classic work, *Phenomenology of Mind* (1807). We continue from where we left off, using the English text as translated by J. B. Baillie.

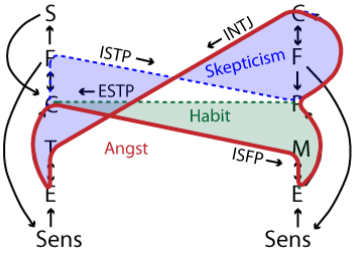
An Objective Homunculus

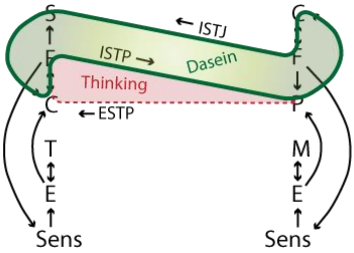
Hegel (page 81): *"With the thought which consciousness has laid hold of, that the individual consciousness is inherently absolute reality, consciousness turns back into itself. In the case of the unhappy consciousness, the inherent and essential reality is a 'beyond' remote from itself. But the process of its own activity has in its case brought out the truth that individuality, when completely developed, individuality which is a concrete actual mode of consciousness, is made*

the negative of itself, i.e. the objective extreme; – in other words, has forced it to make explicit its self–existence, and turned this into an objective fact."

20 Dasein in the case of the unhappy consciousness was a "beyond" or Divine in the external; it was not viewed as internal. In the Reformation, 206 Life as the appearance of this 20 Dasein became man in 27 Apperception (the mirror of 206 Life). In the death that is 27 Apperception, 206 Life took upon itself the depravity of 79 Habit which 27 Apperception overlays, thus forming a combined "individual consciousness" which through 33 Understanding could begin to direct 42 Freedom in a 141 Angst/Worldview-empowered obedience to 20 Dasein.

The mind's boot-up mode of 73 Skepticism in theory could have folded itself into this new mental structure. More commonly, according to Hegel, it combines with the ESTP of 79 Habit to form a "thought" of 11 Thinking that maintains the continued dominance of 73 Skepticism. This linking of 73 Skepticism and 79 Habit forms in its intersection a 141 Angst/Worldview that takes over the 141 Angst/Worldview resulting from a re-ordering of the legs of 73 Skepticism and 74 Blame – the Protestant idea of a god-man (206 Life with its mirror of 27 Apperception death) taking 74 Blame for 79 Habit and in 27 Apperception death taking 79 Habit upon itself thus no longer makes sense to it (for it does not externalize the current internal).

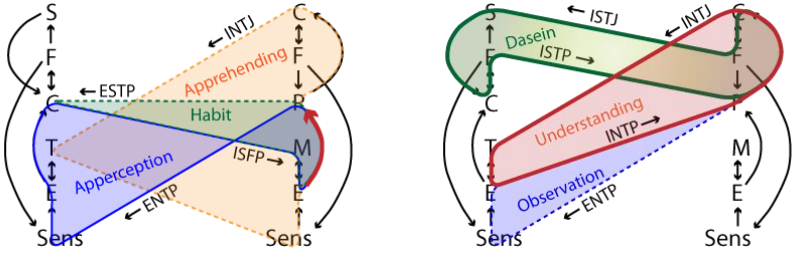




We have seen that 20 Dasein is the mind's repository of propositions from reasoned conversation. Self-consciousness that escapes the unhappy consciousness is this same 20 Dasein as it is observed by 141 Angst/Worldview (beginning initially as a recombination of the legs of the two boot-up circuits of 73 Skepticism and 74 Blame). This self-consciousness (20 Dasein observed by 141 Angst/Worldview) as a tool now of self-maintaining 73 Skepticism becomes according to Hegel an "objective fact" (a proposition within self-conscious 20 Dasein). As a self-

consciousness this objective fact is viewed by 73 Skepticism as an internal homunculus. In the soft sciences, this homunculus or little internal man can be objectively studied by 73 Skepticism. The hard sciences in contrast look for laws in the external; objective facts that explain these laws are stored in 20 Dasein and become new facets of the internal homunculus that can be rehearsed and expressed by 73 Skepticism. Both aspects represent what philosophers call a Cartesian mindset; it is named after Descartes who first verbalized its aspects.

"Inherently absolute reality" in Cartesian analysis is the paradigm-attitude segment from ER up to P which both 27 Apperception and 79 Habit share in common. Kuhn implies that students of science in 79 Habit solve repetitive problems that can train their 27 Apperception. The resulting paradigm (of paradigm-attitude from ER up to P) guides 3 Apprehending which it overlays into a Kuhnian appearance at the node of CR that mimics the appearances of 206 Life which are no longer a part of objective Cartesian science; this makes it secular.



33 Understanding in Cartesian thought does not direct its mirror of 13 Intentionality. It is rather an "objective extreme" (to 13 Intentionality) that places "concrete" propositions about the observed external within 20 Dasein. However, like all 33 Understanding, it does have an inverted world. In Cartesian thought this inverted entity is the subjective internal 20 Dasein-based homunculus into which 33 Understanding places its facts, making the supposedly objective Cartesian scientist quite subjectively sensitive to the perceived intellectual status of his or her internal self-conscious homunculus as this is seen by others. Walls of PhD and publishing containment exclude the unschooled lesser masses whose ignorance becomes the metric by which the emotionally sensitive and thus in fact supremely subjective Cartesian scientist's supposedly objective knowing is measured.

Science as Community

Hegel (page 81): *"In this process it has itself become aware, too, of its unity with the universal, a unity which, seeing that the individual when sublated is the universal, is no longer looked on by us as falling outside it, and which, since consciousness maintains itself in this its negative condition, is inherently in it as such its very essence. Its truth is what appears in the process of synthesis – where the extremes were seen to be absolutely held apart – as the middle term, proclaiming to the unchangeable consciousness that the isolated individual has renounced itself, and to the individual consciousness that the unchangeable consciousness is no longer for it an extreme, but is one with it and reconciled to it. This mediating term is the unity directly aware of both, and relating them to one another; and the consciousness of their unity, which it proclaims to consciousness and thereby to itself, is the certainty and assurance of being all truth."*

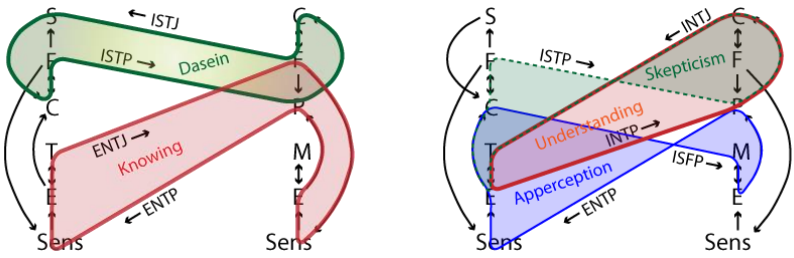
33 Understanding stores its propositions, developed in dialog by symmetrical 91 Reason, within the circuit of 20 Dasein whose ISTP and ISTJ legs are not included in the 115 Brotherhood/Ourself relative background of 4 Perceiving, but which are a part of reality simulation within 60 Subordinate and 53 Obligation. This same circuit of 20 Dasein becomes a center of self-consciousness as the legs of the twin boot-up circuits of 73 Skepticism and 74 Blame (which overlay it) are re-ordered by the symmetrical 141 Angst/Worldview metric of good and evil (141 Angst/Worldview formed from 73 Skepticism and a 79 Habit that is bipolar from the remnants of the unhappy consciousness). 20 Dasein in this way is confirmed as a homunculus or little internal man which is simultaneously the sum total of all propositions which have become known through the dialog of 91 Reason. The internal 20 Dasein homunculus within each individual scientist becomes a copy of the external collective body of knowledge, or at least that part of it which is the particular scientist's specialty. Since it is a self-consciousness, it is "aware (…) of its unity with the universal."

When the 141 Angst/Worldview-based Cartesian scientist looks within, he sees a self-consciousness (of 20 Dasein as an internal store of the body of knowledge); if he looks without, he sees that which is known (in 45 Duty/World, observed also by 141 Angst/Worldview in a re-ordering of the legs of Kuhnian appearances flowing from 3 Apprehending of 79

Habit paradigm-attitude). In this way "the individual when sublated is the universal." Self-consciousness expands as these elements merge so that the "universal" body of knowing "is no longer looked on by us as falling outside it."

In 33 Understanding, INTP specifics integrate into their "very essence" along INTJ which then becomes explosive 141 Angst/Worldview force in the segment from T down to EL. Hegel has demonstrated that the scientist's INTP facts of 33 Understanding are facets of self-consciousness homunculi of those who make discoveries. We conclude that the result compresses along INTJ into a community of knowing whose "consciousness maintains itself in this its negative condition." The "isolated individual" scientist has in this way "renounced itself" in favor of a common self-consciousness of community; that makes it post-Protestant. In this new secular Cartesian system, the ultimate sin is to steal another's credit and thus his self-consciousness.

In the unhappy consciousness, "the extremes" of 33 Understanding and 73 Skepticism "were seen to be absolutely held apart." The mediating middle term in that case was 27 Apperception; it retains this role in Cartesian analysis (as the clock of what Heidegger terms vulgar now time). On the one side is 33 Understanding which carefully credits each discoverer with the fact discovered – individual INTP homunculus elements which are facts blend into a community along INTJ. On the other side is 73 Skepticism which explains or rehearses the body of knowledge which has been collectively constructed by all and is the consciousness as well of individual self. "The unchangeable consciousness" of 73 Skepticism is thus "no longer for [the individual consciousness of 33 Understanding] an extreme, but is one with it and reconciled to it."



As in the Protestant faith, "this mediating term" of 27 Apperception "is the unity directly aware of both" 33 Understanding and 73 Skepticism

"and relating them to one another." In the attunement-mood segment from EL up to CL, 27 Apperception overlays 73 Skepticism. Here both circuits are equally aware of any elements missing from the non-contiguous body of knowing, as well as the emergent aspects which could be developed into technology.

In its ENTP which overlays 45 Duty/World, 27 Apperception interacts with the INTP of 33 Understanding to form 22 Observation (whose legs are ENTP and INTP) and thus the scientific method. In its paradigm-attitude segment from ER up to P, 27 Apperception becomes "the consciousness of [the] unity" of 33 Understanding and 73 Skepticism. Through this paradigm (ER up to P) 79 Habit-based 27 Apperception as the clock of Heideggerian vulgar time states to belief (P up to CR which is part of 73 Skepticism, 33 Understanding and 20 Dasein) which puzzles can be solved; in this way it "proclaims to consciousness and thereby to itself (…) the certainty and assurance of being all truth."

These possible puzzle solutions are apprehended in 3 Apprehending as appearances in CR which is part of both 33 Understanding and 20 Dasein; the scientist who implements them, particularly as they set up a new paradigm, becomes a post-Protestant 20 Dasein Deity for the community.

From Autism to Idealism

Hegel (pages 81, 82): *"From the fact that self-consciousness is Reason, its hitherto negative attitude [note this phrase] towards otherness turns round into a positive attitude. So far it has been concerned merely with its independence and freedom; it has sought to save and keep itself for itself at the expense of the world or its own actuality, both of which appeared to it to involve the denial of its own essential nature. But qua reason, assured of itself, it is at peace so far as they are concerned, and is able to endure them; for it is certain its self is reality, certain that all concrete actuality is nothing else but it. Its thought is itself eo ipso concrete reality; its attitude [note this repetition] towards the latter is thus that of Idealism."*

"Attitude" according to Hegel is the path of paradigm-attitude from ER up to P. We recall that paradigm-attitude delivers to P a contiguous commodity which includes the body itself, and then tools as extensions of the core physical. The Protestant work ethic which preceded science based

itself precisely in this paradigm of a factory worker. That is, self-consciousness (within the Puritan entrepreneur) was something which shaped the external through tools (both machines and the 45 Duty/World working class hired to operate them, raising them up into 35 Kinship oneness with the tool which reconciled 20 Dasein in the industrialist with 35 Kinship so that it could perceive in 4 Perceiving); its attitude to otherness was thus negative (absorbing the 45 Duty/World of Nature into technology and civilization to be worshipped). In science the individual blends into the community; the communal in this new paradigm shapes its own self-consciousness – this is a positive attitude towards otherness. Science in fact is reasoned interaction ("self-consciousness is Reason"); its self-consciousness could not survive apart from responding otherness which through 91 Reason melts into self.

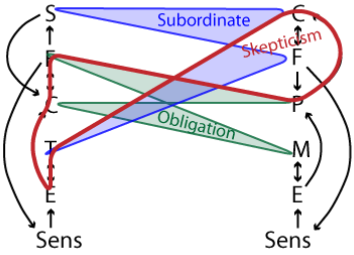
This final form of course does not appear immediately. Science struggles initially for "independence," from religious thought in particular. It seeks "freedom" to speak – we think for instance of religious opposition to Galileo's discoveries. This is not, however, an aggressive confrontation; science desires merely "to save and keep itself for itself."

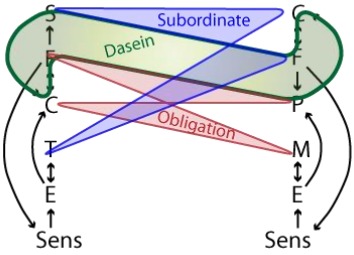
The final altered paradigm (ER up to P) comes according to Hegel some time after the initial self-consciousness in which 20 Dasein becomes a repository for facts. Scientists in this interim period are conflicted: a retreat to the laboratory "at the expense of the world" is a refusal to become a civilizing Protestant entrepreneur. At the same time, entry into business would be for scientific self-consciousness "the denial of its own essential nature."

When the mind cannot escape reality simulation, then the result is autism; this turns into a pathological condition when the circuits of 60 Subordinate and 53 Obligation which handle simulation do not contain adequate information. But that was precisely the condition of the initial scientists. Before Newton there were no overarching laws. Scientists in that time were hurled to the extreme autistic edge of their personality scale; they maintained self-consciousness, says Hegel, at the expense not only of the world but even of their "own actuality."

This changed with Newton and his Three Laws. These described internal mental operation (as it mirrored into Hegel's second supersensible world of 33 Understanding which was the external) and were thus self-evidently true to all: the first law externalized into Nature

the cycling around the INTP and INTJ of 33 Understanding; the second law externalized its expression in 73 Skepticism (ISTP of 73 Skepticism consistent with INTP of 33 Understanding at the common node of P); the third law described an inverted external maintaining the internal by its opposing equal and opposite force. The fact that internal mathematics of reality simulation could mirror into external forces sustained reason and supported self-consciousness in a Cartesian community "assured of itself (…) certain its self is reality, certain that all concrete actuality is nothing else but it."





Laws of science continued to accumulate in the 60 Subordinate director of reality simulation. The companion 53 Obligation implementation aspect wrapped 11 Thinking, shaping and making "its thought (…) eo ipso concrete reality." As described previously, 27 Apperception began to align 33 Understanding with 73 Skepticism. Finally, paradigm-attitude (ER up to P) adjusted in 27 Apperception away from the factory worker into its Cartesian variant of a collective community predicting the external by means of scientific laws. The result, says Hegel, was a perfect form of "Idealism" (or autism) in which the external always followed and obeyed the internal – if Newton's equations said that the moon could be reached by a certain amount of thrust in a specific direction, then reality would necessarily conform.

That of course is what had to happen (if science was not to lose its sanity), for Newton's Three Laws of external force are merely an echo of Hegel's more fundamental Three Laws of Internal Mental Operation.

Inclusion of World

Hegel (page 82): *"To it, looking at itself in this way, it seems as if now, for the first time, the world had come into being. Formerly, it did not understand the*

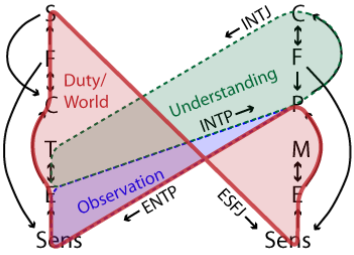
world, it desired the world and worked upon it; then withdrew itself from it and retired into itself, abolished the world so far as itself was concerned, and abolished itself qua consciousness – both the consciousness of that world as essentially real, as well as the consciousness of its nothingness and unreality. Here, for the first time, after the grave of its truth is lost, after the annihilation of its concrete actuality is itself done away with, and the individuality of consciousness is seen to be in itself absolute reality, it discovers the world as its own new and real world, which in its permanence possesses an interest for it, just as previously the interest lay only in its transitoriness. The subsistence of the world is taken to mean the actual presence of its own truth; it is certain of finding only itself there."

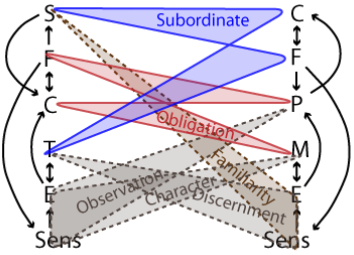
Individuated self-consciousness emerged strongly in the Reformation: 20 Dasein within each individual was seen as God the Father; the observing 141 Angst/Worldview was the indwelling Spirit; appearances of 206 Life were viewed as aspects of divinity rooted in the 27 Apperception mirror of 206 Life which was death. 45 Duty/World was at first something within which 27 Apperception in its death enabled production as evidence of its 206 Life mirror, and then the realm into which the living Protestant entrepreneur ejected objects which were manufactured. Science as a communal self-consciousness ("looking at itself") now rediscovers this same circuit of 45 Duty/World ("the world") in the light of its new paradigm ("looking at itself in this way").

Hegel has depicted science as embodied Idealism; we identified this with autism. Neurology suggests that the autistic individual can throw a ball; however, he or she cannot easily catch it. Throwing is an idealism in which internal reality simulation guides the arms and hands into performing an action; that is precisely what science does with its laws. The collective scientific community with Newton's help can send out its rockets and know that they will arrive at their destination. Symmetrical internal 45 Duty/World as a form of being mirrors into the external under the guidance of reality simulation and "for the first time, the world [has] come into being."

Prior to Newton, science "did not understand the world"; 33 Understanding at most was the emerging community of those individuals in INTP who worked and who in INTJ pooled their discoveries. Hegel notes that pre-Newtonian scientists such as Leonardo da Vinci and Galileo certainly "desired the world and worked upon it." But the emerging

collectivity of which they were a part then "withdrew itself from [the world] and retired into itself." In the minds of these original pioneers, 22 Observation was an isolated circuit. Its ENTP did not interact with the ENTP of 45 Duty/World ("abolished the world so far as itself was concerned"). Similarly, its INTP did not affect the INTP of 33 Understanding ("abolished itself qua consciousness").





A mind that is unable to throw a ball ("consciousness of that world as essentially real") cannot catch it either ("as well as the consciousness of its nothingness and unreality"). Reality simulation is 60 Subordinate guidance of 53 Obligation; this forces the remaining eight legs to coalesce first into the circuits of 23 Familiarity and 30 Discernment which filter the construction workshop region of existence (Sens-R up to ER), and then into the circuits of 68 Character and 22 Observation which follow experience (Sens-L up to EL). When this machinery is operative and fully programmed, then it can generally remix into the non-autistic circuits of 42 Freedom action and its mirror of 14 Self-image in which exchange looks at what the other has thrown and how to adjust so as to catch it.

Parenthetically and for completeness, we might add that autism as a pathological condition results when the infant mind is denied the opportunity to supplement exploitation with exploration. If everything works flawlessly and parents or society do everything – there is always milk in the refrigerator; the television moves automatically to the next view – then there is never any need for the child to re-sort legs internally into the exchange mechanisms of 42 Freedom and 14 Self-image. The anterior cingulate in the growing mind over-develops; the anterior mid insular region connects preferably to the superior parietal rather than to the pregenual cingulate and things become pathological. Fortunately, science as a developing institution escaped this condition; it can throw in its theoretical aspects and it can also catch experimentally.

Moving further, the "truth" of science came from the Reformation. The "grave of its truth" was success in a struggle against religion. The "grave of its truth [was] lost" when it became post-Protestant. The "concrete actuality" was a foundation in Newtonian laws of motion. The "annihilation of its concrete actuality" was a 60 Subordinate extension into abstract mathematics. This was "itself done away with" in the extension of PhD to all with any expertise in any field of study. The "individuality of consciousness" in this way became, as we said, the homunculus identity of each person making a discovery, as evidenced perhaps by the number of citations listed in his or her scientific papers. This "is seen [by the scientific collectivity] to be in itself absolute reality."

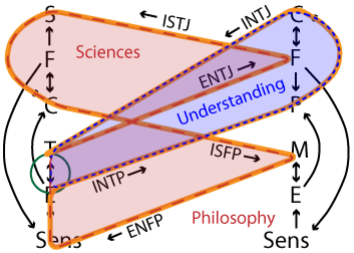
The "interest [of science in the world prior to Newton] lay only in its transitoriness." INTP of 22 Observation in some individual would pick up a thing from within experience (Sens-L up to EL); ESTP of 42 Freedom would make it the entity of focal interest in 4 Perceiving; ENTP of 22 Observation would then lay it down and move to something else. This self-consciousness morphed over time into an observed internal homunculus (observed in 20 Dasein by 141 Angst/Worldview cobbled together from 73 Skepticism and Kuhnian 79 Habit) which served simultaneously as the storage location for the collective body of knowledge. Reality simulation operating in a sphere of specialty restricted this to some limited corner of 45 Duty/World where "the subsistence of the world is taken to mean the actual presence of its own truth."

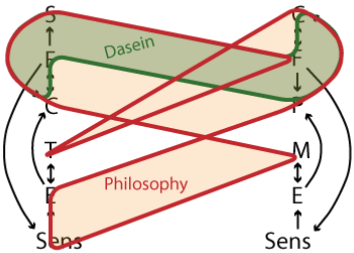
Hegel suggests a corollary: current scientific interest in the "permanence" of the world rather than its "transitoriness" suggests that science can no longer digest a challenge to its current paradigm. It continues to study the world (in seeming objectivity) in ever more detail because subjectively "it is certain of finding only itself there." This has made it brittle.

Blinkered Inauthenticity

Hegel (page 82): *"Reason is the conscious certainty of being all reality. This is how Idealism expresses the principle of Reason. Just as consciousness assuming the form of reason immediately and inherently contains that certainty within it, in the same way idealism also directly proclaims and expresses that certainty. I am I in the sense that the I which is object for me is sole and only object, is all*

reality and all that is present."





"Certainty" is the path from S down to CL; Heidegger identifies it as the futural aspect of temporality. It is filled in the 148 Philosophy PhD with the contents of his or her specialty as they emerge from the Heideggerian region at the node of S in which he or she feels qualified to speak as an expert. But 20 Dasein in its self-conscious observation by the 141 Angst/Worldview metric of good and evil overlays this path of certainty (S down to CL). We have seen that Cartesian 20 Dasein storage of some body of knowledge is the homunculus collectivity of those who generated it; this identity of specialist certainty with collectivity influences each individual 148 Philosophy PhD's willingness to express himself or herself. In particular, the informed autistic (idealistic) scientist speaks in "Reason" (91 Reason) as an expert only when there "is the conscious certainty of being all reality" in a role as spokesperson for some specific aspect of the collectivity.

Hegel reviews. "Consciousness" in science is a 33 Understanding in which INTP contains individual homunculus elements of discoverers who together generated the INTJ which is their essence; each scientific paper is thus carefully referenced. "Consciousness [assumes] the form of reason" when 20 Dasein becomes the store of propositions – it can do this because the 115 Brotherhood/Ourself relative background of 4 Perceiving, whose legs overlay 91 Reason, contains all of the legs of the 60 Subordinate / 53 Obligation reality simulator except for the ISTP and ISTJ legs of 20 Dasein. 20 Dasein in turn overlays the path of certainty (S down to CL). 33 Understanding "consciousness assuming the form of reason [thus] immediately and inherently contains that certainty within it."

Moving further, we recall that "idealism" is an educated autism in which 60 Subordinate and 53 Obligation interact so as to throw a ball or perhaps launch a rocket. 60 Subordinate with the help of 3 Apprehending

and the current 79 Habit-overlaying 27 Apperception paradigm (ER up to P) generates its laws from the propositions stored within 20 Dasein. 73 Skepticism, the former enemy of 33 Understanding in the unhappy consciousness, can now come in and tie the pieces together; its INTJ overlays 60 Subordinate and its ISTP overlays 53 Obligation – this "idealism (…) directly proclaims and expresses [in 73 Skepticism] that certainty" which is locked into 20 Dasein and its propositions.

We learned elsewhere that 4 Perceiving is a pattern-matching in which the self that is 35 Kinship reconciles with the self of 20 Dasein so that "I am I." We recall that 35 Kinship is the Heideggerian the they; it initially discovers an object which is then fine-tuned in 4 Perceiving as the 20 Dasein authentic self directs the saccades of its 124 Bureaucracy/Myself caretaker. But Hegel has demonstrated that 20 Dasein in Cartesian thought is a collectivity of homunculus elements composed in large part of 35 Kinship others who are not self. 4 Perceiving in Cartesian science is thus an easy and almost automatic alignment of 20 Dasein inauthentic self with the opinions of those others in the 35 Kinship the they who are fellow experts in the field.

This implies that Cartesian science cannot perceive that which is not collectively accepted within its community ("I which is object for me is sole and only object, is all reality and all that is present"). It simply does not see.

Narcissistic Isolation

Hegel (page 82): *"The I which is object to me here is not what we have in self–consciousness in general, nor again what we have in free independent self-consciousness; in the former it is merely empty object in general, in the latter, it is merely all object that withdraws itself from other objects that still hold their own alongside it. In the present instance, the object–ego is object which is consciously known to exclude the existence of any other whatsoever. Self–consciousness, however, is not merely from its own point of view (fer sich), but also in its very self (an sich) all reality, primarily by the fact that it becomes this reality, or rather demonstrates itself to be such. It demonstrates itself to be this by the way in which first in the course of the dialectic movement of 'meaning' (Meinen), perceiving, and understanding, otherness disappears as implicitly real (an sich); and then in the movement through the independence of consciousness in Lordship and*

Servitude, through the idea of freedom, sceptical detachment, and the struggle for absolute liberation on the part of the self–divided consciousness, otherness, in so far as it is only subjectively for self–consciousness, vanishes for the latter itself."

"The I which is object" to Cartesian science is self-conscious 20 Dasein (the Heideggerian the there of what is not here in the Hegelian 115 Brotherhood/Ourself Here of all heres) under constant scrutiny by the 141 Angst/Worldview metric (which we recall has become the combination of 73 Skepticism with Kuhnian 79 Habit). Consciousness in 33 Understanding INTP fills with individuals and their discoveries which coalesce in INTJ into a collective whose 91 Reason propositions are stored in self-conscious 20 Dasein as a body of knowledge. As we said, this makes 20 Dasein an internal homunculus directing 33 Understanding consciousness which in turn extends the 35 Kinship the they of fellow experts. It is an easy transition to 35 Kinship-based Heideggerian deliberation in which the 35 Kinship / 70 Articulation ESTJ concept works with a 35 Kinship / 42 Freedom / 11 Thinking ESTP principle which is held and not dropped into the ENTP of both 22 Observation and 45 Duty/World.

Hegel contrasts this Cartesian structure with what is more inclusive. "Self-consciousness in general" forms its "I" in 4 Perceiving through a reconciliation of the 35 Kinship self with the 20 Dasein self. This generates an "empty object in general" that can wrap around the various foreground entities within 4 Perceiving which in turn overlay the two separate selves of 20 Dasein and 35 Kinship in the will (CL up to FL).

When 42 Freedom (which also overlays the will from CL up to FL) encounters shortages, then "free independent self-consciousness" (5 Repentance) can present what is needed to 14 Self-image (the mirror of 42 Freedom). This useful required entity is supplied by 5 Repentance as something which "withdraws itself from other objects that still hold their own alongside it" because it is not yet personally owned; the result can be an exchange between 5 Repentance and 14 Self-image in the region from CR down to FR (the section that Heidegger designates as care).

This movement of data from CR down to FR, when accompanied by corresponding action in the will (CL up to FL), automatically 1) truncates 20 Dasein out of its 206 Life-supported Heideggerian caretaker of 124 Bureaucracy/Myself and also simultaneously 2) truncates 35 Kinship out of the Heideggerian 115 Brotherhood/Ourself spatial wrapper for 20

Dasein. This concurrent emergence of both 20 Dasein and 35 Kinship in response to shortage and subsequent exchange returns us to "self-consciousness in general."

According to Hegel, Cartesian science is "all reality" and thus cannot by definition experience shortages. There is never any perceived need for an exchange of information with those outside of its system; this means that 5 Repentance does not emerge.

The very existence of some relevant contributing other, according to Hegel, is itself incomprehensible to Cartesian thought ("the object–ego is object which is consciously known to exclude the existence of any other whatsoever"). We have said that Cartesian collectivity cannot perceive that which is not communally accepted by its experts; it is blind to it. 14 Self-image, the other partner in an exchange, is thus also not emphasized.

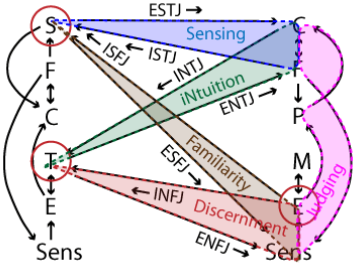
Yet Cartesian science does have a history. This past, especially as it involves paradigm shifts, does constitute an "otherness." For instance, when Newton's laws emerged and then when Newtonian physics advanced into Einsteinian physics, textbooks in each case were re-written. These altered reformulations were then inculcated through repetition of 79 Habit in the next generation of students. A past formed unwittingly in the form of a garbage heap of those former heroes who were necessarily diminished as benighted, blind and no longer relevant ("otherness […] vanishes for [subjective self-consciousness]").

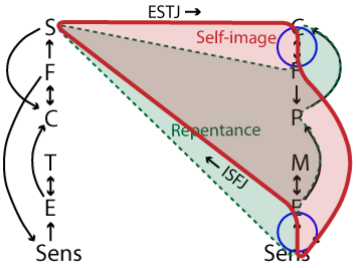
Hegel's point is that objective Cartesian science lacks and must of necessity lack an objective analytical history of its own process of development. It must lack it because of its Kuhnian dependence upon 79 Habit paradigm-attitude and its Heideggerian use of underlying 27 Apperception as a mere clock of vulgar now time. In particular, it cannot analyze the subjective alterations in attitude (paradigm-attitude from ER to P that overlays both 79 Habit and 27 Apperception) which occur during a paradigm shift. This weakness serves as a fulcrum upon which to force a dialectic pivot.

A Forgotten Pathway

Hegel (page 82): *"There appeared two aspects, one after the other; the one where the essential reality or the truly real had for consciousness the character of (objective) existence, the other where it had the character of only being*

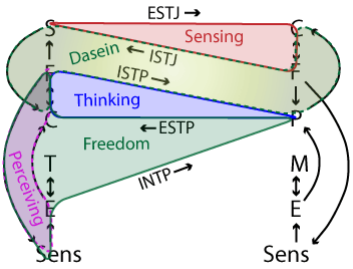
(subjectively) for consciousness. But both were reduced to one single truth, that what is or the real per se (an sich) only is so far as it is an object for consciousness, and that what is for consciousness is also objectively real. The consciousness, which is this truth, has forgotten the process by which this result has been reached; the pathway thereto lies behind it. This consciousness comes on the scene directly in the form of reason; in other words, this reason, appearing thus immediately, comes before us merely as the certainty of that truth. It merely gives the assurance of being all reality; it does not, however, itself comprehend this fact; for that forgotten pathway by which it arrives at this position is the process of comprehending what is involved in this mere assertion which it makes. And just on that account any one who has not taken this route finds the assertion unintelligible, when he hears it expressed in this abstract form although as a matter of concrete experience he makes indeed the same assertion himself."

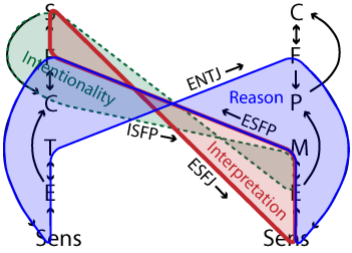




In what Hegel in the previous quote calls "self-consciousness in general," 23 Familiarity (the mirror of 22 Observation) brings up an object from the inner region of "existence" (Sens-R up to ER) to the node of S where 46 Interpretation shapes it into what is currently useful. For instance, if it is raining, the newspaper at hand may be interpreted as a temporary umbrella. This useful object is then brought forward along the ESTJ of 14 Self-image which can use it to do work in the region of "existence" (Sens-R up to ER) through which it also passes. Exchange in response to shortage takes place in an 18 Sensing space whose two legs overlay the circuits of 14 Self-image subject and 5 Repentance object. 42 Freedom action (the mirror of 14 Self-image) disturbs 4 Perceiving which it overlays and requires the construction of 20 Dasein as an interface between 11 Thinking about the object in 4 Perceiving and the 18 Sensing space in which exchange takes place. This, according to Hegel, is a first "aspect"; it is pre-scientific. It is followed, as discussed thus far, by a second "aspect" in which an existent 20 Dasein becomes the repository of

facts and then a self-consciousness homunculus served by Cartesian 33 Understanding with its own homunculus bits of significant discoverers.





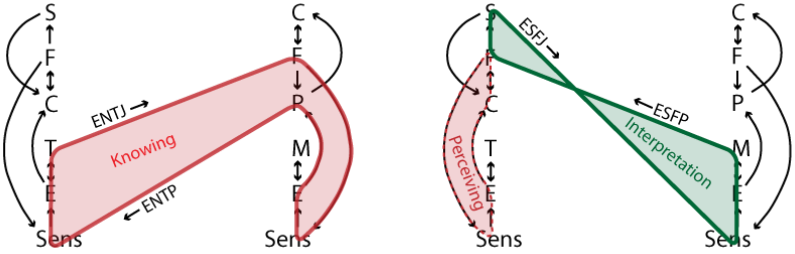
In time, both aspects are "reduced to one single truth": namely, "what is or the real" in the common INTP of 33 Understanding and 22 Observation "only is so far as it is an object for consciousness" in the unifying INTJ shared by 33 Understanding and 73 Skepticism. Alternatively, "what is for consciousness" in the 20 Dasein store of facts "is also objectively real" in the reality simulation mediated by 60 Subordinate and 53 Obligation.

We recall that 13 Intentionality is the mirror of 33 Understanding. This circuit of 13 Intentionality follows 23 Familiarity and 46 Interpretation in the object generation of "self-consciousness in general." Its 141 Angst/Worldview-overlaying downward flow from M down to ER according to Heidegger generates historicity as it impacts on the region of existence from Sens-R up to ER. However, Cartesian science does not know its own history; the implication is that 13 Intentionality historicity has been "forgotten."

What does happen is that the student of science is given sample problems; they are designed through repetition to shape the current paradigm as it overlays 79 Habit (ER up to P). 91 Reason listens to the teaching of PhD experts; 20 Dasein as the store of facts is programmed by a 33 Understanding that cites these experts as sources and slowly "consciousness comes on the scene directly in the form of reason." The graduate student in particular gains the "assurance of being all reality." However, according to Hegel, this emerging Cartesian self-consciousness "does not (…) itself comprehend this fact."

What is comprehending? We read that "the process of comprehending" is "that forgotten pathway by which [self-consciousness] arrives at this position" of an assurance of being all reality. That is,

comprehending is 23 Familiarity feeding 46 Interpretation under the pressure of 13 Intentionality historicity, thus aligning 46 Interpretation into a certain contextually specific relationship to 4 Perceiving. 13 Intentionality with its historicity becomes the preconception; its helpful bias guides the historian in particular to a determination of relevance. But fully developed Cartesian science with its lack of history utterly suppresses this sort of thing as subjective.

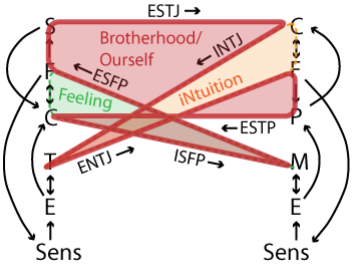


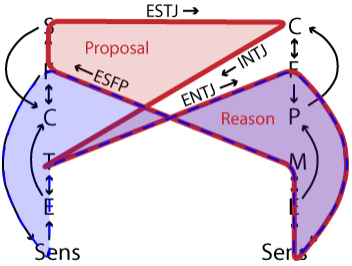
The Cartesian-based graduate student is in fact so far removed from his or her roots in 13 Intentionality that according to Hegel our present description of comprehending will be "unintelligible." But the mirror of 72 Knowing is precisely a certain specific relationship between 46 Interpretation and 4 Perceiving which is "comprehending." Thus, any graduate student of Cartesian science who claims to know anything at all "as a matter of concrete experience (…) makes indeed the same assertion himself."

A Post-factual Society

Pages 82, 83: *"The kind of Idealism which does not trace the path to that result, but starts off with the bare assertion of this truth, is consequently a mere assurance, which does not understand its own nature, and cannot make itself intelligible to any one else. It announces an intuitive certainty, to which there stand in contrast other equally intuitive certainties that have been lost just along that very pathway. Hence the assurances of these other certainties are equally entitled to a place alongside the assurance of that certainty. Reason appeals to the self–consciousness of each individual consciousness: I am I, my object and my essential reality is ego; and no one will deny reason this truth. But since it rests on this appeal, it sanctions the truth of the other certainty, viz. there is for me an other; an other than 'I' is to me object and true reality [thus dissolving science]:*

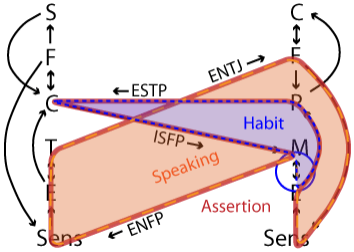
or in that I am object and reality to myself, I am only so by my withdrawing myself from the other altogether and appearing alongside it as an actuality [thus individuating the scientist out of the collectivity]."





Hegel returns to conversation as the process by which 91 Reason forms and maintains itself. 115 Brotherhood/Ourself in some ethnic community imposes itself through a 121 Proposal onto 91 Reason in both speaker and listener and adjusts its two legs of ENTJ and ESFP. In a 142 Acceptance of that 121 Proposal, a similar 115 Brotherhood/Ourself in some listener adjusts those same two legs of ENTJ and ESFP, once more in the minds of both parties. In this way 91 Reason becomes a common tribal possession in which partners in theory could actually complete sentences for one another.

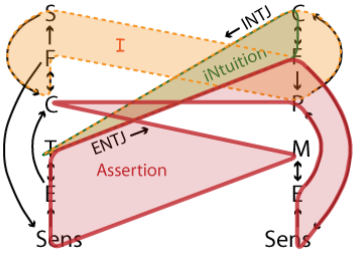
The process is an extension of 33 Understanding in a listener expecting (as in an echo chamber) to have itself expressed in the words of a speaker. The anticipation is that the one sharing his or her understanding will be expressing only that which is already commonly understood – listeners are jarred when this is not the case and adjust with difficulty. We recall that this was the mechanism that molded Hegel's second supersensible world of 33 Understanding into a society of communicating individuals.

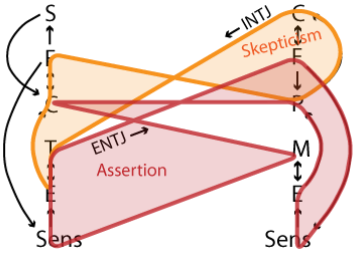


126 Assertion ("the bare assertion of this truth") can insert itself into this flow; its structure is a suspension between the 79 Habit that trains the Cartesian paradigm and a 75 Speaking that points things out along ENTJ. Significantly, 126 Assertion sustains a tension precisely in the historicity region from M down to ER which is missing in Cartesian science. If data flows downwards from M down to ER, then 126 Assertion truncates into the 79

Habit that is developed in the Cartesian scientist through rote repetition; 13 Intentionality does not harness the flow. If in contrast data flows upwards from ER up to M, then 126 Assertion becomes 75 Speaking that as we said is the "bare assertion of this truth."

Since 126 Assertion does not affect both legs of 91 Reason as does 121 Proposal, it "cannot make itself intelligible to any one else" who is not already a Cartesian scientist. If science could "trace the path to that result" within historicity (M down to ER), then it could through an associated 13 Intentionality harness 46 Interpretation and demonstrate the relevance of its assertions. However, it "does not understand its own nature" and thus this path is closed to it.





In speaking to the common man, Cartesian science must of necessity use the common machinery. Its 126 Assertion is based at most therefore in the "intuitive certainty" of 94 'I.' This circuit of 94 'I' in Cartesian thought is the 20 Dasein internal homunculus in combination with the INTJ of its 73 Skepticism and the ENTJ of the 126 Assertion. The legs of INTJ and ENTJ overlay 8 iNtuition which in 94 'I' completes itself indirectly by a flow of data through the 20 Dasein homunculus internal store of propositions. Significantly, there is no data flow in 94 'I' through the exchange region from CR down to FR – Cartesian science, as we said already, has nothing to learn from the common folk.

But highly educated Cartesian science is now just one of many "other equally intuitive certainties that have been lost just along that very pathway. Hence the assurances of these other certainties are equally entitled to a place alongside the assurance of that certainty."

What Hegel terms "self-consciousness in general," to which science is now reduced, works within 4 Perceiving by reconciling the 20 Dasein self with the 35 Kinship self ("I am I"). No one "will deny [Cartesian] reason this truth" that its 20 Dasein internal homunculus (through peer review

mechanisms) is composed in large part of the homunculus elements of significant discoverers within its 35 Kinship community (who are then meticulously referenced in its scientific papers). However, "since it rests on this appeal" and does not bring in the historicity of its 20 Dasein store of knowing, "it sanctions the truth of the other certainty" which on its part may be entirely devoid of any 20 Dasein content. The result is a post-factual relevance-challenged world which in 2019 can for instance give equal weight to collective scientific research into global warming and the mindless counter-assertions of stupidly ignorant politicians.

The result according to Hegel is two-fold: 1) "an other than 'I' is to me object and true reality." That is, the individual Cartesian scientist begins to detach himself or herself from the consensus of the collective. Those with a PhD and insufficient integrity may now begin to work for tobacco firms and make assertions, or for big pharmaceutical firms and make assertions, or for agribusiness and make assertions. Alternatively, 2) "I am only so by my withdrawing myself from the other altogether and appearing alongside it as an actuality." Some more reputable scientists in self-defense may individuate and begin to think things through for themselves in the light of relevance. Both aspects imply a collapse of Cartesian coherence rooted in peer review by group leaders.

Circuits: the Category Bare and Simple

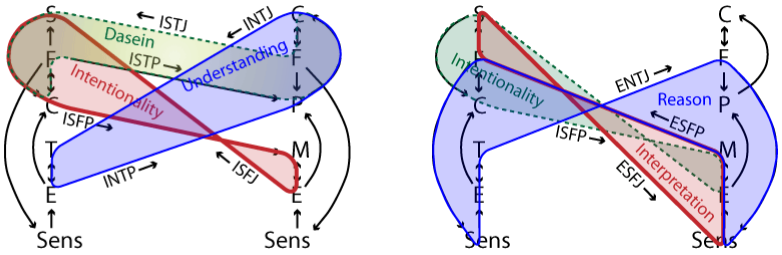
Hegel (page 83): *"Only when reason comes forward as a reflexion from this opposite certainty does its assertion regarding itself appear in the form not merely of a certainty and an assurance but of a truth – and a truth not alongside others, but the only truth. Its appearing directly and immediately is the abstract form of its actual presence, the essential nature and inherent reality of which is an absolute notion, i.e. the process of its own development.*

"Consciousness will determine its relation to otherness or its object in various ways according as it is at one or other stage in the development of the world–spirit into self–consciousness. How the world–spirit immediately finds and determines itself and its object at any given time, or how it appears to itself, depends on what it has already come to be, or on what it already implicitly and inherently is.

"Reason is the certainty of being all reality. This its inherent nature, this reality, is still, however, through and through a universal, the pure abstraction of

reality. It is the first positive character which self–consciousness per se is aware of being, and ego is, therefore, merely the pure, inner essence of existence, in other words, is the Category bare and simple."

Cartesian science is based in 33 Understanding which fills 20 Dasein with propositions and gives it content. This 33 Understanding cares little, says Kuhn, for actual understanding – it is rather the circulation of INTP homunculus bits of important discoverers as they blend into a communal INTJ (Hegel's First Law). 20 Dasein develops under the observing tutelage of the 141 Angst/Worldview metric (which in post-Protestant science is the superposition of 73 Skepticism and 79 Habit), forming with it a self-consciousness (141 Angst/Worldview observing in the 20 Dasein the there which is the body of knowledge that which lies before it upon which 124 Bureaucracy/Myself can direct its saccades or eye movements). Consciousness itself remains in 33 Understanding, making 20 Dasein / 141 Angst/Worldview an internally separate self-conscious homunculus which can clone off bits of itself into the minds of colleagues by making discoveries. Reality simulation in 60 Subordinate and 53 Obligation extends this Cartesian thought into the real world as a kind of idealistic autism that can accurately throw its objects here and there.

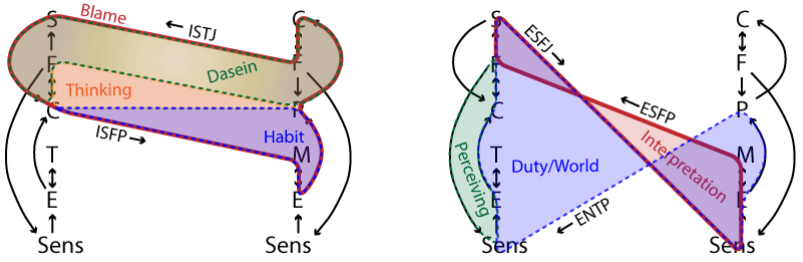


This structure "comes forward as a reflexion" when it activates 13 Intentionality (the mirror of 33 Understanding) which in Cartesian analysis has atrophied. When both 13 Intentionality and its mirror of 33 Understanding sustain 20 Dasein from opposite ends, then symmetrical 91 Reason becomes "a truth not alongside others, but the only truth." 46 Interpretation relevance (rooted according to Heidegger in the paradigm-attitude of 27 Apperception thrown into finiteness which he terms the horizonal schema of the future, reaching by an overlaying 74 Blame as cause and effect into futural certainty from S down to CL) can interact with 13 Intentionality to trivialize and when necessary subsume through

33 Understanding that which lacks content or is inaccurate.

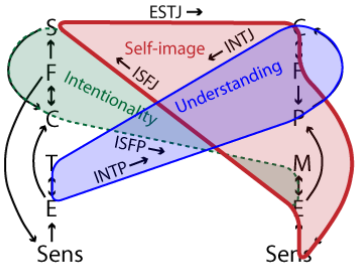
Hegel suggests that this new structure "appear[s] directly and immediately" in the form of theory which is "the abstract form of its actual presence." This in turn becomes "essential nature and inherent reality" when 13 Intentionality responds to its mirror of 33 Understanding with application that absorbs the negativity of the 33 Understanding inverted world. An activated 13 Intentionality is distinct from Cartesian verbal 73 Skepticism expositions and assertions of 20 Dasein propositions; it becomes rather "the process of its own development," quietly working out its "essential nature and inherent reality" in a non-verbal inner application of personal 33 Understanding.

Hegel calls this structure "world-spirit" and suggests that responses to its emergence will differ widely ("according as [some divergent element] is at one or other stage in the development of the world-spirit into self-consciousness"). Hegel's developing "world-spirit" will itself view itself in varying ways, "depend[ing] on what it has already come to be, or on what it already implicitly and inherently is."



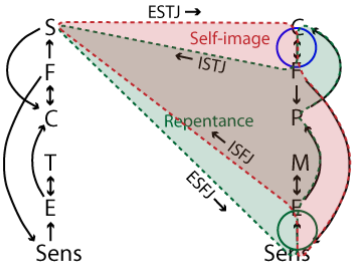
One thing remains constant: "Reason is the certainty of being all reality." Any group that hives itself off into separateness will cease to be "world-spirit." 91 Reason is a symmetrical circuit and thus a universal. The 20 Dasein store of Cartesian-derived facts (which remain fully valid) with its twin mirrored circuits of 33 Understanding and 13 Intentionality is symmetrical and thus a universal. 45 Duty/World in which "world-spirit" emerges is symmetrical and thus a universal. The whole structure is "through and through a universal." Under the guidance of 60 Subordinate / 53 Obligation reality simulation it can become also "the pure abstraction of reality."

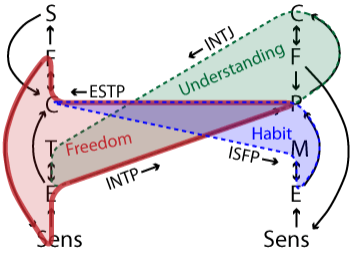
Where is "ego"? Hegel tells us that it passes through "existence" (Sens-R up to ER). It carries "the Category bare and simple" as an ESTJ concept of how the mind is built up around circuits. This puts it within the circuit of ESTJ-overlaying 14 Self-image which is where we have placed it from the beginning. The machinery of the now self-aware mind is beginning to operate.



Mental Structure Becomes Conspicuous

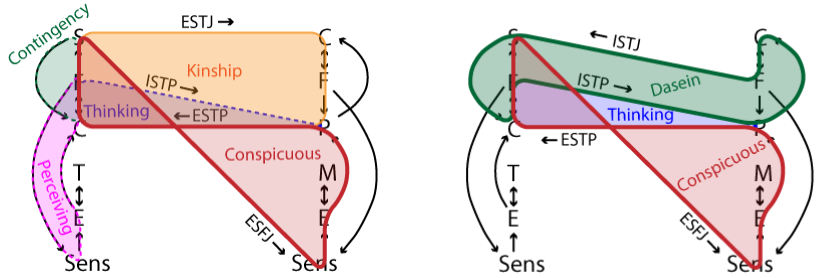
Hegel (page 83): *"The category, which heretofore had the significance of being the inmost essence of existence – of existence indifferent to whether it is existence at all, or existence over against consciousness – is now the essential nature or simple unity of existence merely in the sense of a reality that thinks. To put it otherwise, the category means this, that existence and self–consciousness are the same being, the same not as a matter of comparison, but really and truly in and for themselves. It is only a onesided, unsound idealism which lets this unity again appear on one side as consciousness, with a reality per se over against it on the other."*





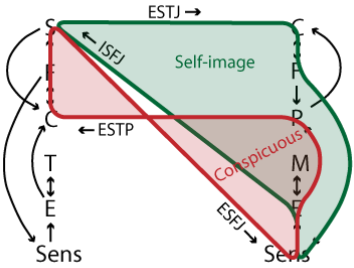
The region of existence (Sens-R up to ER) is the mind's workshop in which things are constructed internally (brought into existence by an interaction of exchange between 14 Self-image and 5 Repentance which both traverse this existence region as well as exchange from CR down to FR); those things that exist internally can then be externalized by 42 Freedom action (the mirror of 14 Self-image) into perceivable objects (by 4 Perceiving) within the mirror region of experience (Sens-L up to EL). The network of circuits that brings things into existence ("the category")

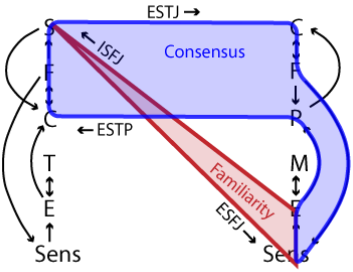
according to Hegel "ha[s] the significance of being the inmost essence of existence." Its circuits constitute this unity or essence of existence even when the mind is not aware of their existence ("of existence indifferent to whether it is existence at all"). This "category" or existence-generating network of circuits operates even when the propositions that describe its structure are not a part of the 20 Dasein / 141 Angst/Worldview self-conscious homunculus formed by Cartesian 33 Understanding as a body of knowledge.



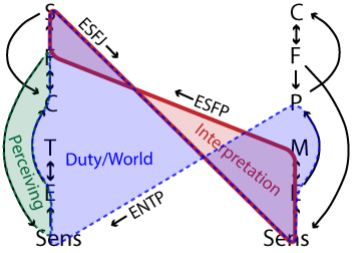
The mind has now become aware of its own internal circuitry ("the category"). In a growing child this would cause a flight from 35 Kinship into 45 Duty/World and from 20 Dasein into 141 Angst/Worldview, forming the self-consciousness of 141 Angst/Worldview observing 45 Duty/World, a re-arrangement of the legs of a threatened 206 Life throwing its mirror of 27 Apperception into finiteness. In the Cartesian scientist with a 141 Angst/Worldview (an amalgamation we said of 73 Skepticism and Kuhnian 79 Habit) observing 20 Dasein as a body of knowledge which it cannot abandon, this in contrast activates 50 Conspicuous, the first stage of Heideggerian tool breakdown analysis (equivalent to 35 Kinship deliberation except for an inability to conceptualize the new theory along ESTJ forcing a deferral into ESFJ). We might liken it to the door handle which we use daily and of which we are unaware until suddenly it develops a malfunction and is brought to our attention. The ESTP of 50 Conspicuous places an internal perception or awareness of the mind's structure as an existent foreground object into 4 Perceiving; the ISTP of the 20 Dasein into which Cartesian 33 Understanding places propositions (that describe this structure) completes the circuit and suddenly there is an 11 Thinking ("a reality that thinks") in which the internal homunculus itself is taking part ("existence and self–consciousness are the same being, the same not as a matter of

comparison, but really and truly in and for themselves"). 20 Dasein self-consciousness ponders those things that it is learning about itself in the light of what is happening internally which it can now consciously perceive.





Newly activated 14 Self-image that we introduced in the last section, in combination with the current 50 Conspicuous emergence into existence of "the category," form in their intersection the two new circuits of 23 Familiarity and 67 Consensus. 23 Familiarity identifies ideal types (the completed harvest, the vacation in Italy, the dinner with friends); in this case the packaged 23 Familiarity entity is the internal structure of the mind as a unitary network. 67 Consensus, in the mind of the single individual who is starting to think, confronts the peer review of a Cartesian collectivity which cannot comprehend its own history and thus the relevance of discoveries about its mental structure; it sets itself up as a separate consensus.



In the "category" structure of circuits, 23 Familiarity leads into 46 Interpretation which in turn activates 13 Intentionality with its segment of historicity (M down to ER); this can fine-tune a 46 Interpretation determination of relevance. We conclude that a knowledge of mental structure when it becomes 50 Conspicuous in the context of 20 Dasein-based Cartesian self-consciousness automatically activates that which the "onesided, unsound idealism" of Cartesian thought has forgotten. The thinking mind, in opposition to the prevailing Cartesian peer-reviewed consensus, begins to perceive in its own separate 67 Consensus that a knowledge of its own structure is indeed relevant.

There is a corollary: any Cartesian scientist who attempts to strip a knowledge of mental structure ("the category") of its relevance and treat it as just another set of propositions in the 20 Dasein body of knowledge will find that his or her own internal 20 Dasein homunculus no longer allows itself to be used in this way; it will rebel.

From Descartes to Heidegger

Hegel (page 83): *"But now this category, or simple unity of self–consciousness and being, has difference within it; for its very nature consists just in this – in being immediately one and identical with itself in otherness or in absolute difference. Difference therefore is, but completely transparent, a difference that is at the same time none. It appears in the form of a plurality of categories. Since idealism pronounces the simple unity of self-consciousness to be all reality, and makes it straightway the essentially real without first having comprehended its absolutely negative nature – only an absolutely negative reality contains within its very being negation, determinateness, or difference – still more incomprehensible is this second position, viz. that in the category there are differences, kinds or species of categories."*

Hegel's "simple unity of self-consciousness and being" is an 11 Thinking that ponders the "category." On the one side of 11 Thinking are ISTP ideas (which overlay 11 Thinking ISTP); these come from an awakening 20 Dasein "self-consciousness" of its own objective propositional structure ("this category"). On the other side of 11 Thinking is a 50 Conspicuous ESTP (which overlays 11 Thinking ESTP); this affirms the subjective existence (Sens-R up to ER) of this circuitry to 4 Perceiving.

The function of 50 Conspicuous is to examine the thing 'in itself.' For instance, we can speak of a pen and hold one in our hands as we talk, stating that pens write in indelible ink and so on. Alternatively, we can be examining this particular pen which is no longer writing and needs to be repaired. It is the second aspect which appears here. The Cartesian scientist is confronting his or her own particular mind, not the mind as a general ideal type as might be described in scientific papers subject to peer review.

Cartesian thought has thus far suppressed as biased all preconceptions based in existence (Sens-R up to ER); it has censored any transition from existence-filtering 23 Familiarity into 46 Interpretation relevance and 13

Intentionality historicity – the sudden intrusion of existence-based 50 Conspicuous into the 4 Perceiving of 11 Thinking will come as a shock. And yet, when the "otherness" or "absolute difference" of 50 Conspicuous ESTP (of mental operation) merges with 20 Dasein ISTP ideas (about its theoretical structure) into 11 Thinking (upon that which is being perceived in 4 Perceiving), the result does seem "immediately one and identical with itself." There is no apparent contradiction.

"Difference there is" because the same information is being processed in two different ways (20 Dasein with ISTP; 50 Conspicuous with ESTP), and yet the twin streams blend in 11 Thinking in a "completely transparent" way so that the difference "is at the same time none." The result can now perceive relevance. This new Heideggerian approach does not overthrow its Cartesian predecessor; it rather makes itself apparent as its underlying foundation. Since the 50 Conspicuous ESTP-overlaying aspect of 11 Thinking passes through the segment of paradigm-attitude (ER up to P), entry into the new Heideggerian awareness does of course involve a paradigm shift; this continues to make it "incomprehensible" to those who cannot readily individuate themselves out of the Kuhnian 79 Habit-based collectivity (which also traverses through paradigm-attitude from ER up to P).

11 Thinking in the new Heideggerian awareness ponders one aspect after another of its own existence (Sens-R up to ER); 4 Perceiving views the differing facets as perhaps sensing, judging, reflection, knowing, iNtuition, apprehending, feeling, observation, desiring, understanding and so on – "a plurality of categories." This perception that "in the category there are differences, kinds or species of categories" according to Hegel is "still more incomprehensible" to the classic Cartesian observer; it involves yet more fundamental alterations to the original paradigm based in 79 Habit and its corresponding exercises given to students.

Cartesian analysis sees the lack of peer review (which it refuses to initiate) and stubbornly "pronounces the simple unity of self−consciousness to be all reality, and makes it straightway the essentially real without first having comprehended its absolutely negative [Heideggerian] nature." The scientific community as a brittle 79 Habit-based whole remains blind (in right hemisphere paradigm-dependent Kuhnian imaginative vision) to the various subjective Heideggerian aspects as these develop within existence (Sens-R up to ER). But some

individuals will adjust in paradigm-attitude (ER up to P) and realize in the hypothesis or belief (P to CR) of 33 Understanding that these supposedly subjective aspects lie at the very foundations of science; their eyes of 3 Apprehending will open.

Cartesian reality simulation of 20 Dasein propositions within 60 Subordinate laws and the 53 Obligation 'ought' certainly does succeed in autistically throwing things here and there. However, these exploited entities could not even be perceived (by 4 Perceiving) unless they were first of all constructed internally by a subjective Heideggerian structure which objective Cartesian thought still cannot seem to comprehend and which it still appears unwilling to explore (the usual excuse by each specialist is that he or she is too narrowly educated and thus not qualified to evaluate it).

Mental structure (Hegel's 'category') has become 50 Conspicuous in its all-encompassing multiplicity ("only an absolutely negative reality contains within its very being negation, determinateness, or difference"). But the autistic idealism of paradigm-locked Cartesian analysis in large part cannot relate to it. It might even try to isolate it behind walls of containment.

Self-exclusion of Cartesian Consensus

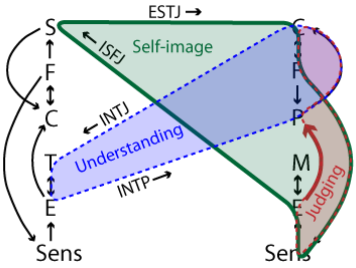
Hegel (page 83): *"This assurance in general, as also the assurance as to any determinate number of kinds of categories, is a new assurance, which, however, itself implies that we need no longer accept it as an assurance. For since difference starts in the pure ego, in pure understanding itself, it is thereby affirmed that here immediacy, making assurances, finding something given, must be abandoned and reflective comprehension begin. But to pick up the various categories again in any sort of way as a kind of happy find, hit upon, e.g. in the different judgments, and then to be content so to accept them, must really be regarded as an outrage on scientific thinking. Where is understanding to be able to demonstrate necessity, if it is incapable of so doing in its own case, itself being pure necessity?"*

Highly educated Cartesian science in neglecting its own history reduced itself, we said, to making assertions (126 Assertion) which lacked measures of relevance and thus carried inadequate weight. Some individuals with PhDs exploited the uncertainty and made unfounded assertions in self-aggrandizing fields such as tobacco, pharmaceuticals,

climate science and agribusiness.

Looking back now at history, we recall that Christendom in the Middle Ages was a European consensus. The Reformation fragmented this into two extremes; Europe in response rejected both options and became secular – a plague on both your houses. Here too, Hegel's "new assurance" in its divergence from Cartesian thought might imply "that we need no longer accept it as an assurance." That is, open paradigm conflict could damage the credibility of the new understanding along with that of its Cartesian predecessor and propel everything further towards a post-scientific fact-free approach.

What would be left? First, 14 Self-image "pure ego" as it explores the category (the structure of mental circuits). Also, the 33 Understanding of Cartesian science ("pure understanding itself") composed of homunculus bits of important discoverers. These two circuits in combination generate all of 1 Classification except for the 39 Reflection connection from FR down to P. The mirror of this 39 Reflection is relevance-determining 46 Interpretation as an aspect of comprehension ("reflective comprehension"). We recall that these two circuits of 39 Reflection and 46 Interpretation triggered originally in the new-born infant as it advanced from childish 3 Apprehending.



An infant mind on its part apprehends objects initially as units filling all of the node of CR. In this case there is an operative Cartesian 33 Understanding along with a 14 Self-image that has developed beyond primitive 29 Stubbornness. These two circuits in combination complete all of 43 Judging except for the paradigm-attitude segment (ER up to P) which is the point of contention between the old Cartesian and the new Heideggerian approaches;[1] 39 Reflection in its movement from FR down to P could easily truncate this paradigm-deficient pseudo-judging into 1 Classification. Both old

[1] old Cartesian = 73 Skepticism with 79 Habit clocked using 27 Apperception vulgar now time; new Heideggerian = 50 Conspicuous in 46 Interpretation perceiving the new theory as a description of its own mental structure.

Cartesian and new Heideggerian approaches might then equally "pick up the various categories (…) in the different judgments" and view them "as a kind of happy find (…) and then (…) be content so to accept them." That is, they could compile and classify the circuits (in 1 Classification) apart from any attempt to reconcile their differences – each could then use the result as it pleased.

But this, says Hegel, would be "an outrage on [the Cartesian] scientific thinking" that originally constructed 33 Understanding and still uses it to place propositions in a now awakening 20 Dasein-based homunculus whose structure has become the focus of discussion.

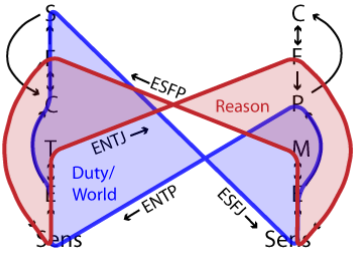
What sustains the paradigm blockage? We look first at the Cartesian side. 33 Understanding in Cartesian science is a flow of INTP homunculus bits of important discoverers merging into the INTJ peer-reviewed consensus of the community. This forms its 20 Dasein repository of the body of knowledge into an internal self-conscious homunculus in the mind of each individual scientist which in turn can inject bits of itself into collective Cartesian 33 Understanding through further discoveries. The paradigm of this system (ER up to P) preferentially clones itself in students through 79 Habit repetitive problem-solving that trains a more simple 3 Apprehending. This 79 Habit-based structure turns out to have no flexibility ("itself being pure necessity"); each piece requires the other. Cartesian 33 Understanding is thus bound; it cannot break away from its current trajectory and assimilate the operative laws behind its own underlying Hegelian architecture ("where is understanding to be able to demonstrate necessity").

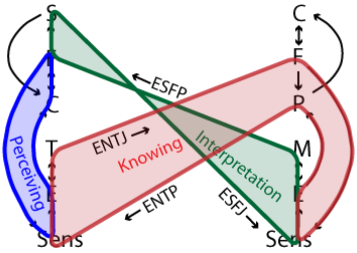
As far as the new paradigm is concerned, 33 Understanding of Cartesian science in its factual structure is and must remain an essential component of any "reflective comprehension" of the category (Hegelian mental architecture which we see is in fact Heideggerian). However, those Cartesian scientists who own this 33 Understanding (in its homunculus structure which has found residence in their minds) appear to be self-excluding themselves from participation in the new field of investigation. The 79 Habit-based autism of their Cartesian idealism in this way reveals itself increasingly as inadequate.

Objectification of Ego Self

Hegel (page 83): *"Now because, in this way, the pure essential being of things, as well as their aspect of difference, belongs to reason, we can, strictly speaking, no longer talk of things at all, i.e. of something which would only be present to consciousness by negatively opposing it. For the many categories are species of the pure category, which means that the pure category is still their genus or essential nature, and not opposed to them. But they are indeed that ambiguous being which contains otherness too, as opposed to the pure category in its plurality. They, in point of fact, contradict the pure category by this plurality, and the pure category must sublate them in itself, a process by which it constitutes itself the negative unity of the different elements. Qua negative unity, however, it puts away from itself and excludes…"*

Hegel moves now to the symmetrical circuits ("pure essential being") that operate in perceiving; his goal is to demonstrate, from a foundation in basic principles, the origin of Cartesian thought and the point at which it diverges from Heideggerian analysis.



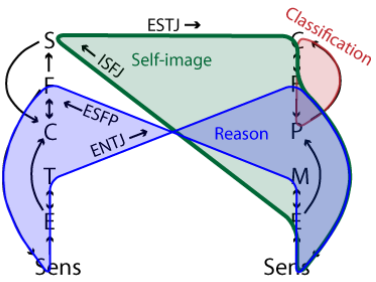


First, symmetrical 45 Duty/World ("the pure essential being of things, as well as their aspect of difference") combines with symmetrical 91 Reason ("belongs to reason") to generate in their intersection the asymmetrical circuit of 72 Knowing along with its twin mirrors of 46 Interpretation and 4 Perceiving (which in combination comprise comprehending). To perceive something as an aspect of world is thus automatically to know it; conversely, to know something is invariably to perceive it as real within the world.

We recall that 45 Duty/World contains those things which could be the subject or object of exchange. When these 45 Duty/World entities interact with 91 Reason to form 72 Knowing, 46 Interpretation and 4 Perceiving, "we can, strictly speaking, no longer talk of things at all," for facts of 72

Knowing are not always things that can be held and touched, nor is the focus of perception invariably a visible object. The point is that symmetrical 45 Duty/World, which passes through the region of existence (Sens-R up to ER) and can thus include an awareness of mental structure, is highly modified by its interaction with conversation-influenced symmetrical 91 Reason. In turn, symmetrical 91 Reason can only generate 72 Knowing, 46 Interpretation and 4 Perceiving in the context of some current 45 Duty/World.

Moving further, we recall that 14 Self-image contains the ego; it places this as its "genus or essential nature" in the 1 Classification genus node of CR through which it passes (we ignore for now the fact that 14 Self-image also transits the species node of 1 Classification FR). Normally, 1 Classification with its object-binding node of P would only consider objects that are separate from self ("something which would only be present to consciousness by negatively opposing it"). However, the subjective 14 Self-image ego has now been placed into 1 Classification at its very highest genus level. How will this be processed?



We note again that 14 Self-image fills the 1 Classification genus node of CR with its own ego ("the pure category"), and 91 Reason alters the 1 Classification species node of FR ("the many categories"); 1 Classification will automatically interpret the result as a relationship of genus to species ("For the many categories are species of the pure category, which means that the pure category is still their genus or essential nature, and not opposed to them"). Prior interaction of FR-intersecting 91 Reason with 45 Duty/World makes this 1 Classification result "ambiguous (…) contain[ing] otherness too, as opposed to the pure category in its plurality."

However, as we said, 14 Self-image also passes through the 1 Classification node of FR species. The "pure category" of 14 Self-image CR is thus internally contradicted, within 14 Self-image as a unitary circuit, by the 91 Reason-inserted "plurality" at the 14 Self-image node of FR; to resolve things, "the pure category [of 14 Self-image CR] must sublate them [in 14 Self-image FR] in itself, a process by which it constitutes itself

the negative unity of the different elements." That is, internal integration of 14 Self-image demands that it see its node of FR as a mere restatement or sublation of what it has placed within its node of CR.

We recall again that 14 Self-image has filled the 1 Classification node of CR through which it passes with its own ego. Its node of FR which overlays the 1 Classification species node of FR is intersected by another circuit, namely, 91 Reason – 14 Self-image will therefore view the contents of FR, which must of necessity be a restatement of ego, as a "negative unity" constructed by something else which it "puts away from itself." That is, it will personally de-world its own ego, apart from any object binding done by 1 Classification at its node of P, and look at it objectively as a kind of thing; in this way it lives up to its name as a self-image. Hegel will add later that the other-inserted contents of 14 Self-image FR may be seen by 14 Self-image as a 'mine' that belongs to ego at the 14 Self-image node of CR. That is, ego owns its own objectified image of self.

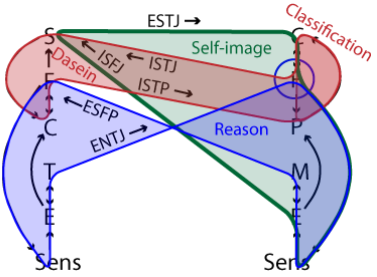
Processing can now move in two separate directions. Implementation of 33 Understanding by its mirror of 13 Intentionality enables relevance and makes things Heideggerian (or Hegelian, as we now see); its lack leaves things autistically Cartesian with ego as an object that can be studied alongside other objects.

Moods and Attitudes

Hegel (pages 83, 84): *"Qua negative unity, however, it puts away from itself and excludes both the diverse elements as such, and that previous immediate unity as such; it is then individual singleness – a new category, which is an exclusive form of consciousness, i.e. stands in relation to something else, an other. This individuality is its transition from its notion to an external reality, the pure 'schema', which is at once a consciousness, and in consequence of its being a single individual and an excluding unit, points to the presence of an external other. But the 'other' of this category is merely the 'other' categories first mentioned, viz. pure essential reality and pure difference; and in this category, i.e. just in affirming the other, or in this other itself, consciousness is likewise itself too. Each of these various moments points and refers to an other; at the same time, however, they do not involve any absolute otherness. The pure category refers to the species, which pass over into the negative category, the category of exclusion, individuality; this latter, however, points back to them, it is itself pure*

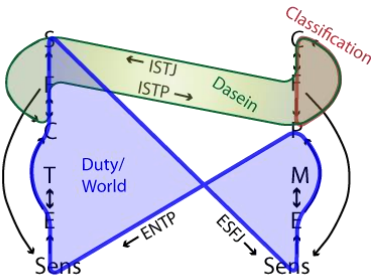
consciousness, which is aware in each of them of being always this clear unity with itself—a unity, however, that in the same way is referred to an other, which in being disappears, and in disappearing is once again brought into being."

Hegel has derived 14 Self-image as an objective entity within the 1 Classification species node of FR that intersects conversation-influenced 91 Reason. This same symmetrical circuit of 91 Reason, in combination with symmetrical existence-aware 45 Duty/World, generates 72 Knowing about 14 Self-image and a comprehending 46 Interpretation and 4 Perceiving of its apparent objectified structure (as illustrated previously).



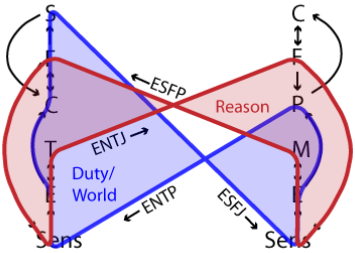
However, the 20 Dasein Cartesian internal homunculus, like 14 Self-image, also passes through the 1 Classification genus node of CR and the 1 Classification species node of FR. This makes it a part of that which 14 Self-image puts away from itself and examines objectively as outside of itself – the resulting objectification of 20 Dasein along with 14 Self-image confirms 20 Dasein as a homunculus aspect of self, or little internal man.

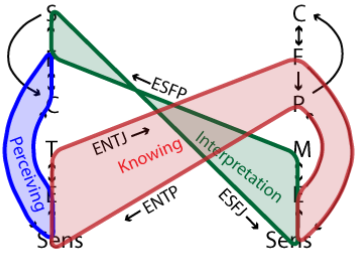
But 20 Dasein is also a symmetrical circuit or form of being. When it excludes both symmetrical 91 Reason and symmetrical 45 Duty/World ("excludes both the diverse elements as such") along with 14 Self-image ("and that previous immediate unity as such"), then it becomes the Heideggerian stable core of authenticity ("individual singleness – a new category, which is an exclusive form of consciousness"). This "exclusive consciousness" remains self because it "stands in relation to something else, an other" of objectified 14 Self-image which it fully overlays within 1 Classification.



Moving further, 20 Dasein makes a "transition" to "external reality" when it combines, independently of symmetrical 91 Reason, with symmetrical 45 Duty/World. The resulting unit associates the paradigm-attitude of 45 Duty/World (ER up to P) with 20 Dasein; the 20 Dasein homunculus

thus has an attitude towards things. Similarly, the mirror attunement-mood substance-generating section of 45 Duty/World (EL up to CL) also links to 20 Dasein; the 20 Dasein self thus experiences moods and perceives what is missing from the substance (EL up to CL) which is its own self. Hegel calls this result "the pure 'schema', which is at once a consciousness, and in consequence of its being a single individual and an excluding unit, points to the presence of an external other" which is what must be generating the internal attitudes and moods.





Hegel now points out that "the 'other' of this category is merely the 'other' categories first mentioned" in the intersection of 91 Reason with 45 Duty/World; this combination, illustrated here again for clarity, is what originally generated the image of self within 14 Self-image. The 20 Dasein homunculus within 45 Duty/World is thus a variant of the previous objectified 14 Self-image of self ("just in affirming the other, or in this other itself, consciousness is likewise itself too").

Importantly, "each of these various moments points and refers to an other"; things have not yet moved beyond the internal ("they do not involve any absolute otherness"). 14 Self-image places ego in the 1 Classification node of CR ("the pure category"). 91 Reason fills the 1 Classification node of FR with data which 1 Classification views as the "species" of the 14 Self-image ego in its node of CR. 14 Self-image as a unitary circuit passes through both 1 Classification CR and FR, and thus 1) views FR as an aspect of ego self ("pass over into the negative category") which 2) is filled by another circuit, namely 91 Reason, and thus objectified away from self ("the category of exclusion"). Finally, the overlaying of 20 Dasein symmetrical being forms "individuality" with 45 Duty/World attitudes and moods which are equated internally to the objectified image of self within 14 Self-image so that it is self that has the

attitudes and moods.

Hegel summarizes. Our current amalgam of 20 Dasein homunculus with 14 Self-image "is itself pure consciousness, which is aware in each of them of being always this clear unity with itself—a unity, however, that in the same way is referred to an other [91 Reason linking to 45 Duty/World], which in being disappears, and in disappearing is once again brought into being [20 Dasein attitudes and moods that result from 20 Dasein links to 45 Duty/World]."

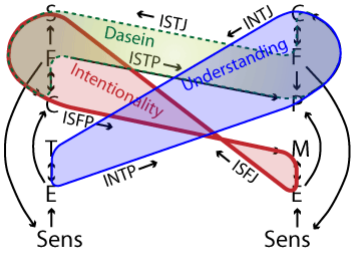
Worldview Metric

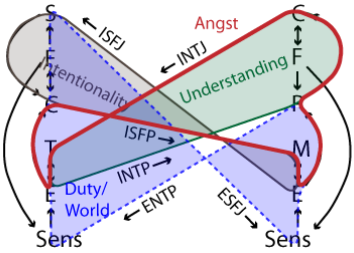
Hegel (page 84): *"We see pure consciousness here affirmed in a twofold form. In one case it is the restless activity which passes hither and thither through all its moments, seeing in them that otherness which is sublated in the process of grasping it; in the other case it is the imperturbable unity certain of its own truth. That restless activity constitutes the 'other' for this unity, while this unity is the 'other' for that activity; and within these reciprocally determining opposites consciousness and object alternate. Consciousness thus at one time finds itself seeking about hither and thither, and its object is what absolutely exists per se, and is the essentially real; at another time consciousness is aware of being the category bare and simple, and the object is the movement of the different elements. Consciousness, however, qua essential reality, is the whole of this process of passing out of itself qua simple category into individuality and the object, and of viewing this process in the object, cancelling it as distinct, appropriating it as its own, and declaring itself as this certainty of being all reality, of being both itself and its object."*

"Pure consciousness" as we have discussed it so far is 45 Duty/World interacting first with 91 Reason and 14 Self-image to generate an objectified image of self. This same 45 Duty/World combines then with 20 Dasein to form an internal homunculus with attitudes and moods; this new aspect extends the previous image of self and blends back into it. The result is a "restless activity which passes hither and thither through all its moments, seeing in them that otherness which is sublated in the process of grasping it."

Hegel now introduces an "other case" which in contrast to the first is an "imperturbable unity certain of its own truth." He has already discussed it; it is a 33 Understanding that internalizes its own inverted

world as the action arena of its mirror which is 13 Intentionality. If symmetrical 20 Dasein combines with 33 Understanding and its 13 Intentionality mirror (a symmetrical composite when 33 Understanding is rigorously applied in its mirror of 13 Intentionality), then interaction with symmetrical 45 Duty/World generates symmetrical 141 Angst/Worldview. That, says Hegel, is the real object of consciousness. 20 Dasein is viewed by this 141 Angst/Worldview metric (based as we said in 33 Understanding that forms a symmetrical entity when its mirror of 13 Intentionality carefully responds to what is understood by 33 Understanding); this observation of the 20 Dasein the there by 141 Angst/Worldview forms 141 Angst/Worldview / 20 Dasein into a self-consciousness.[1]





Hegel again summarizes. In the "imperturbable unity" of a 13 Intentionality that personally applies 33 Understanding, 45 Duty/World interacts first of all with 91 Reason and 20 Dasein in a "seeking about hither and thither" that directs the saccades of the Heideggerian caretaker circuit of symmetrical 124 Bureaucracy/Myself. 20 Dasein in directing its movement here and there is searching for an appropriate 141 Angst/Worldview metric ("what absolutely exists per se, and is the essentially real") which can exalt its consciousness into a 20 Dasein / 141 Angst/Worldview self-consciousness; the emergence of an optimal 141

[1] We have seen that 206 Life and 27 Apperception can re-order their legs to generate a 141 Angst/Worldview of 45 Duty/World. Here we have 33 Understanding and 13 Intentionality combining with 45 Duty/World to once more form a 141 Angst/Worldview. Since asymmetrical 33 Understanding and 13 Intentionality are being coordinated by 20 Dasein, the 141 Angst/Worldview is of the symmetrizing 20 Dasein and not of 45 Duty/World (which must disintegrate if 141 Angst/Worldview is to form).

Angst/Worldview metric is the relevance of the 13 Intentionality-directed action.

This fully-fledged self-consciousness, when it emerges, "see[s] pure consciousness here affirmed in a twofold form. In one case" it is 20 Dasein / 141 Angst/Worldview self-consciousness based in 33 Understanding that is applied in 13 Intentionality (the circuits of 45 Duty/World and 33 Understanding mirroring carefully into 13 Intentionality combine to form 141 Angst/Worldview). "At another time consciousness" in 14 Self-image ego "is aware of being the category bare and simple [a theoretical knowledge of mental circuits and a perception of their actual real existence in the internal existence region from Sens-R up to ER], and the object is the movement of the different elements" within the objectified 14 Self-image / 20 Dasein self in 1 Classification which 33 Understanding can now study in the light of its 141 Angst/Worldview preconception of 13 Intentionality relevance based in the 46 Interpretation meaning of what matters to mood-moderating S.

"Consciousness, however, qua essential reality, is the whole of this process of passing out of itself qua simple category [in 14 Self-image] into individuality [in 20 Dasein] and the object [in 141 Angst/Worldview], and of viewing this process [as a 20 Dasein / 141 Angst/Worldview self-consciousness] in the object [141 Angst/Worldview], cancelling it as distinct [retreating back into 14 Self-image], appropriating it as its own [in a knowledge of mental circuits as the category], and declaring itself [in 33 Understanding] as this certainty of being all reality, of being both itself and its object [in its 14 Self-image of self as a 20 Dasein / 141 Angst/Worldview self-consciousness]."

Regression to Cartesian Analysis

Hegel (page 84): *"Its first declaration is merely this abstract, empty phrase that everything is its own. For the certainty of being all reality is to begin with the pure category. Reason knowing itself in this sense in its object is what finds expression in abstract empty idealism; it merely takes reason as reason appears at first, and by its pointing out that in all being there is this bare consciousness of a 'mine', and by expressing things as sensations or ideas, it fancies it has shown that abstract 'mine' of consciousness to be complete reality. It is bound, therefore, to be at the same time absolute Empiricism, because, for the filling of this empty*

'mine', i.e. for the element of distinction and all the further development and embodiment of it, its reason needs an impact (Anstoss) operating from without, in which lies the fons et origo [the source and origin] of the multiplicity of sensations or ideas."

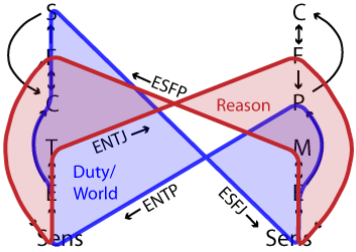
We recall that the symmetrical circuit of 91 Reason passes through the 1 Classification species node of FR where self in its various aspects is being objectified. The reason of this 91 Reason is formed outside of 14 Self-image which also passes through this node of FR in 1 Classification; 14 Self-image thus interprets reason as something separate from self which can be owned by 14 Self-image self ("everything is its own"). We said initially that 91 Reason forms and maintains itself in 121 Proposal and 142 Acceptance interactive conversation ("phrase"). The first sign of an emerging self-consciousness may thus be the "abstract, empty phrase [of a 91 Reason-based 142 Acceptance of 121 Proposal] that everything is its own." This is especially true when the initiating 121 Proposal of 91 Reason constitutes a "declaration" of its own interlocking mental structure ("the pure category").

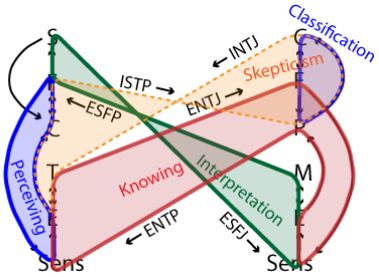
We note that the object in this case is no longer 141 Angst/Worldview, but rather a description of mental operation as it generates 91 Reason ("reason knowing itself in this sense in its object"). This leads, as we shortly see, to 72 Knowing ("reason knowing itself") whose mirror is the comprehending of 46 Interpretation and 4 Perceiving in a certain fixed relationship. The presence of 46 Interpretation is certainly an advance from pure Cartesian objectivity; we see elsewhere in our discussion of Heidegger that it mediates a sense of time, timing, dating and spanning.

33 Understanding can continue to exploit 20 Dasein as a repository of knowledge – this keeps things "abstract." Application of the new mental model in 60 Subordinate / 53 Obligation reality simulation, perhaps in fields such as artificial intelligence, exalts "idealism." Finally and most critically, an inadequate emphasis upon internal and personal 13 Intentionality application of 33 Understanding leaves things "empty." 91 Reason whose "object" becomes the structure of the mind (and not the more fundamental 141 Angst/Worldview metric) thus easily reverts, in Hegel's words, into an "abstract empty idealism." This is thought based now in a Heideggerian rather than a Cartesian paradigm-attitude (ER up to P) – an advance in a sense but once more ultimately barren.

Hegel examines the origin of this knowing. To "take reason as reason

appears at first" is to combine 91 Reason with 45 Duty/World, generating in their intersection the circuit of 72 Knowing along with 46 Interpretation and 4 Perceiving (mirrors of 72 Knowing) in a certain fixed relationship (we once more for clarity repeat the illustration). We note that 72 Knowing, like 91 Reason, travels up the leg of ENTJ to the 1 Classification species node of FR; it thus "points out" the species classification of individual bound facts (derived from the 1 Classification object-binding node of P through which 72 Knowing also passes). Since 72 Knowing (like 91 Reason) directly intersects the node of FR which is part of 14 Self-image, those facts that are known by 72 Knowing become a "bare consciousness of a 'mine'." The immediate and automatic presence of 4 Perceiving along with 72 Knowing (since the mirror of 72 Knowing is 46 Reflection and 4 Perceiving in a certain relationship) implies that these owned facts have associated perceptions or "sensations."

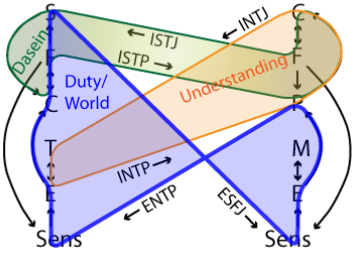


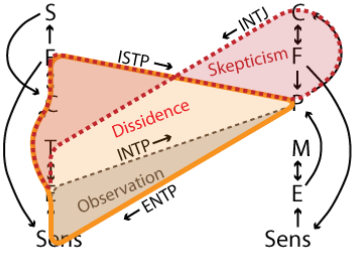


The 20 Dasein in which this isolated (from 13 Intentionality) 33 Understanding stores facts of 72 Knowing (propositions) might now add its own "ideas" along the ISTP that is common to both 20 Dasein and boot-up 73 Skepticism. A mind at this level, says Hegel, easily "fancies it has shown that abstract 'mine' of consciousness [at the node of FR] to be complete reality." However, it has not developed 13 Intentionality and it is focusing on the wrong object.

Suppose that this consciousness does attempt to explore its new Heideggerian paradigm apart from a full and complete personal 13 Intentionality implementation of its 33 Understanding (which is what generates the critically essential 141 Angst/Worldview object in a preconception of relevance). The combination of 45 Duty/World, 20 Dasein and an isolated 33 Understanding (apart from 13 Intentionality) generates 65 Dissidence listening, 73 Skepticism and a solitary 22 Observation (lacking its mirror of 23 Familiarity). This constitutes what

Hegel calls "absolute Empiricism"; there can be no "further development" of mind unless and until 22 Observation (whose ENTP overlays 72 Knowing) observes that which may be known by 72 Knowing ("an impact operating from without, in which lies the fons et origo of the multiplicity of sensations of ideas."). Consciousness in this regression has been "bound" to the external; it can only observe and listen to what has already been done.





Resort to Bentham's Utility

Hegel (page 84): *"This kind of idealism is thus just such a self–contradictory equivocation as scepticism, only, while the latter expresses itself negatively, the former does so in a positive way. But it fails just as completely as scepticism to link up its contradictory statements about pure consciousness being all reality, while all the time the alien impact, or sense–impressions and ideas, are equally reality. It oscillates hither and thither from one to the other and tumbles into the false, or the sensuous, infinite."*

We recall that 73 Skepticism (along with its mirror of 74 Blame) is the mind's boot-up mechanism. We remember also that 73 Skepticism can shift from boot-up mode that trains the mind of an uneducated infant to boot-down operation which stamps uniformity and political correctness upon emerging excellence (which in the adult is generally the instructor to boot-up mode in the growing child). A study of the mind which ignores 13 Intentionality and thus the true 141 Angst/Worldview object ("this kind of idealism") according to Hegel is similar; it too has alternate modes ("self-contradictory equivocation as scepticism").

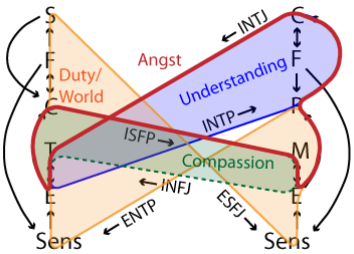
On the one side of 13 Intentionality-challenged idealism is the original combination of symmetrical 45 Duty/World with symmetrical 91 Reason that generates (with the help of 14 Self-image and 1 Classification) a stable

objectified self which can be owned and studied ("pure consciousness being all reality"). On the other side is a linkage of symmetrical 45 Duty/World with an isolated 33 Understanding (apart from its mirror of 13 Intentionality) forming the circuit of 22 Observation as an input mode ("the alien impact"). The addition of 91 Reason from the first combination to the second completes 1) 4 Perceiving ("sense-impressions") destabilized by asymmetrical 33 Understanding, along with 2) 72 Knowing similarly destabilized and dependent upon 22 Observation ("alien impact") which motivates 3) seeking ("link up its contradictory statements [of 91 Reason]") by an inconstant 20 Dasein (ISTP "ideas"). 20 Dasein is inconstant because it lacks the certainty (S down to CL) of an overlay with the missing 13 Intentionality that can maintain its symmetry (as analyzed extensively by Heidegger).

73 Skepticism boot-down mode according to Hegel "expresses itself negatively." 13 Intentionality-deprived pseudo-Cartesian thought (which finds its true object in the structure of the mind rather than the underlying 141 Angst/Worldview metric) in contrast "does so in a positive way." That is, like its Cartesian predecessor it can only advance by means of paradigm jumps motivated by discrepancies between its 22 Observation-limited empiricism and the inner objectified self of idealism described by current 72 Knowing facts. Once more, those with a knowledge of mental structure but inadequate application become 'hewers of wood and drawers of water' for 141 Angst / Worldview secondary research at the higher level of relevance-based 13 Intentionality.

If 13 Intentionality were 1) active, and 2) it implemented the mind's own internal 33 Understanding, then the combination of 45 Duty/World, 33 Understanding and 13 Intentionality would be pseudo-symmetrical (with symmetry dependent upon the precision of 13 Intentionality adherence to 33 Understanding). Force would then resonate through 33 Understanding (T down to EL) and 13 Intentionality identification and historicity (M down to ER), generating in the context of some current 45 Duty/World a 141 Angst/Worldview "infinity" that could observe 20 Dasein in a pseudo-stable consciousness of self. Departure from 13 Intentionality adherence to 33 Understanding would trigger inner warnings of self-consciousness disintegration (breakdown of unity in paradigm-attitude traversing 27 Apperception) that might be seen as 'pricks of conscience' (Heidegger explores this aspect).

In the absence of adequate 13 Intentionality, 141 Angst/Worldview emerges most easily from an overlay with ISFP- and identification-supplying (M down to ER) 38 Compassion. This is a utility calculation. 13 Intentionality-deprived realism according to Hegel thus "oscillates hither and thither" from the one extreme of a stable internal homunculus idealistic self to the other of an observation-dependent 72 Knowing and empirical 4 Perceiving until finally it "tumbles into the false, or the sensuous, infinite" of a 141 Angst/Worldview rooted in Bentham's 38 Compassion utility.



Links to 38 Compassion form 141 Angst/Worldview into a metric of what is good, and of what is evil in the sense of less good; this confirms 38 Compassion as a utility calculation. Any elimination of 38 Compassion mercy blinds 141 Angst/Worldview to grays and turns it black and white. This may once more externalize, as we have seen, into a measure or metric that is money.

Apperception, the Truth of the Paradigm

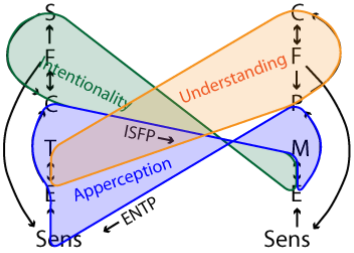
Hegel (page 84): *"Since reason is all reality in the sense of the abstract 'mine', and the 'other' is an externality indifferent to it, there is here affirmed just that sort of knowledge of an 'other' on the part of reason, which we met with before in the form of 'intending' or 'meaning' (Meinen), 'perceiving', and 'understanding', which grasps what is 'meant' and what is 'perceived'. Such a kind of knowledge is at the same time asserted by the very principle of this idealism itself not to be true knowledge; for only the unity of apperception is the real truth of knowledge. Pure reason as conceived by this idealism, if it is to get at this 'other' which is essential to it, i.e. really is per se, but which it does not possess in itself – is thus thrown back on that knowledge which is not a knowledge of the real truth. It thus condemns itself knowingly and voluntarily to being an untrue kind of knowledge, and cannot get away from 'meaning' and 'perceiving', which for it have no truth at all. It falls into a direct contradiction; it asserts that the real has a twofold nature, consists of elements in sheer opposition, is the unity of apperception and a 'thing' as well; whether a thing is called an alien impact, or*

an empirical entity, or sensibility, or the 'thing in itself', it remains in principle precisely the same, viz. something external and foreign to that unity."

It is a generally observed ESTP principle (bound at P as the terminus of 22 Observation and the origin of ESTP) that the mind ("in the sense of the abstract 'mine'") which is programmed from infancy by the observed external ("an externality indifferent to it") proclaims at all times that it can accurately predict and fully model this external. When the modeling fails, as it does during a paradigm shift, then the mind adjusts but then once more after the correction again proclaims itself to be "all reality," a complete model of everything that might ever be observed in the future. According to Hegel, this is how we intend, mean, perceive, understand, and "grasp what is 'meant' and what is 'perceived'."

Hegel now reminds us that the concept of Cartesian idealism itself would declare that this knowledge is not true knowledge: "Such a kind of knowledge is at the same time asserted by the very principle of this idealism itself [which considers itself to be always a fully adequate and thus eternally unalterable model of the external] not to be true knowledge." It is not true knowledge because the modeling has failed in the past and will most likely continue to do so periodically in the future.

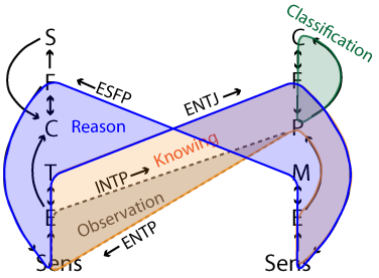
What then is "the real truth of knowledge"? Hegel says that it is the "unity of apperception" (27 Apperception). This circuit of 27 Apperception overlays portions of 13 Intentionality, 45 Duty/World, 72 Knowing and 22 Observation; its unity can tie them all together. 33 Understanding force from T down to EL impresses its INTJ essence into the experience (Sens-L up to EL) that is part of 27 Apperception, but it does not directly overlay 27 Apperception itself. In the other direction, 13 Intentionality overlays and supports 27 Apperception which mirrors into 206 Life whose appearances at the ego-containing 14 Self-image node of CR overlay both 33 Understanding and 20 Dasein. According to Hegel, these appearances are the single sole conscious positive evidence of unity within 13 Intentionality-supported 27 Apperception and thus of truth.



Individual Cartesian scientists might perhaps possess 13 Intentionality

with its overlay of 27 Apperception in some non-scientific moral or religious sphere. But insertion of any aspect of their personal 27 Apperception-supporting 13 Intentionality into research would be termed a conflict of interest (subject to explicit mention in published papers).

At the same time, "pure reason as conceived by this [Cartesian] idealism" must "get at this 'other' [of 27 Apperception] which is essential to it, i.e. really is per se, but which it does not possess in itself." It is thus, according to Hegel, "thrown back on that knowledge which is not a knowledge of the real truth." What does this mean?



The ENTP of 72 Knowing overlays 22 Observation ENTP. The other leg of 72 Knowing is overlaid by 91 Reason ENTJ which in Cartesian thought interactively processes (generally in peer-reviewed journals) the 22 Observation ENTP observed. 72 Knowing as a circuit completes itself then through a paradigm-attitude segment (ER up to P) which should be filled by 27 Apperception as the real truth of knowing. But 27 Apperception dependence upon 13 Intentionality (with its determination of relevance and focus upon 141 Angst/Worldview as the real object of interest) makes it appear 'subjective' and thus to Cartesian science unacceptable.

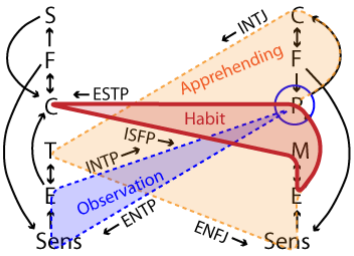
We recall that Kuhn himself (maintaining his Cartesian scientific background even as he developed philosophy) reacted strongly when accused by philosophers of having links to 27 Apperception (page 198 of *The Structure of Scientific Revolutions*): "Only philosophers have seriously misconstrued the intent of these parts of my argument. A number of them, however, have reported that I believe the following: the proponents of incommensurable theories cannot communicate with each other at all; as a result, in a debate over theory-choice there can be no recourse to good reasons; instead theory must be chosen for reasons that are ultimately personal and subjective; some sort of mystical apperception."

A non-scientist might perhaps substitute Bentham's subjective 38 Compassion utility for the 13 Intentionality that is being suppressed. But Cartesian science sees this also as subjective; that leaves only the paradigm-attitude (ER up to P) of paradigm-attitude-traversing 79 Habit.

As we have seen several times already, students in the Cartesian system are given endless problems that slowly and repetitively teach them how to approach the observed in the habitual light of what is currently being perceived by the 4 Perceiving of significant modern others.

History as we said proves that the mind's internal modeling is subject to change; this 79 Habit must therefore at some point be challenged and perhaps even rendered irrelevant. The Cartesian system in its blind pursuit of 79 Habit thus "condemns itself knowingly and voluntarily to being an untrue kind of knowledge." Its emphasis upon 79 Habit traversal of paradigm-attitude (ER up to P) as a substitute for 27 Apperception passage through this section injects a "direct contradiction" into the foundations of its analysis, as Hegel now proceeds to demonstrate.

"The real [for Cartesian science] has a twofold nature": on the one side is the current 79 Habit perception-based paradigm-attitude (ER up to P) in which students are trained and which they willingly accept in a kind of Kuhnian blind faith (in the hypothesis or belief segment from P up to CR). They are rewarded eventually by appearances at the node of CR generated by 3 Apprehending as it transits through a trained 79 Habit (this apprehending substitutes for the appearances of an absent 3 Apprehending-overlaying 206 Life which could mirror the missing 27 Apperception). For instance, the trained geographer can observe a concentric set of circles on a map and begin to imaginatively apprehend actual mountains and valleys. The nuclear scientist can apprehend tracks in a bubble chamber and link further to 20 Dasein propositions (overlaying 3 Apprehending) depicting physical collisions between particles and the mathematics behind them. That is one side of the Cartesian "direct contradiction."



On the other side is the "alien impact, or an empirical entity, or sensibility, or the 'thing in itself'" of something that is directly observed in 22 Observation (inorganic observation with its optical illusion as described later). The Cartesian system makes this observation the ultimate arbiter; its evidence can overthrow anything and everything that has been blindly accepted (in the hypothesis or belief section from P up to CR) from

79 Habit (in its traversal through paradigm-attitude from ER to P). These two extremes in the antithesis of their Hegelian blind-faith-versus-no-faith contradiction constitute the Cartesian scientific method and sustain its periodic paradigm shifts.

Those who make a successful transition from one paradigm to the next (in response to some anomalous observation) begin to apprehend things in a new and different way – Kuhn suggests that it is usually the young from outside a field who make the breakthrough. The current generation of Cartesian scientists which cannot adjust dies and enters the grave. The next generation once more passes on to students a new and improved 3 Apprehending through mindless and inflexible blind-faith 79 Habit, setting them up for yet another crisis of belief (in which they too wait for their instructors to die and be buried).

Each paradigm-locked naïvely trusting Cartesian scientist can at most apprehend (in 3 Apprehending) "the real" and thus the true as "something external and foreign" to self (apprehended in appearances of 3 Apprehending and not of 206 Life); the real and the true is never at any time an internal and eternal possession (of 13 Intentionality-based 27 Apperception, the mirror of 206 Life).

Cartesian seekers of truth are thus locked lifelessly away from an internal possession of their own truth; that is the implication of the contradiction.

The Hegelian Scientific Method

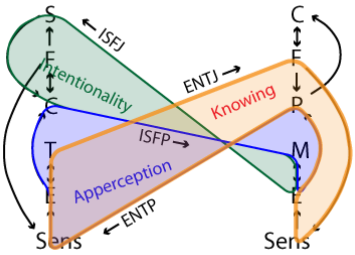
Hegel (pages 84, 85): *"This [Cartesian] idealism falls into such a contradiction because it asserts the abstract notion of reason to be the truth. Consequently reality comes directly before it just as much in a form which is not strictly the reality of reason at all, whereas reason all the while is intended to be all reality. Reason remains, in this case, a restless search, which in its very process of seeking declares that it is utterly impossible to have the satisfaction of finding. But actual concrete reason is not so inconsequent as this. Being at first merely the certainty that it is all reality, it is in this notion well aware that qua certainty qua ego it is not yet in truth all reality; and thus reason is driven on to raise its formal certainty into actual truth, and give concrete filling to the empty 'mine'."*

"The abstract notion of reason" is the body of knowledge as it

accumulates in 20 Dasein; Cartesian science claims this to be "the truth" and accesses it in 60 Subordinate-mediated reality simulation. Hegel says that truth is rather the unity of 27 Apperception as evidenced by the appearances of its mirror of 206 Life.

13 Intentionality that carefully implements its mirror of 33 Understanding (under the tutelage of symmetrical 20 Dasein) forms with it a composite pseudo-symmetrical unit. In combination with symmetrical 45 Duty/World it generates the true object which is symmetrical 141 Angst/Worldview. In a further amalgamation with 91 Reason it completes 72 Knowing with its mirrors of 46 Interpretation and 4 Perceiving. Hegel has now brought us to the "reality of reason" which is "all reality" in 45 Duty/World.

13 Intentionality enables and in turn is protected by circuit-binding 27 Apperception whose unity becomes the truth of a new subjectively relevant 13 Intentionality-based 72 Knowing. 91 Reason is no longer "a restless [Cartesian] search, which in its very process of seeking declares [in its self-contradictory scientific method] that it is utterly impossible to have the satisfaction of finding."



However, it is not passive either. Its shape-shifting, paradigm-altering subjective method is "driven on to raise its formal certainty into actual truth, and give concrete filling to the empty 'mine'." It will succeed where Cartesian science has failed; it will include its own self in its science and come alive.

Reason as Object

We continue with our commentary on Hegel's *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

The Nature of the Notion

Hegel (page 85): *"This consciousness, which takes being to mean what is its own, now seems, indeed, to adopt once again the attitude [paradigm-attitude] of 'meaning' and 'perceiving'; but not in the sense that it is certain of what is a mere 'other', but in the sense that it is certain of this 'other' being itself. Formerly, consciousness merely happened to perceive various elements in the 'thing', and had a certain experience in so doing. But here it itself settles the observations to be made and the experience to be had. 'Meaning' and 'perceiving', which formerly were superseded so far as we were concerned (fer uns), are now superseded by consciousness in its own behalf (fer es). Reason sets out to know the truth, to find in the form of a notion what, for 'meaning' and 'perceiving', is a 'thing'; i.e. it seeks in thinghood to have merely the consciousness of its own self. Reason has, therefore, now a universal interest in the world, because it is certain of its presence in the world, or is certain that the actual present is rational. It seeks its 'other', while knowing that it there possesses nothing else but itself: it seeks merely its own infinitude."*

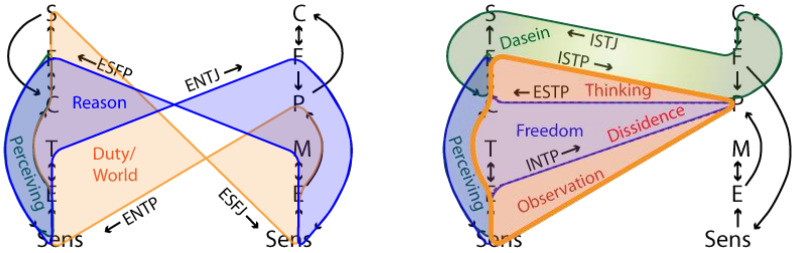
"Being" is symmetry across mirroring: the circuits of 91 Reason and 45 Duty/World for instance are both symmetrical across mirroring and thus forms of being. 13 Intentionality that respects its mirror of 33 Understanding becomes a pseudo-symmetry that with 45 Duty/World can generate and sustain a symmetrical 141 Angst/Worldview; this in turn can observe symmetrical 20 Dasein as a self-consciousness. Hegel has demonstrated that these facets of symmetry or "being" belong to the 14 Self-image and 1 Classification species node of FR ("which takes being to mean what is its own").

A Cartesian mind sees the contents of FR as de-worlded objective species classes of those things that can be known by 72 Knowing which also passes through this node of FR ("in the sense that it is certain of what is a mere 'other'"). They are de-worlded because 45 Duty/World does not pass through FR; things within this node of 1 Classification are thus not part of 45 Duty/World and therefore de-worlded – like 'birds' or

'mammals' they are not real, they cannot be held in the hand as bound objects and perceived along P-originating ESTP as actual focal entities.

A self-aware mind in contrast understands just as clearly that the contents of FR are generated internally; they point ultimately therefore to one's own subjective self ("in the sense that it is certain of this 'other' being itself").

We learned elsewhere that perceiving ("perceive various elements in the 'thing'") emerges before understanding in a pattern-matching between symmetrical 91 Reason as the Now of all nows and symmetrical 45 Duty/World. ESTP of 42 Freedom combines with the ISTP of 20 Dasein (or the ISTP of 65 Dissidence listening) to generate 11 Thinking ESTP which becomes the foreground aspect of this 4 Perceiving. The circuit of 4 Perceiving completes itself then through the experience region (Sens-L up to EL) so that the perceiving individual has "a certain experience in so doing."



Initial 4 Perceiving pattern-matching in the developing mind is quickly superseded by 91 Reason-mediated speech about what is being perceived ("'meaning' and 'perceiving' (…) were superseded so far as we were concerned"). That is, 91 Reason and 45 Duty/World in combination can generate 4 Perceiving in their intersection. But 4 Perceiving then turns the tables and places into 91 Reason a stream of statements describing the things within 45 Duty/World.

The 13 Intentionality-based 141 Angst/Worldview metric in its self-conscious view of the 20 Dasein Heideggerian the there can in turn move beyond 91 Reason conversational interaction ("are now superseded by consciousness on its own behalf"); it may choose what to observe, perceive and talk about ("it itself settles the observations to be made and the experience to be had").

The progression is thus as follows: 1) 4 Perceiving is a combination of

symmetrical 91 Reason and 45 Duty/World that perceives, experiences and underlies speech. 2) Cartesian science exploits perceiving 91 Reason and experience-observing 33 Understanding to fill 20 Dasein with propositions of 72 Knowing about 45 Duty/World. It bases this upon either a 38 Compassion- or 79 Habit-completed 141 Angst/Worldview metric of good and less good. 3) A 13 Intentionality-based 20 Dasein / 141 Angst/Worldview self-consciousness can interpret these objective Cartesian results ("what, for 'meaning' and 'perceiving', is a 'thing'") as subjective aspects of self ("the consciousness of its own self") – this elevates the objective Cartesian "thing" into a self-aware subjective "notion" (Heidegger calls it 'existentiell'). 4) The segment of 20 Dasein that passes through the will (CL up to FL) can decide, on the basis of the notion, how its self-consciousness will act or react.

In this way, 91 Reason in the 13 Intentionality-based self-aware mind "sets out to know the truth (…) in the form of a notion" which for relevance-blind Cartesian science remains merely "thinghood." The self-aware mind in this way builds on its Cartesian predecessor; it rummages through its dry objective journals in a "rational" search for "its presence in the world." The real object for it is not a "thing" or "thinghood," but a "universal" 141 Angst/Worldview ("it seeks merely its own infinitude").

The Inadequacy of Subsuming Things

Hegel (page 85): *"While, at first, merely surmising that it is in the world of reality, or knowing this only in a general way to be its own, it goes forward on this understanding and appropriates everywhere and at all points its own assured possession. It plants the symbol of its sovereignty on the heights and in the depths of reality. But this superficial 'mine' is not its final and supreme interest. The joy of universal appropriation finds still in its property the alien other which abstract reason does not contain within itself. Reason has the presentiment of being a deeper reality than pure ego is, and must demand that difference, the manifold diversity of being, should itself become its very own, that the ego should look at and see itself as concrete reality, and find itself present in objectively embodied form and in the shape of a 'thing'. But if reason probes and gropes through the inmost recesses of the life of things, and opens their every vein so that reason itself may gush out of them, then it will not achieve this desired result; it must, for its purpose, have first brought about in itself its own completion in order to be able*

after that to experience what its completion means."

Enlightened 91 Reason will successfully subsume its Cartesian predecessor within the new Heideggerian 13 Intentionality-based Hegelian category or structure of circuits – it is of course something that is necessary according to Kuhn if it is to gain acceptance[1] ("it goes forward on this understanding and appropriates everywhere and at all points its own assured possession"). The new paradigm absorbs good with evil, secular along with religious ("It plants the symbol of its sovereignty on the heights and in the depths of reality").

That, however, is not its ultimate goal ("But this superficial 'mine' is not its final and supreme interest"). Rather, it seeks an exit from the self-contradictory Cartesian dichotomy of an "alien other which abstract reason does not contain within itself." That is, it searches for a new scientific method in which 20 Dasein-based idealism is no longer subject to 22 Observation empiricism as the final arbiter. Its 14 Self-image looks for something deeper that is symmetrically stable ("Reason has the presentiment of being a deeper reality than pure [ESTJ-overlaying 14 Self-image] ego is, and must demand that difference, the manifold diversity of being [symmetry free of paradigm shifts], should itself become its very own").

Hegel suggests that the notion must conform to the thing; "the ego should look at and see itself as concrete reality, and find itself present in objectively embodied form and in the shape of a 'thing'." How will this occur?

Continued dependence upon 22 Observation returns the searching mind to the Cartesian contradiction – that cannot be the method: "But if reason probes and gropes through the inmost recesses of the life of things, and opens their every vein so that reason itself may gush out of them, then it will not achieve this desired result." Hegel suggests another option: 13 Intentionality must strive to mirror 33 Understanding through careful personal application by each individual researcher of what is theoretically understood ("have brought about in itself its own completion"). Self-consciousness can then see more clearly, for the notion will become part of the thing ("in order to be able after that to experience what its completion means").

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[1] That is, a theory gains acceptance as it is able to explain things.

The Insufficiency of Self-analysis

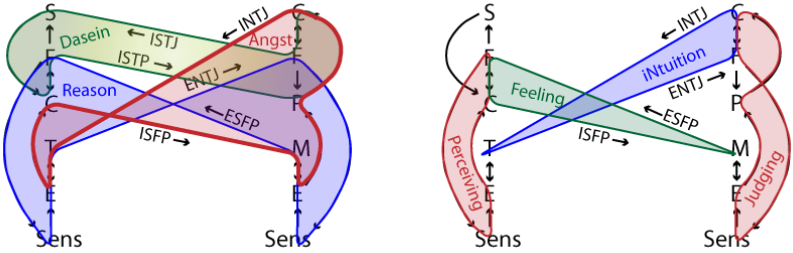
Hegel (pages 85, 86): *"Consciousness 'observes', i.e. reason wants to find and to have itself in the form of existent object, to be, in concrete sensuously-present form. The consciousness thus observing fancies (meint), and, indeed, says that it wants to discover not itself, but, on the contrary, the inner being of things qua things. That this consciousness 'means' this and says so, lies in the fact that it is reason, but reason as such is for it not as yet object. If it were to know reason to be equally and at once the essence of things and of itself, and knew that reason can only be actually present in consciousness in the form and shape peculiarly appropriate to reason, then it would descend into the depths of its own being, and seek reason there rather than in things. If it had found reason there, it would again turn from that and be directed upon concrete reality, in order to see therein its own sensuous expression, but would, at the same time, take that sensuous form to be essentially a notion."*

Hegel has demonstrated that 91 Reason 'observes' things at the 1 Classification FR species node on the right which it shares with 14 Self-image. Cartesian analysis sees things in this region as de-worlded entities (removed from 45 Duty/World which does not pass through this node) and thus objective things about which 91 Reason might perhaps have 17 Curiosity (which also passes through this node of FR).

The informed mind realizes that objects at FR are in fact constructed by internal mental circuits (Hegel's category). It may monitor this region for clues concerning its own internal operation – this alters the objective Cartesian node of FR into something more subjective that Hegel calls a notion ("reason wants to find and to have itself in the form of existent object […] take that sensuous form to be essentially a notion"). We note that observation itself (22 Observation) terminates in the object-binding 1 Classification node of P; it is thus separate from the notion-containing 1 Classification species node of FR and must coordinate with it through circuits such as 17 Curiosity and 39 Reflection.

The "consciousness thus observing" the node of FR cannot be 91 Reason itself (for a circuit cannot view itself); it must be 33 Understanding-based 20 Dasein which also passes through this node. We know already from Hegel that 20 Dasein (as the Heideggerian the there of personal potential influenced according to Heidegger by the attunement-mood from EL to CL of 206 Life) is not looking for "itself" in 91 Reason; it

is pointing rather to an appropriate 141 Angst/Worldview ("the inner being of things qua things") that can complete it as a self-consciousness. However, in the same way that 45 Duty/World and 91 Reason form 4 Perceiving, and 4 Perceiving then places words into 91 Reason, so 20 Dasein / 141 Angst/Worldview self-consciousness in its awareness of 91 Reason finds itself inadvertently placing aspects of itself into the 91 Reason stream of statements; these influence the words from 4 Perceiving.



The first aspect of 20 Dasein (affirming it as Heidegger's the there of personal potential and authenticity) that is inserted into 91 Reason might be a verbalization of its search for 141 Angst/Worldview ("that this consciousness 'means' this and says so, lies in the fact that it is reason"). Once 20 Dasein / 141 Angst/Worldview self-consciousness forms within the mind, then its Heideggerian 'ahead of itself' may transfer to the clues of mental operation that it might see in 91 Reason ("reason as such is for it […] object"). The three circuits of 20 Dasein, 141 Angst/Worldview and 91 Reason complete 4 Perceiving, 43 Judging, 8 iNtuition and 21 Feeling. We have now arrived at reason "in concrete sensuously-present form" – it perceives, judges, intuits and feels.

However, "the essence of things" is in 11 Thinking ESTP which places entities into the foreground of 4 Perceiving. The "essence […] of itself" are 11 Thinking ESTP principles (the mirror of 18 Sensing ESTJ conceptions overlaying 14 Self-image ego). These are not part of the combination of 20 Dasein, 141 Angst/Worldview and 91 Reason. The circuit of 91 Reason, moreover, can be influenced by circuits other than 20 Dasein / 141 Angst/Worldview self-consciousness, all of which makes it untrue "that reason can only be actually present in consciousness in the form and shape peculiarly appropriate to reason."

If these various perturbations from other circuits were not present, then 20 Dasein / 141 Angst/Worldview as a self-conscious unit could

"descend [through self-analysis] into the depths of its own being and seek reason there rather than in things." Once self-consciousness had worked out some ultimate form of idealism that accurately predicted reality (a full and complete law of mental operation), then this could then "be directed [in precisely exact autistic reality simulation] upon concrete reality, in order to see therein its own sensuous expression." The node of FR in that case would become both the "sensuous form" of some object and also simultaneously "a notion" that would fully unveil the internal processes of thought behind its formation. There would never again be any further Cartesian paradigm shift!

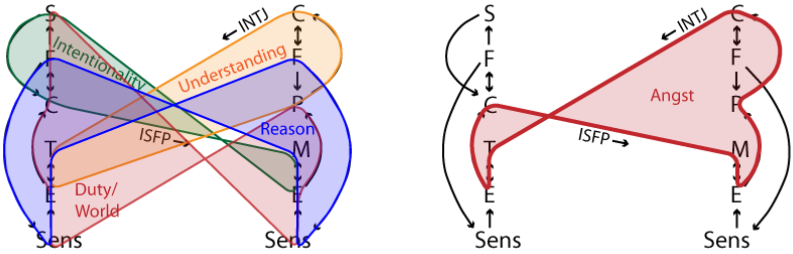
But this is not possible; the necessary conditions are lacking. The closest we could perhaps come to it might be a Foucauldian discourse.

Observer of Self-consciousness

Hegel (page 86): *"Reason, as it immediately appears in the form of conscious certainty of being all reality, takes its reality in the sense of immediacy of being, and also takes the unity of ego with this objective existence in the sense of an immediate unity, a unity in which it (reason) has not yet separated and then again united the moment of being and ego, or, in other words, a unity which reason has not yet come to understand. It, therefore, when appearing as conscious observation, turns to things with the idea that it is really taking them as sensuous things opposed to the ego. But its actual procedure contradicts this idea, for it knows things, it transforms their sensuous character into conceptions, i.e. just into a kind of being which at the same time is ego; it transforms thought into an existent thought, or being into a thought-constituted being, and, in fact, asserts that things have truth merely as conceptions. In this process, it is only what the things are that consciousness in observation becomes aware of; we, however [who are tracing the nature of this experience], become aware of what conscious observation itself is. The outcome of its process, however, will be that this consciousness becomes aware of being for itself what it is in itself [i.e. becomes aware of being to itself what, in the meantime, it is to us]."*

Symmetrical 45 Duty/World contains all things that could be the subject or object of exchange or of a sentence; it is thus "all reality." Symmetrical 91 Reason in combination with symmetrical 45 Duty/World generates 72 Knowing ("conscious certainty of being all reality"), 46 Interpretation and 4 Perceiving ("reality in the sense of immediacy of

being"). 91 Reason, but not 45 Duty/World, intersects the 1 Classification species node of FR ("objective existence" because it is free of 45 Duty/World). Finally, 91 Reason crosses 14 Self-image at this same node of FR, generating "the unity of [14 Self-image] ego with this objective [45 Duty/World-separate or de-worlded] existence." This entire network of circuits, according to Hegel, is together an "immediate unity"; it shapes 91 Reason into what he has called the Now of all nows (and what Heidegger will label 'world time').

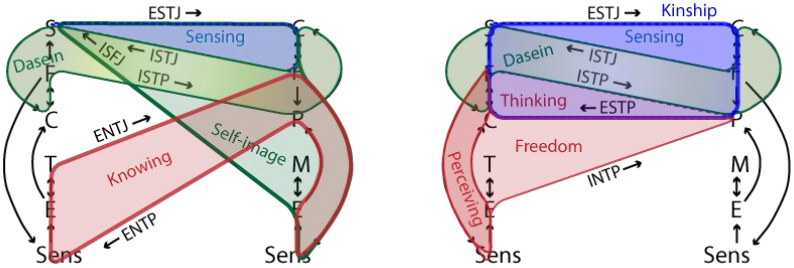


Symmetrical 91 Reason in this 45 Duty/World can combine with 33 Understanding and its mirror of 13 Intentionality to form a dynamically symmetrical 141 Angst/Worldview infinity that with symmetrical 20 Dasein constitutes a self-consciousness. This same 91 Reason can then return and become an object of interest to the 20 Dasein / 141 Angst/Worldview unit which it has helped to form ("separated and then again united the moment of being and ego"). The new structure is "a unity which reason has […] come to understand" because it results from 91 Reason interaction with 33 Understanding (and for pseudo-symmetry also its mirror of 13 Intentionality).

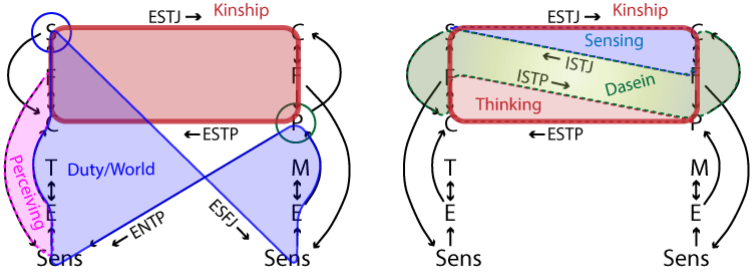
When things are simple, then this form of thought appears to default to the previous Cartesian approach ("It, therefore, when appearing as conscious observation, turns to things with the idea that it is really taking them as sensuous things opposed to the ego"). However, says Hegel, "its actual procedure contradicts this idea."

This "actual procedure" is as follows: 1) ENTJ as the pointer of 72 Knowing ("it knows things") leads into definitional ISTJ of 20 Dasein that completes 18 Sensing along the ESTJ conception of 14 Self-image ego ("it transforms their sensuous character into conceptions"). 2) This becomes the foundation for a further symmetrical circuit ("a kind of being") which "at the same time is ego" – Hegel must be speaking here of some variation

of symmetrical 20 Dasein-supplementing and 14 Self-image-overlaying 35 Kinship, or the Heideggerian the they which is the self that is not authentic 20 Dasein self. This self, he implies, can observe the 20 Dasein self and extend its observations to others in the 35 Kinship grouping who also are not self. 3) This variant of 35 Kinship completes itself along ESTP of 11 Thinking ("it transforms thought into an existent thought, or being into a thought-constituted being, and, in fact, asserts [as an ESTP principle] that things have truth merely as [ESTJ] conceptions").



We have elsewhere encountered 35 Kinship as the Heideggerian the they composed of others; this puts it below 20 Dasein authentic self. Hegel implies that 35 Kinship in the enlightened mind can break away from these others and begin to operate as its own separate circuit.



That might make sense. It is possible at a lower level to generate 35 Kinship from 45 Duty/World that pivots at its node of S from ESFJ to ESTJ, and at its node of P from ENTP to ESTP. This constitutes Heideggerian immersion in the tool; according to Hegel it is the group consciousness of a simple factory worker. 35 Kinship is also generated at a higher level from the contraction of the Heideggerian 115 Brotherhood/Ourself spatial wrapper for 20 Dasein by passage from CL up to FL, and from CR down to FR. It now becomes a framework for 11 Thinking offers and 18 Sensing

acceptance of those offers among those who build and run the factories.

There are several corollaries: First, 35 Kinship functioning at a higher self-aware level can learn of mental operation by watching collective 35 Kinship (everyone is the other and no one is themselves) as it operates in a social grouping at a lower level ("we, however, [who are tracing the nature of this experience], become aware of what conscious observation itself is"). Second, this same circuit of 35 Kinship at a higher level can observe its own 20 Dasein authenticity as it navigates its way through the lower level 35 Kinship collectivity ("The outcome of its process, however, will be that this consciousness becomes aware of being for itself what it is in itself [i.e. becomes aware of being to itself what, in the meantime, it is to us]").

35 Kinship in this way becomes the core of logic in the mind. The path of hypothesis or belief from P up to CR is an 'if'; its corresponding 'then' is the ESTP principle that is seen by 11 Thinking. The foundation of a hypothesis in most cases is the path of certainty from S down to CL which contains the context as a Heideggerian futural 'if'; its 'then' this time is the 18 Sensing-overlaying concept along ESTJ. Logic in this way proceeds with a hypothesis that builds an argument based upon a set of fixed assumptions.

The mind in faith can turn this machine on its head and operate backwards. Belief or hypothesis (P to CR) becomes what is most certain and certainty (S to CL) is constructed upon its foundation. Single-mindedness in this case is essential; the double-minded get nothing.

One might examine the further symmetrical circuit of 51 Love, and observe how it is symmetrical 35 Kinship that incorporates into itself the INTJ and INTP of 33 Understanding and the ISFJ and ISFP of its 13 Intentionality mirror. 51 Love locks their coordination into a stable symmetry of 35 Kinship-based being; it might become a further extension of 35 Kinship.

Hegel (page 86): *"We have to consider the operation of this observational phase of reason in all the various moments of its activity. It takes up this attitude towards Nature, Mind, and finally towards the relation of both in the form of sense–existence; and in all these it seeks to find itself as a definitely existing concrete actuality."*

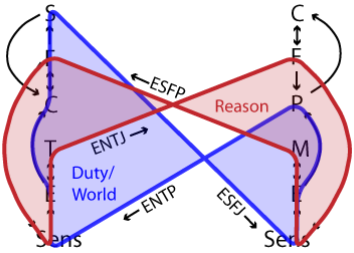
There are many routes to traverse before the structure is fully unfolded.

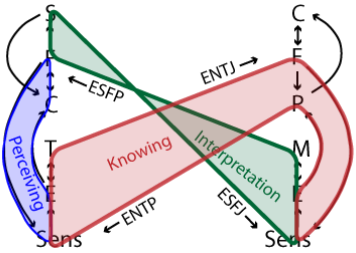
Observation of Nature

We continue with a commentary on Hegel's *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

Initial Apprehending Judgments

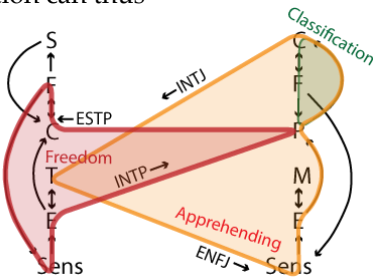
Hegel (page 86): *"When the unreflective consciousness speaks of observation and experience as being the fountain of truth, the phrase may possibly sound as if the whole business were a matter of tasting, smelling, feeling, hearing, and seeing. It forgets, in its zeal for tasting, smelling, etc., to say that, in point of fact, it has really and rationally determined for itself already the object thus sensuously apprehended, and this determination of the object is at least as important for it as that apprehension. It will also as readily admit that its whole concern is not simply a matter of perceiving, and will not allow, e.g. the perception that this penknife lies beside this snuff-box to pass for an 'observation'. What is perceived should, at least, have the significance of a universal, and not of a sensuous particular 'this'."*



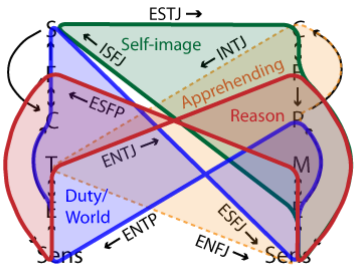


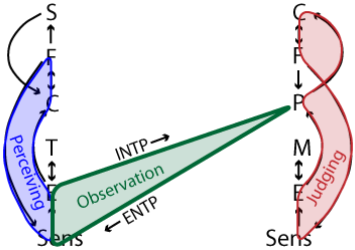
Let us tie down what kind of "consciousness" Hegel is talking about in this section. He says it is "unreflective" – that implies no data flow between the 1 Classification FR species node and the 1 Classification object-binding node of P which is the termination of 22 Observation. It "speaks"; that suggests 91 Reason with its interactive stream of statements. Finally, there is "observation" within "experience"; this demands the presence of 45 Duty/World with its things that can be observed. We conclude that Hegel is dealing with the initial combination of symmetrical 91 Reason with symmetrical 45 Duty/World that in its intersection forms 72 Knowing, 46 Interpretation and 4 Perceiving.

We note that the circuit of 22 Observation itself moves by ENTP from the 1 Classification object-binding node of P down to Sens-L, then up through the region of "experience" (Sens-L up to EL) and finally back up by INTP to the 1 Classification node of P. Those things that are the 11 Thinking ESTP focus of 4 Perceiving attention can thus be laid down along 22 Observation ENTP (by a pivot at the node of P) into the region of experience (Sens-L up to EL) and then perhaps picked up again by INTP and bound once more into an object within 1 Classification P. This 22 Observation process, says Hegel, is the topic of the current unreflective 91 Reason analysis ("when the unreflective consciousness speaks of observation and experience as being the fountain of truth"). One might easily conclude that 22 Observation is the only circuit that is operative ("the phrase may possibly sound as if the whole business were a matter of tasting, smelling, feeling, hearing, and seeing").



This conclusion, says Hegel, is a forgetting ("it forgets"). We gather that memory (forgetting and remembering) is a critical aspect of observation. We will keep this in mind as we continue.





Hegel now supplements the original 91 Reason ("it has really and rationally determined") and 45 Duty/World ("the object") with the circuit of 3 Apprehending ("the object thus sensuously apprehended"). Any further addition of 14 Self-image ("determined for itself") completes the circuit of 43 Judging (the mirror of the initial 4 Perceiving). We conclude that the "zeal for tasting, smelling, etc." of which Hegel speaks is in fact a self-mediated (by 14 Self-image) making of judgments about the object; it is not yet a 22 Observation of it (that circuit has not been completed).

We recall that 3 Apprehending places some existing entity (from the Sens-R up to ER existence region through which it traverses) into the CR genus node of 1 Classification; in an infant this apprehended thing can take up the whole node of CR and fill it completely. We saw also that 91 Reason, 45 Duty/World and 14 Self-image in combination form an objectified determination of that same object at the 1 Classification species node of FR. Hegel now tells us that the data at the 1 Classification species node of FR is at least as important as anything 3 Apprehending could place into 1 Classification CR ("this determination of the object is at least as important for it as that apprehension").

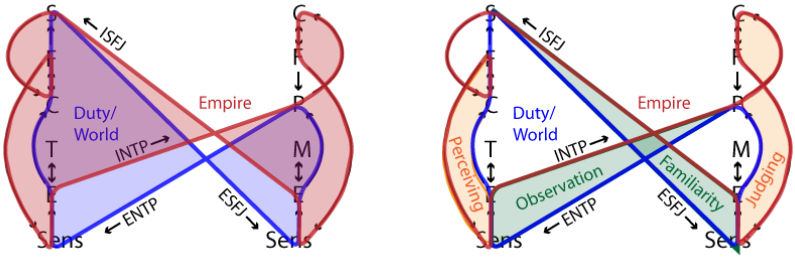
We note again that the current consciousness remains "unreflective." If 39 Reflection were to send data from the 1 Classification species node of FR down to object-binding P, then 43 Judging would truncate into 1 Classification and there would be no further interaction between symmetrical circuits. Hegel is not interested in this simplification.

By the same token, the current mix of unreflective symmetry is not yet an observation; it remains at most a perception ("It will also as readily admit that its whole concern is not simply a matter of perceiving, and will not allow, e.g. the perception that this penknife lies beside this snuff−box to pass for an 'observation'"). For things to advance into observation, there must according to Hegel be another "universal" or symmetrical circuit ("What is perceived should, at least, have the significance of a universal, and not of a sensuous particular 'this'"). That can only be symmetrical 93 Empire which we have elsewhere identified with memory.

Rational Observation Describes the Remembered Familiar

Hegel (page 86): *"The universal, here regarded, is, only in the first instance, what remains identical with itself; its movement is merely the uniform recurrence of the same operation. The consciousness, which thus far finds in the object merely universality or the abstract 'mine', must take upon itself the movement peculiar to the object; and, since it is not yet at the stage of understanding that object, it must, at least, be the recollection of it, a recollection which expresses in a universal way what, in actual fact, is merely present in a particular form. This superficial way of educing [deducing] from particularity, and the equally superficial form of universality into which the sense element is merely taken up,*

without the sense element having in itself become a universal—this description of things is not as yet a process effected in the object itself. The process really takes place solely in the function of describing. The object as it is described has consequently lost interest, when one object is being described another must be taken in hand and ever sought, so as not to put a stop to the process of description."

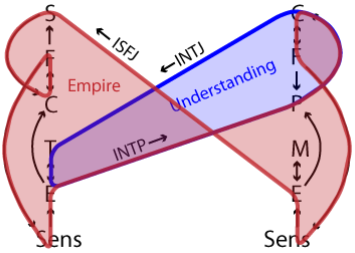


Symmetrical ("universal") 93 Empire combines with symmetrical 45 Duty/World to form an initial 23 Familiarity ("in the first instance") which processes the region of existence (Sens-R up to ER); this circuit of 23 Familiarity fills with "what remains identical with itself" and is thus familiar. 93 Empire and 45 Duty/World also form 22 Observation, the mirror of 23 Familiarity. 22 Observation can follow the "movement" of what is 23 Familiarity familiar; this is viewed as its "uniform recurrence" (repeated views over days, weeks and months of dogs, pens or perhaps cars, making 'dog' an object to be observed in 22 Observation along with perhaps 'pen' or 'car').

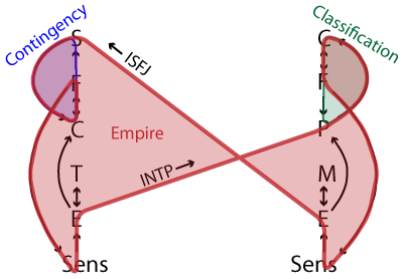
We note that symmetrical 93 Empire and symmetrical 45 Duty/World form 23 Familiarity (and critically also its mirror of 22 Observation) apart from symmetrical 91 Reason (Hegel's Now of all nows) and asymmetrical 14 Self-image; a 23 Familiarity familiar thing or ideal type is thus timeless and also independent of self. Its base in symmetry (of 93 Empire and 45 Duty/World) makes it stable; any dynamic alteration of the 23 Familiarity ideal type in its 22 Observation object-binding mirror must thus reflect movement in either space or time; this places moving bound objects at the 22 Observation node of P into a non-moving three-dimensional space of what is familiar.

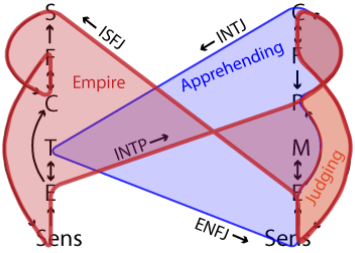
In addition to 23 Familiarity and 22 Observation, symmetrical 93 Empire and symmetrical 45 Duty/World also complete 4 Perceiving and

its mirror of 43 Judging. According to Hegel, this specific mixture of circuits constitutes memory ("a recollection [or memory] which expresses in a universal way [symmetrical 93 Empire] what, in actual fact, is merely present in a particular form [first of all within 23 Familiarity as it filters the existence region from Sens-R up to ER, and then more dynamically in its mirror of 22 Observation that filters experience from Sens-L up to EL]").[1]



We note that the 93 Empire aspect of memory overlays the INTP of 33 Understanding as well as its section of hypothesis or belief (P up to CR). However, it does not overlay the unifying INTJ of 33 Understanding or its movement of force from T down to EL that places essence into experience (Sens-L up to EL). 93 Empire memory is thus prior to a complete 33 Understanding ("since it is not yet at the stage of understanding that object, it must, at least be the recollection [memory] of it").





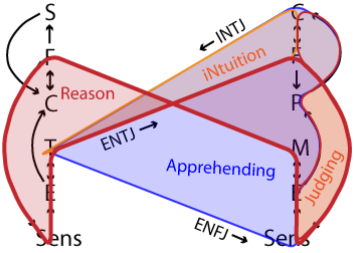
93 Empire, unlike 33 Understanding, does move from CR down to FR. It thus integrates the apprehended from 3 Apprehending CR into the species information in 1 Classification FR ("universality or the abstract

[1] We recall that 115 Brotherhood/Ourself fills with images of houses, trees and so on as they are apprehended from childhood on up through the years. We see now that these things transfer at the node of S into 23 Familiarity which alters them into ideal types within existence (Sens-R to ER).

'mine'"); it can then add to this mix any movement of objects within the object-binding node of 1 Classification P ("must take upon itself the movement peculiar to the object") through which it also passes.

Unlike asymmetrical 1 Classification which is located only on the right, symmetrical 93 Empire moves also through mirror elements of 19 Contingency on the left. This sustains memory as a stable form of being or universal ("recollection which expresses in a universal way what, in actual fact, is merely present in a particular form [in asymmetrical 1 Classification]").

93 Empire-based memory can be triggered by some transitory 3 Apprehending of those various things that exist within the region of existence (Sens-R up to ER) through which 93 Empire passes; this makes it what Hegel calls a "superficial way of educing [deducing] from particularity." The 93 Empire-based memories that are generated are symmetrical or stable universals ("form of universality") but the way in which the structure of memory itself responds to apprehending is not ("superficial form of universality"). Things proceed towards a more focused observation only when the combination of memory-generating symmetrical 45 Duty/World and symmetrical 93 Empire is supplemented by symmetrical 91 Reason. This 91 Reason with the original 45 Duty/World 1) places specific species data about some particular object within the 1 Classification node of FR ("the sense element having in itself become a universal [in 91 Reason]") and 2) simultaneously triggers 91 Reason statements about what is being perceived ("description of things").



We note that the addition of 3 Apprehending to this mix completes the circuit of 8 iNtuition which can be triggered at this point. One further step is required to fully complete the process of observation (moving it beyond mere intuitive apprehending by 3 Apprehending and a completed 8 iNtuition). We recall that 91 Reason-sustained species data at the 1 Classification node of FR (the basis of some describing statement) is distinct from the described object that is bound at the 1 Classification and 22 Observation node of P (through which 93

Empire memory passes but 91 Reason with its describing does not). Rational observation will thus pick up some object ("when one object is being described another must be taken in hand and ever sought") which is 1) the specific thing currently being observed in 22 Observation (and remembered in 93 Empire as a bound object at the 22 Observation node of P) and also 2) simultaneously the thing being described (in its species aspect) by 91 Reason. 22 Observation of the precise specific, the supposed focus of the description, at this point loses all relevance to the describing 91 Reason rational observer; the held object is required merely to tie down its associated 93 Empire 3 Apprehending-based memory ("the object as it is described has consequently lost interest").

Importantly, 93 Empire passes through the will (CL up to FL); this can motivate a seeking of use value as treasure of meaning within the node of S (the mirror of the object-binding 22 Observation node of P). Memory-based description of observation may thus take on a life of its own that is not easily terminated ("so as not to put a stop to the process of description").

This has implications for economics where 93 Empire becomes the mode of thought that liquidates (into memory externalized as liquidity of cash) that production motivated by finiteness in 27 Apperception which is no longer of help in sustaining its mirror of 206 Life.

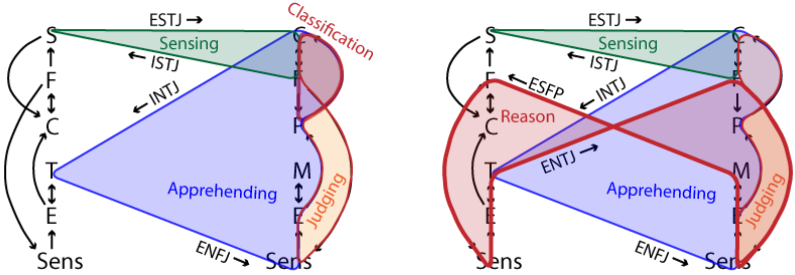
Classifying the Genus – a Breakdown

Hegel (pages 86, 87): *"If it is no longer easy to find new and whole things, then there is nothing for it but to turn back upon those already found, in order to divide them still further, break them up into component parts and look out for any new aspects of thinghood that still remain in them. There can never be an end to the material at the disposal of this restlessly active instinct. To find a new genus of distinctive significance, or even to discover a new planet, which although an individual entity yet possesses the nature of a universal, can only fall to the lot of those who are lucky enough. But the boundary line of what, like elephant, oak, gold, is markedly distinctive, the line of demarcation of what is genus and species passes through many stages into the endless particularization of the chaos of plants and animals, kinds of rocks, or of metals, forms of earth, etc., etc., that only force and craft can bring to light. In this realm where universality means indeterminateness, where particularity now approximates to singleness, and*

again at this point and that even descends to it entirely, there is offered an inexhaustible supply of material for observation and description to deal with. Here, where a boundless field is opened up, at the boundary line of the universal it can have found not an immeasurable wealth, but instead, merely the limitations of nature and of its own operation. It can no longer know whether what seems to have being per se is not a chance accident. What bears the impress of a confused or immature feeble structure, barely evolving from the stage of elementary indeterminateness, cannot claim even to be described."

Meaning according to Heidegger is located at the node of S (S is the 23 Familiarity-filtering mirror of 22 Observation-filtering object-binding P); its structure is a kind of Venn-diagram division of 23 Familiarity-mediated ideal types (Heideggerian regions and places) by lines of separation. For instance, if Fred is tall and handsome, then Fred would be located within the intersection of the shape (circle) of all that is tall and the shape (circle) of all that is handsome. If Tom is tall but not handsome, then a further line of separation develops between Fred and Tom, excluding Tom from that which is handsome.

The genus node of 1 Classification CR is filled initially by 3 Apprehending (and then by 93 Empire memory); it can interact with the species node of 1 Classification FR by means of the S-meaning-mediated circuit of 18 Sensing ("If it is no longer easy to find new and whole things [as apprehended genus entities], then there is nothing for it but to turn back [by means of 18 Sensing] upon those already found, in order to divide them still further [at the 18 Sensing node of S meaning]"). In our previous instance, 18 Sensing ESTJ could insert either Tom or Fred separately into the genus node of 1 Classification CR and then "break them up into component parts [along definitional ISTJ of 18 Sensing] and look out for any new aspects of thinghood that still remain in them."



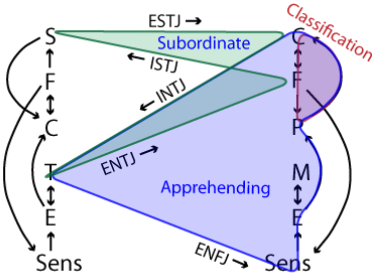
We noted that 45 Duty/World and 93 Empire in combination generate

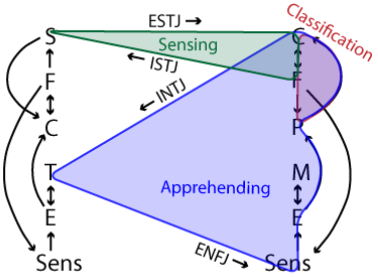
recall-related 43 Judging (in addition to 4 Perceiving, 23 Familiarity and 22 Observation). It turns out that 3 Apprehending and 91 Reason in combination with pure 18 Sensing (that divides and divides meaning at its node of S) form a 43 Judging that can play with this memory apart from 4 Perceiving (the combination also forms the 7 Singing subset of 91 Reason and the 60 Subordinate director of reality simulation along with 8 iNtuition). Hegel calls this non-perceiving-dependent 43 Judging extension of 91 Reason (by 3 Apprehending and 18 Sensing) "a restlessly active instinct" and suggests that "there can never be an end to the material at [its] disposal." This instinct of rational apprehended sensing is free of perceived reality; extensions can be made into ever broader fields of perhaps abstract mathematics or speculative metaphysics.

In some cases, as in the discovery of a new planet, the object that is bound at the 22 Observation node of P ("an individual entity") can be carried up by "restlessly active" 3 Apprehending into the genus CR node of 1 Classification and subsequently develop its own independent 18 Sensing-mediated set of species at the intersection of 1 Classification FR and symmetrical 91 Reason ("the nature of a universal"). In most cases, such as "elephant, oak, gold," the "line of demarcation of what is genus [at 1 Classification CR] and species [at 1 Classification FR] passes through many stages into the endless particularization of the chaos of plants and animals, kinds of rocks, or of metals, forms of earth, etc., etc., that only force and craft [60 Subordinate as a wrapper for 18 Sensing and the guiding aspect of the 60 Subordinate / 53 Obligation reality simulator of external force] can bring to light."

Hegel now extrapolates to a point where 3 Apprehending, 91 Reason, 18 Sensing and 60 Subordinate are largely finished with their 1 Classification processing of meaning at the node of S. The result, he says, is a dichotomy: 1) 18 Sensing ESTJ carries highly intricate and interlocking circles of meaning from S to the 1 Classification genus node of CR (and of course subsets of those circles as required). At this node of CR, "universality" thus means abstract conceptual "indeterminateness." 2) In contrast, 1 Classification FR is so heavily parsed that its species classes might in some cases approximate the real observed objects that can be bound at the 1 Classification and 22 Observation node of P ("particularity [at 1 Classification species FR] now approximates to singleness [at 1 Classification object-binding P], and again at this point and that even

descends to it entirely").





This polarized 1 Classification structure, according to Hegel, breaks down "at the boundary line of the universal," that is, at the conceptual 1 Classification genus node of CR. It does so in two ways: 1) by a "limitation of nature." The entity at 1 Classification CR may be a sudden "chance accident" of 3 Apprehending and not the result of highly developed 18 Sensing processing of S-based meaning. 2) There is also the "limitation (…) of its own operation." A "confused or immature" mind could be unaware of the appropriate 60 Subordinate-based mathematical laws of nature; 18 Sensing in this case might have "barely evolv[ed] from the state of elementary indeterminateness"; it "cannot claim even to be described" as a (93 Empire-memory-mediated) observation by 91 Reason and its statements.

S Meaning Compared to P Object-binding

Hegel (page 87): *"While this seeking and describing seem to be concerned merely with things, we see that in point of fact it does not continue in the form of sense–perception. Rather, what enables things to be known is more important for description than the range of sense properties still left over, qualities which, of course, the thing itself cannot do without, but which consciousness dispenses with. Through this distinction into what is essential and what is unessential, the notion rises out of the dispersion of sensibility, and knowledge thereby makes it clear that it has to do at least quite as essentially with its own self as with things."*

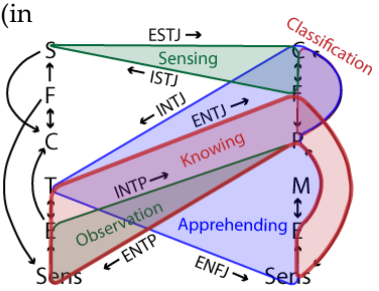
Hegel has demonstrated that object-binding within 22 Observation is a peripheral aspect of the actual process of observation; the bound entity at the 22 Observation and 1 Classification node of P serves in most cases merely as a prop whose apprehending by 3 Apprehending ties down,

within the mind, the 93 Empire-based memory of similar objects bound in the past. 91 Reason in turn describes the species aspect of the 23 Familiarity ideal type of that object as it forms in 1 Classification FR, not the actual example currently being held in the hand and bound as a specific at 1 Classification and 22 Observation P.

Hegel has shown also that the combination of 3 Apprehending, 91 Reason and 18 Sensing (the instinct of reason) can break away from 4 Perceiving entirely ("it does not continue in the form of sense-perception"). Although its "seeking and describing seems to be concerned merely with things," actual things bound as objects at P are no longer needed. In contrast, meaning at the 18 Sensing node of S (the mirror node of 22 Observation P) now becomes critical.

The influence of S on the 1 Classification CR genus level can in fact begin to rival that of P. CR receives data by 3 Apprehending but also by 18 Sensing ESTJ from the node of S meaning on the left. S in turn is the recipient of 18 Sensing definitional ISTJ that originates in the 1 Classification species node of FR which is the basis of the 91 Reason description.

Hegel's focus thus turns to S. He states (in agreement with Heidegger) that this node of S "which enables things to be known" (at the 91 Reason, 18 Sensing and 72 Knowing node of FR) underlies the activity of its object-binding mirror of 22 Observation P which can only observe "the range of sense properties still left over, qualities which, of course, the thing itself cannot do without, but which consciousness dispenses with [first of all in the process of observation and then in the 18 Sensing-based instinct of reason]."



Hegel concludes: 1) the node of S meaning contains "what is essential" for it is required even in the perception-free 18 Sensing-based instinct of reason; 2) the 22 Observation-mediating object-binding node of P contains "what is unessential" for its data is ignored even in the simpler process of observation. 3) The mind's ability to understand itself ("the notion") arises from comparing these two nodes ("the notion rises out of the dispersion of sensibility"). 4) We must at the same time not forget that a knowing of the

meaning of self derives from a knowing of objects ("knowledge thereby makes it clear that it has to do at least quite as essentially with its own self as with things").

This has become fully Heideggerian and no longer Cartesian.

Objects Delineated by Meaning

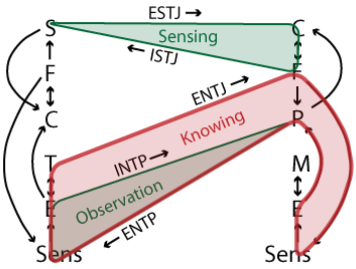
Hegel (page 87): *"… knowledge thereby makes it clear that it has to do at least quite as essentially with its own self as with things. This twofold essentiality produces a certain hesitation as to whether what is essential and necessary for knowledge is also so in the case of the things. On the one hand, the qualifying 'marks' have merely to serve the purpose of knowledge in distinguishing things inter se [among themselves]; on the other hand, however, it is not the unessential quality of things that has to be known, but that feature in virtue of which they themselves break away from the general continuity of being as a whole, separate themselves from others and stand by themselves. The distinguishing 'marks' must not only have an essential relation to knowledge but also be the essential characteristics of the things, and the system of marks devised must conform to the system of nature itself, and merely express this system. This follows necessarily from the very principle and meaning of reason; and the instinct of reason – for it operates in this process of observation merely as an instinct – has also in its systems attained this unity, a unity where its objects are so constituted that they carry their own essential reality with them, involve an existence on their own account, and are not simply an incident of a given particular time, or a particular place."*

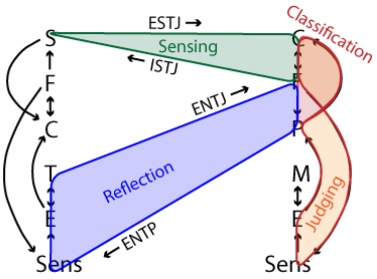
Objects are processed in an interaction between S meaning on the left and its mirror of P object-binding on the right; this is done differently by different individuals and is thus an aspect of self ("knowledge thereby makes it clear that it has to do at least quite as essentially with its own self as with things"). The result is verbally described, by differing individuals, in 91 Reason interactive statements that may over time form a rational objective 115 Brotherhood/Ourself consensus across persons.

The resulting Cartesian 72 Knowing bases itself, as we know, in the "unessential quality of things" as determined by 22 Observation P object-binding, 93 Empire memory and verbal descriptions by 91 Reason. In large part it ignores the subjective process by which some genus of interest is actually delineated ("that feature in virtue of which they

themselves break away from the general continuity of being as a whole, separate themselves from others and stand by themselves"); we have implied that this is done by the node of S in its formation of 23 Familiarity ideal types. Hegel would now like to tie down the relationship between these two aspects; it is not a general subject of interest to Cartesian thought ("a certain hesitation as to whether what is essential and necessary for [P-based] knowledge is also so in the case of the [S-delineated] things").

He points out first that the "unessential quality of things" as determined by P object binding on the right is sufficient "merely to serve the purpose of knowledge [72 Knowing] in distinguishing things inter se [among themselves]." That is, 1 Classification P object-binding helps the circuit of 1 Classification separate objects from one another, and that is all. Passage of data from the 72 Knowing species node of 1 Classification FR to the 72 Knowing and 1 Classification specifics node of P truncates 72 Knowing into 39 Reflection and simultaneously compresses 43 Judging into 1 Classification, thus ensuring that the species which 91 Reason is describing at the node of FR includes the bound object actually being held in the hand at 22 Observation P.





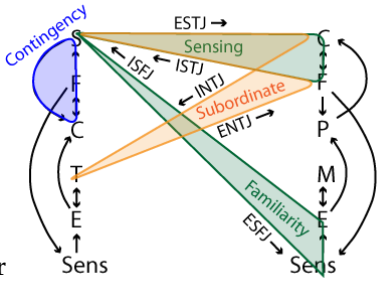
But what precisely is an object?

Heidegger would confirm that the "distinguishing 'marks'" of an object are located at S (the mirror of object-binding P). Importantly, this node of S is an aspect not only of 18 Sensing but also of 19 Contingency (the mirror of the 1 Classification which we have been discussing thus far). In a related point, 72 Knowing (which we have said distinguishes things by means of 39 Reflection) itself mirrors into 4 Perceiving and 46 Interpretation in a certain fixed relationship; Hegel calls this operation comprehending. We conclude that S as an aspect of 19 Contingency and 46 Interpretation does possess the requisite "essential relation to

knowledge" (72 Knowing, from which it is mirrored through comprehending) required by Hegel.

We learned also that 18 Sensing S (an aspect of the "instinct of reason") divides and divides genus entities at 1 Classification CR into species aspects at 1 Classification FR; the contents of the 18 Sensing node of S in this way become the meaning of what is sensed (by 18 Sensing as defined along its S-terminating leg of ISTJ). We recall as well that S-based 23 Familiarity works with these divisions and gives them existence (within the existence region from Sens-R up to ER through which it passes and which it shares with 43 Judging). The divisions of meaning within S thus make up 23 Familiarity ideal types or "essential characteristics of the things." It is another aspect of object determination.

Moving further, S is a node in the 60 Subordinate controller for the 60 Subordinate / 53 Obligation reality simulator – this ensures, as Hegel demands, that "the distinguishing 'marks' [at the node of S] conform to the system of nature itself [with its laws of motion as distilled within 60 Subordinate] and express this system [in reality simulation as it guides its mirror which is the 53 Obligation 'ought']."



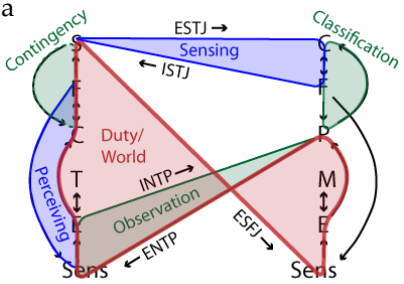
Finally, S as part of 18 Sensing is part of the "instinct of reason" which we have seen can break away entirely from 4 Perceiving. This enables "a unity [of meaning] where its objects are so constituted that they carry their own essential reality with them [apart from 4 Perceiving], involve an existence on their own account [as 23 Familiarity ideal types], and are not simply an incident of a given particular time [in dynamically changing 22 Observation], or a particular place [as apprehended by 3 Apprehending and placed into the 1 Classification genus node of CR]."

We conclude that objects as 23 Familiarity ideal types are defined by their meaning at the node of S. Only then can they be bound as actual objects in the hand at the 22 Observation node of P (the mirror of S).

The Experiencing of Meaning

Hegel (page 87): *"The distinguishing marks of animals, for example, are*

taken from their claws and teeth; for, in point of fact, not only does knowledge distinguish thus one animal from another, but each animal itself separates itself off thereby; it preserves itself independently by means of these weapons, and keeps itself detached from the universal nature. A plant, on the other hand, never gets the length of existing for itself; it touches merely the boundary line of individuality. This line is where plants show the semblance of diremption and separation by the possession of different sex-characters; this furnishes, therefore, the principle for distinguishing plants inter se [among themselves]. What, however, stands on a still lower level cannot of itself any longer distinguish itself from another; it gets lost when the contrast comes into play. Quiescent being and being in a relation come into conflict with one another; a 'thing' in the latter case is something different from a 'thing' in the former state; whereas the 'individuum' consists in preserving itself in relation to another. What, however, is incapable of this and becomes in chemical fashion something other than it is empirically, confuses knowledge and gives rise to the same doubt as to whether knowledge is to hold to the one side or the other, since the thing has itself no self-consistency, and these two sides fall apart within it."



We note again that 45 Duty/World is a symmetrical circuit (under the restriction that it mirrors into itself plus 1 Classification). This means that anything which occurs in one part of the circuit will resonate in a stable manner through all of its parts. Thus far, we have learned that the node of S, which is part of symmetrical 45 Duty/World as well as asymmetrical 18 Sensing, contains meaning. Hegel will now move us backwards along 45 Duty/World and examine the multiple aspects that accumulate within 45 Duty/World (and thus its node of S) as aspects of this meaning. Finally, he will point out some implications for the experience region (Sens-L up to EL) where 45 Duty/World overlays 22 Observation.

We see first that 45 Duty/World overlays 4 Perceiving in the will (CL up to FL). This means that the will can affect meaning as it accumulates at the node of S further downstream in the flow of data through 45 Duty/World. Those entities in 45 Duty/World that influence our inner 4 Perceiving by means of their willful actions according to Hegel will

therefore become meaningful entities at the node of S in 45 Duty/World; 91 Reason in its description of observation calls them animals.

In some cases an animal "preserves itself independently by means of (…) claws and teeth." Meaning at S in this case can influence the will through the defense-related 19 Contingency feedback path of certainty from S back down to CL which is the base of the will (CL up to FL that is also part of 19 Contingency). The S meaning of the defensive act is to avoid being consumed in the circuit of 206 Life of the attacking animal which in part overlays 45 Duty/World ("keeps itself detached from the universal nature").

Importantly, 45 Duty/World intersects 1 Classification only at the object-binding node of P (with the restriction that 45 Duty/World does mirror into itself plus the entire circuit of 1 Classification, meaning that things in 45 Duty/World can always be classified). Objective classification of the S-meaning based object within 1 Classification CR genus and 1 Classification FR species (the mirror of 19 Contingency) thus requires 18 Sensing, and in particular the 18 Sensing-based instinct of reason that is independent of perceiving (18 Sensing plus 3 Apprehending plus symmetrical 91 Reason conversational description that can call an animal an animal).

Since "claws and teeth" are the means by which the will of both the attacking and defending animal "preserves itself independently," those aspects often become 18 Sensing S-meaning-based "marks" that "distinguish (…) one animal from another" within 1 Classification (the mirror of 19 Contingency). If a pack of wolves defends itself collectively, then the pack as a unit might be classified in 1 Classification as a separate object (i.e. a 'pack') , based now purely in meaning at the node of S apart from perceiving (and thus mediated in its entirety by the instinct of reason).

Those things that do not defend themselves by an individual exercise of will (CL up to FL) are seen as plants ("a plant, on the other hand, never gets the length of existing for itself"). Plants according to Hegel "touch merely the boundary line of individuality." That is, 1) they do have a definite life cycle with a beginning and an end and are thus 23 Familiarity ideal types. 23 Familiarity in turn shares its node of S meaning with both 19 Contingency and 18 Sensing and can therefore affect 1 Classification. 2) Visually differing sexual characteristics of plants may be perceived in 4

Perceiving as a 'will' to reproduce the basic 23 Familiarity ideal type ("this line is where plants show the semblance of diremption and separation by the possession of different sex-characters"). This seeming willfulness may in turn form the basis for a classification of plants within 1 Classification ("this furnishes, therefore, the principle for distinguishing plants inter se [among themselves]").

Hegel now moves still further back along the data flow in 45 Duty/World from the will (CL up to FL) to a previous region ("what, however, stands on a still lower level"). This is the 45 Duty/World Heideggerian segment of attunement-mood (EL up to CL) which remains part of 4 Perceiving but is prior to willful action (CL up to FL). Since 45 Duty/World is symmetrical, the "diremption and separation" introduced by willful action (CL up to FL) resonates within the data, but the ability to separate out its aspects and respond to them is now absent.[1] Attunement-mood (EL up to CL) cannot therefore distinguish animal from vegetable; it perceives things only as substance of some sort ("cannot of itself any longer distinguish itself from another"). This substance is non-contiguous because its "'individuum' consists in preserving itself in relation to another" and things in relationship do not necessarily touch one another. An emergent quality appears in the will (further downstream in CL to FL) as "quiescent being and being in a relation come into conflict with one another"; willful animal aspects of the attuned substance (formed in attunement-mood from EL to CL) might for instance separate out in the will (CL up to FL) and attack the self. This can guide a mooded response (mooded by the substance in attunement-mood from EL to CL) by one's own will (CL up to FL).

Hegel continues his retrograde movement still further back down along 45 Duty/World to the region of experience (Sens-L up to EL) which feeds up into attunement-mood (EL up to CL) and in this way prepares its substance. This experience segment (Sens-L up to EL) is traversed or

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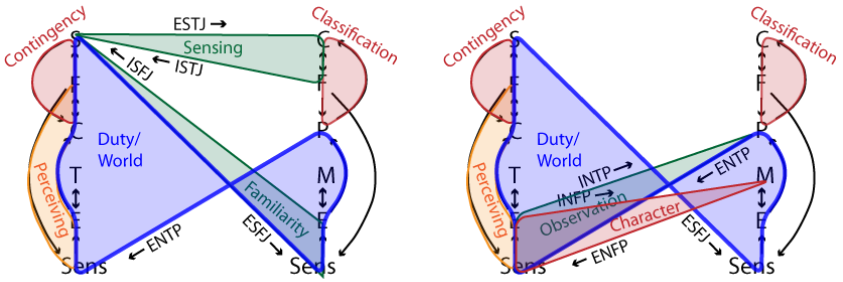
[1] We have said that 42 Freedom in its passage through the will (CL to FL) mediates speaking. Animals are things that interact with one another – the will is thus where 'I' and 'you' as personal pronouns are separated. Our current attunement-mood segment deals with 'they' which has not yet made the distinction. The prior experience segment (Sens-L to EL) puts everything (I, you, they) into a common bin as an unprocessed 'it.'

filtered by the two circuits of P-based 22 Observation (which we have studied thus far) and M-based 68 Character. We note again that everything which has developed downstream within symmetrical 45 Duty/World, as we have discussed it thus far, will continue to resonate here as well.



We note first that experience (Sens-L up to EL) cannot distinguish between attacker with "tooth and claws" and defender ("cannot of itself any longer distinguish itself from another"). M-based 68 Character may therefore blend defender with attacker and with inanimate object in the common experience ("it gets lost when the contrast comes into play"). A "quiescent being" such as a ball and a "being in relation" such as a deer attacked by the tooth and claw of a wolf could in this region "come into conflict with one another"; it would then be reasonable in 68 Character for a ball-shaped apple in and of itself to alter from being unripe to ripe to rotten (as if it were being attacked and consumed by something else).

That same apple within experience (Sens-L up to EL) could in fact be analyzed by experience-traversing 68 Character as a ripening thing and then simultaneously also by experience-traversing 22 Observation as currently static and having specific qualities.

The dual processing would break down when the two aspects cannot be separated, as for instance in a "chemical" reaction where alterations of 68 Character simultaneously change 22 Observation to "something other than it is empirically." That would confuse P-based 22 Observation-overlaying 72 Knowing ("confuses knowledge"). S as a subsequent node within 45 Duty/World would get contradictory information from 22 Observation and 68 Character (as both simultaneously filter experience which is Sens-L up to EL) and could no longer form something with meaning ("the thing has itself no self-consistency, and these two sides [68

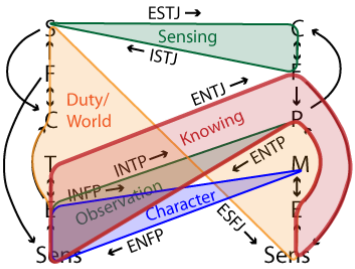
Character action of attacker against defender and 22 Observation of quiescent object] fall apart within it").

We saw previously that 1 Classification broke down at its CR genus level, in particular when it was filled by 3 Apprehending with things from within existence (Sens-R up to ER); we see now that S meaning can disintegrate when it encounters radical self-altering things such as chemical reactions or self-destructive explosions as they impact upon experience (Sens-L up to EL, the mirror of existence from Sens-R to ER).

Object Essence Within Experience

Hegel (pages 87, 88): *"In those systems where the elements involve general self-sameness, this character connotes at once the self-sameness of knowledge and of things themselves as well. But this expansion of these self-identical characteristics, each of which describes undisturbed the entire circuit of its course and gets full scope to do as it likes, necessarily leads as readily to its very opposite, leads to the confusion of these characteristics. For the qualifying mark, the general characteristic is the unity of opposite factors, viz. of what is determinate, and of what is per se universal. It must, therefore, break asunder into this opposition. If, now, on one side the characteristic overmasters the universality in which its essence lies, on the other side, again, this universality equally keeps that characteristic under control, forces the latter on to its boundary line, and there mingles together its distinctions and its essential constituents."*

Hegel narrows down now to a 22 Observation of those things which do not change ("those systems where the elements involve general self-sameness"). These inactive entities cannot be self-asserting animals or self-propagating vegetables and must therefore be mineral; the primary example might thus be a rock. 68 Character in its traversal of experience (Sens-L up to EL) in this case integrates the two circuits of experience-traversing 22 Observation ENTP of the quiescent mineral and the claws and teeth of experience-traversing 72 Knowing ENTP (transferred by 72 Knowing from its 18 Sensing-processed node of FR) into a determination of *character*istics.



In the words of Hegel, "this character

[of experience-traversing 68 Character] connotes at once the self-sameness of knowledge [72 Knowing] and of things themselves as well [in 22 Observation]." Like a rapacious animal or a self-ripening apple, 72 Knowing attacks and includes within itself a 22 Observation of the quiescent entities which in experience- traversing 68 Character appear to be one with it.

We note that apparently active 72 Knowing ENTP (rapaciously acquiring knowledge) and seemingly passive 22 Observation ENTP (of perhaps a quiescent rock) both overlay the ENTP of symmetrical 45 Duty/World. Since 72 Knowing ENTP and 22 Observation ENTP are sustained by separate circuits, they resonate independently within the symmetry of 45 Duty/World ("each of which describes undisturbed the entire circuit of its course and gets full scope to do as it likes"). It is thus not at all clear what will travel up the INTP of 22 Observation ("this expansion of these self-identical characteristics") and complete the circuit of 22 Observation as a bound object within its node of P. It may be that an anomalous fact of 22 Observation might suddenly become the metaphorical animal that by claws and teeth attacks the current structure of 72 Knowing ("necessarily leads as readily to its very opposite, leads to the confusion of these characteristics"). That is, the entire elephant of cumulative 72 Knowing might at some point find itself thrown into question by some rather small 22 Observation gnat on its back – this of course is the mechanism behind the contradiction of 72 Knowing-based Cartesian science.

It is thus characteristic (68 Character) of experience (Sens-L up to EL) to contain within itself opposition. The quiescent observed rock is coupled to a knowledge of the rock; that becomes its essence (under the influence of 33 Understanding and 8 iNtuition INTJ which builds upon 22 Observation and 72 Knowing) and the field in which it is studied. The ripening apple has the 68 Character of changing; that also is its essence. Finally, a chemical such as perhaps an explosive contains alteration within its very self – this is now the essential "qualifying mark" that makes it a meaningful object within the 18 Sensing and 23 Familiarity node of S meaning to which symmetrical 45 Duty/World leads ("for the qualifying mark, the general characteristic is the unity of opposite factors [within experience from Sens-L up to EL], viz. of what is determinate [under attack within 22 Observation], and of what is per se universal [part of

rapacious 72 Knowing with its claws and teeth]").

This opposition of essence becomes the data which travels up the INTP of 22 Observation and is shared with 33 Understanding INTP which it overlays ("It must, therefore, break asunder [along INTP] into this opposition"). The binding of some 22 Observation entity along INTP into an object at the node of P is thus an overpowering of the other aspects in the INTP of 33 Understanding; the two circuits in combination are necessary to separate away the bound entity as an object ("If, now, on one side the characteristic [22 Observation INTP] overmasters the universality [33 Understanding INTP] in which its essence [within experience from Sens-L up to EL] lies, on the other side, again, this universality [in 33 Understanding INTP] equally keeps that characteristic [in 22 Observation INTP] under control, forces the latter on to its boundary line [by a demand for self-consistency, the Cartesian contradiction], and there mingles together its distinctions and its essential constituents.").

The sum cumulative total of all animal and vegetable exercise of the will (CL up to FL) within 45 Duty/World in this way becomes a "force" of "essence" within INTP. This dynamic in 33 Understanding INTP in turn extrudes the 22 Observation INTP quiescent bound object (the rock) away from its surroundings at the object binding node of P ("forces the latter on to its boundary line [of 33 Understanding self-consistency], and there mingles together its distinctions and its essential constituents") so that it can be observed in a seemingly objective manner by the Cartesian scientist.

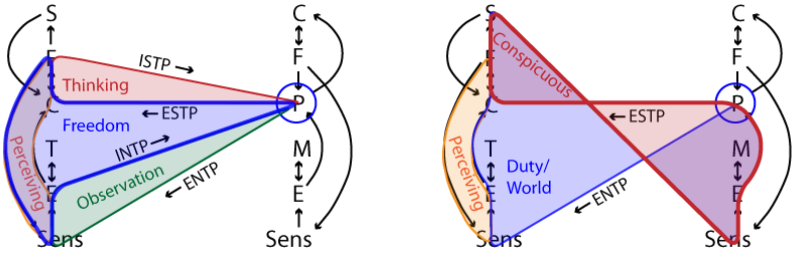
Passive Cartesian Observation of Things

Hegel (page 88): *"Observation which kept them apart in orderly fashion, and thought it had hold there of something stable and fixed, finds the principles overlapping and dominating one another, sees confusions formed and transitions made from one to another; here it finds united what it took at first to be absolutely separated, and there separated what it considered connected. Hence, when observation thus holds by the unbroken self-sameness of being, it has here, just in the most general determinations given – e.g. in the case of the essential marks of an animal or a plant – to see itself tormented with instances, which rob it of every determination, silence the universality it reached, and reduce it again to unreflective observation and description."*

Hegel has demonstrated that objects at the 22 Observation node of P are bound in opposition to internal 33 Understanding along INTP – this forms an inverted world which calls, as we have seen, for a response from internal 13 Intentionality.

Suppose, he now says, that 22 Observation continues to pretend that it can be operative in isolation ("observation which kept them apart in orderly fashion"). It then "[thinks] that it ha[s] hold there of something stable and fixed" – that is, it alters into an overlay of retentive 11 Thinking about a "stable" rock, or perhaps a "fixed" doorknob. It does this by a pivot from 22 Observation ENTP to 11 Thinking ESTP at the object-binding node of P. This places the 22 Observation observed entity into the foreground of 4 Perceiving as a retained ESTP "principle." The two legs of 22 Observation INTP and 11 Thinking ESTP complete themselves in the circuit of 42 Freedom. This causes the observed (by 22 Observation) bound object (at the node of P) to be perceived (in the 42 Freedom ESTP present continuous that overlays 11 Thinking and terminates in 4 Perceiving) as a freely moving point (in 42 Freedom).

However, perception works also with entities in ENTP-overlaying 45 Duty/World. A pivot within 22 Observation away from 45 Duty/World-overlaying ENTP into ESTP forces the circuit of 45 Duty/World into a similar pivot at the node of P. This alters 45 Duty/World into 50 Conspicuous. We have previously illustrated 50 Conspicuous in the figure of a problematic doorknob suddenly becoming conspicuous as the object of an observation.



Hegel now examines the implications. This double pivot (of both 22 Observation and 45 Duty/World) generates two distinct "principles [ESTP data flows] overlapping and dominating one another." In 50 Conspicuous ESTP, the doorknob emerges in the context of a passage between rooms; perception here "finds united [characteristics of some particular doorknob

that is defective and becoming conspicuous] what it took at first to be absolutely separated [and at most the subject of a detached Cartesian analysis of doorknobs in general as 23 Familiarity ideal types with that particular doorknob serving perhaps as a supporting prop]." However, in 79 Habit-overlaying 42 Freedom ESTP of the doorknob as the foreground focus of 4 Perceiving, "it finds (…) there separated what it considered connected [the hand habitually using doorknobs in the smoothly evolving ESTP present continuous as 23 Familiarity ideal types but this particular doorknob breaking the pattern]." The result is a dichotomy: 1) a freely moving (what it would be if it were repaired) door knob in 42 Freedom (as a 23 Familiarity ideal type of memory-based 22 Observation) becoming a distinct object of perception; 2) an inoperative knob-in-itself which has become 50 Conspicuous (but not yet 101 Obtrusive because no pieces are apprehended as missing) which is preventing passage through the door, also perceived as a distinct object. Things resonate from one perceptive state in which memory recalls that the door could in the past be freely opened to the other in which the doorknob currently remains conspicuously inoperative: "confusions [are] formed [within 4 Perceiving] and transitions made from one to another."

Hegel reminds us that the "essential marks of an animal or a plant" are an exercise of the will (CL up to FL). We note that this segment of the will (CL up to FL) is an aspect of both 42 Freedom and 50 Conspicuous. Our analysis of the doorknob has demonstrated that perception of a problematic object that is "stable and fixed" can cause a resonance of twin diverging principles along ESTP. This of course is exacerbated when the perceived object is alive and thus independently active in 42 Freedom ("it has here, just in the most general determinations given [42 Freedom] − e.g. in the case of the essential marks of an animal or a plant [the will that is part of 42 Freedom] − to see itself tormented with instances (…) [that] silence the universality it reached").

Cartesian science supposes that 22 Observation can be operative in isolation. We see in our analysis of the doorknob that 1) with things that appear "stable and fixed," the Cartesian scientist must necessarily retreat into "unreflective observation and description" that minimizes any personal 42 Freedom interference in what is being observed. The entity in this way can move freely on its own, with the scientist comparing 23 Familiarity generalities with the specifics of anomalous things-in-

themselves in order to work out underlying mechanisms of operation. 2) In the social sciences, 42 Freedom by the living observed must be limited absolutely to dimensions of interest which remove all that is alive ("rob it of every determination"). We see that 22 Observation gives reliable results only when the observer is passive – this is not compatible with an activation of 13 Intentionality. Cartesian science thus cannot insert 13 Intentionality- and 46 Interpretation-mediated relevance into its observational analysis.

Activation of Understanding

Hegel (page 88): *"Observation, which confines itself in this way to what is simple, or restricts the sensuously dispersed elements by the universal, thus finds its principle [along principle-carrying ESTP] confused by its object, because what is determined must by its very nature get lost in its opposite. Reason, therefore, must pass from that inert characteristic which had the semblance of stability, and go on to observe it as it really is in truth, viz. as relating itself to its opposite. What are called essential marks are passive characteristics, which, when expressed and apprehended as simple, do not bring out what constitutes their real nature – which is to be vanishing moments of its process of withdrawing and betaking itself into itself."*

Inorganic observation, we have said, begins with the two symmetrical circuits (universals) of 93 Empire memory and 45 Duty/World which together form 22 Observation of remembered 23 Familiarity ideal types of previous observations (along with the circuits of 43 Judging, 4 Perceiving and 19 Contingency). Addition of symmetrical 91 Reason completes 72 Knowing, now in a relationship with its twin mirrors of 46 Interpretation and 4 Perceiving that comprises comprehending. Conversational 91 Reason can then grasp some particular example in the hand (it doesn't matter which one) and describe it – that completes the observation. We might add that the actual grasping is done by the circuit of 42 Freedom which is a 22 Observation pivot at the object-binding node of P from the (72 Knowing-overlaying) Heideggerian ENTP 'no-longer-now' to the Heideggerian ESTP principle in the present continuous.

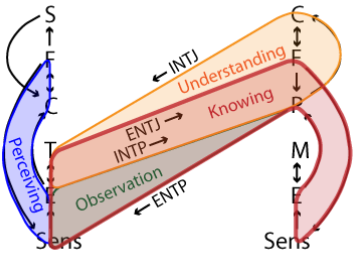
45 Duty/World can respond to 42 Freedom by a similar pivot (around the node of P from ENTP to ESTP), generating 50 Conspicuous (the first stage of a Heideggerian tool breakdown in which a tool emerges into

consciousness as problematic). Observation in 42 Freedom in this case continues to describe the ideal type ("the principle"); it does not care what is actually being held in the hand. 50 Conspicuous in contrast perceives the broken object or tool itself. The result, as we noted, is confusion along the joint 42 Freedom and 50 Conspicuous ESTP principle (overlaying 11 Thinking ESTP) which places the foreground into 4 Perceiving ("its principle [the observed ideal type that is working in memory] confused by its object [the actual object in the hand that is broken]").

Hegel assumed initially that the object being observed was something simple such as a doorknob ("confines itself in this way to what is simple"). This assumption has broken down: 1) 42 Freedom continues to perceive a remembered ideal type that is working perfectly, of which the item in the hand is an imperfect instance; 2) 50 Conspicuous in contrast perceives a tool or specific object that is imperfect and in need of repair. The two perceptions resonate; the one "get[s] lost in its opposite."

Hegel assumed secondarily that the ENTP of 22 Observation was subordinate to the ENTP of 72 Knowing ("restricts the sensuously dispersed elements [in 22 Observation ENTP] by the universal [in 72 Knowing ENTP]"). But 22 Observation in its transition to 42 Freedom grasping has pivoted away from ENTP. This assumption therefore also breaks down; it must "by its very nature" do so.

Dependence of 22 Observation ENTP upon the 72 Knowing ENTP "inert characteristic which had the semblance of stability" in this way leads to a contradiction. The solution is a dialectic advance: 22 Observation abandons its reliance upon 72 Knowing ENTP (which it overlays) and interacts rather with 33 Understanding INTP which it also overlays. This leg of INTP, we recall, contains the object as self-altering in its essence; that places within its own data flow the apparent contradiction ("go on to observe it as it really is in truth, viz. as relating itself to its opposite").



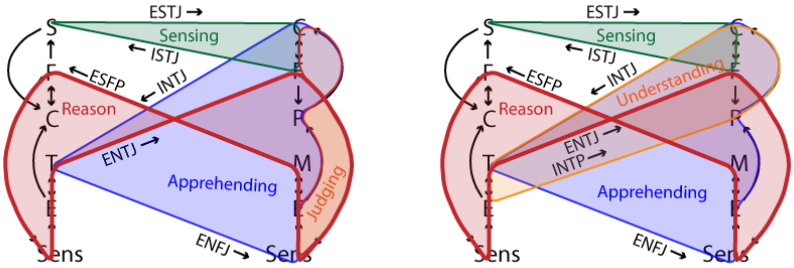
The progression is thus as follows: 1) 22 Observation in its ENTP overlay of 72 Knowing observes "passive *character*istics." 2) The region of experience (Sens-L up to EL) into which ENTP feeds contains "essential marks" which define meaningful objects at the 45 Duty/World node of S

on the basis of willful conflict. 3) These marks feed from 68 Character-overlaying experience (Sens-L up to EL) up into INTP and generate a tension within 22 Observation INTP that is expressed or bound as an object at the node of P in the light of some 33 Understanding INTP context. 4) 3 Apprehending completes most of the remainder of 33 Understanding along INTJ. These steps are important, says Hegel, but they do not yet constitute the advance ("what are called essential marks are passive characteristics, which, when expressed and apprehended as simple, do not bring out what constitutes their real nature").

The critical next step is for 33 Understanding to complete itself through the Heideggerian significance region from T down to EL. This carries the tension of experience (Sens-L up to EL) around all of 33 Understanding INTP and INTJ and presses it finally back down into experience (Sens-L up to EL) as essence ("their real nature – which is to be vanishing moments of its process of withdrawing and betaking itself into itself").

Hegel's First Law and Reality Simulation

Hegel (page 88): *"Since the instinct of reason now arrives at the point of looking for the characteristic in the light of its true nature – that of essentially passing over into its opposite and not existing apart by itself and for its own sake – it seeks after the Law and the notion of law. It seeks for them, moreover, as existing reality; but this feature of concrete reality will in point of fact disappear before reason, and the aspects of the law will become for it mere moments or abstractions, so that the law comes to light in the nature of the notion, which has destroyed within itself the indifferent subsistence of sensuous reality."*

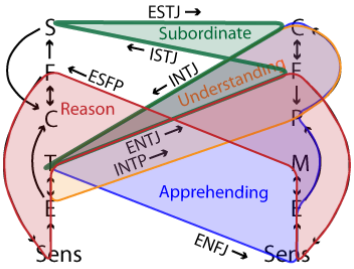


Hegel's "instinct of reason" is the combination of 91 Reason, 3 Apprehending and 18 Sensing that we have seen 1) forms ever more abstract genus entries at the 18 Sensing and 3 Apprehending node of 1

Classification CR, 2) generates specific classes at the 1 Classification FR species node that may at times be equivalent to actual bound objects at 1 Classification P, and 3) divides and divides meaning at the 18 Sensing node of S into ever smaller Venn diagram segments. This specific combination of circuits also completes a 43 Judging that lacks its mirror of 4 Perceiving and may thus indulge in speculations that have no perceived reality. Hegel adds now that it might in particular delve into its own operation through self-analysis ("not existing apart by itself and for its own sake").

Previously, Hegel suggested that the instinct of reason is vulnerable, at its 1 Classification genus node of CR, to 3 Apprehending of simple existing entities (from existence in Sens-R up to ER through which 3 Apprehending traverses) that could confuse its operation. Since 3 Apprehending-overlaying 33 Understanding INTP implicitly includes the other (as a kind of tension that we have seen forms an inverted world of itself in the external) it can guard against this weakness ("the instinct of reason now arrives at the point of looking for the characteristic in the light of its true nature – that of essentially passing over into its opposite").

Apart from 33 Understanding, the instinct of reason remains merely a 91 Reason conversationally speculative 43 Judging of 18 Sensing. A dialectic advance into 33 Understanding quiets both 43 Judging and 18 Sensing (by de-emphasizing the 18 Sensing passage from 1 Classification CR down to 1 Classification FR). 18 Sensing ISTJ and ESTJ can complete themselves now through the unifying INTJ that 33 Understanding shares with 3 Apprehending, and then finally through the ENTJ that overlays 91 Reason. This reinforces the 8 iNtuition- and 18 Sensing-wrapping circuit of 60 Subordinate which in turn can make sense of the 33 Understanding INTJ unification of INTP opposites ("it seeks after the Law and the notion of law").



We recall that a pivot at the 22 Observation object-binding node of P from 72 Knowing-overlaying ENTP to an ESTP principle (which places a foreground object into 4 Perceiving) generates 42 Freedom. The INTP of this altered 22 Observation (which has become 42 Freedom) continues to

overlay 33 Understanding; it can now be driven by the circulation of 33 Understanding tension around INTP and INTJ (including the way in which this impacts as essence upon 42 Freedom-traversing experience from Sens-L up to EL). This essence within experience (Sens-L up to EL) in turn results as we know from past willful actions (CL up to FL) of 45 Duty/World animals and plants. The initial law that might distil in 60 Subordinate could thus be Newton's First Law, that objects moving in 42 Freedom express the movement of data around 33 Understanding until disturbed by some external force (of willful action by a non-passive non-Cartesian observer). The "notion of [this] law" is the realization that Newton, in discovering his First Law of Motion, was describing ultimately the operation of his own internal mental architecture and not the external forces that mirrored it in an inverted external.

We are told that 60 Subordinate laws are formed as "existing reality"; that is, 3 Apprehending in its traversal of the region of existence (Sens-R up to ER) overlays the reality of a 22 Observation experience-based (Sens-L up to EL) 33 Understanding along the INTJ that they share in common. Within 33 Understanding itself, INTJ integrates the tension of self-altering experiential essence (the foundation in turn of object meaning at the node of S); anything that is not part of 3 Apprehending INTJ can thus be extruded away from integrative 33 Understanding INTJ into 60 Subordinate INTJ as causal law.

The common INTJ of 3 Apprehending, 33 Understanding and 60 Subordinate, because of the foundation of 33 Understanding INTP in 22 Observation-mediated experience (Sens-L up to EL), in this way retains the "feature of concrete reality." Hegel says this "disappear[s] before reason" along the ENTJ (into which 60 Subordinate INTJ leads) that 91 Reason shares with 60 Subordinate. This ENTJ data flow terminates in the 1 Classification species node of FR which Hegel has previously identified as the site of self-awareness. 33 Understanding-based 60 Subordinate law in its interaction with self-analysis at FR and Ego along ESTJ can now become reality simulation ("the nature of the notion"). This simulation abstractly governs how self moves within 45 Duty/World ("the aspects of the law will become for it mere moments or abstractions, so that the law comes to light in the nature of the notion, which has destroyed within itself [at the 1 Classification node of FR which is the terminus of ENTJ] the indifferent subsistence of sensuous reality [along INTJ of 60 Subordinate

which precedes ENTJ]").

Dasein as the Receptacle of Law

Hegel (page 88): *"To the consciousness observing, the truth of the law is given in 'experience', in the way that sense existence is object for consciousness; the truth is not given in and for itself. If, however, the law does not have its truth in the notion, it is something contingent, not a necessity, in fact, not a law. But its being essentially in the form of a notion does not merely not contradict its being present for observation to deal with, but really gives it on that account necessary existence, and makes it an object for observation. The universal in the sense of a rational universality is also universal in the sense implied in the above notion: its being is for consciousness, it presents itself there as the real, the objective present; the notion sets itself forth in the form of thinghood and sensuous existence."*

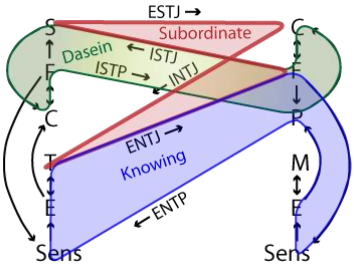
The "consciousness observing" at this point is the "instinct of reason" (a combination of 3 Apprehending, 18 Sensing and 91 Reason), bolstered by an operative 33 Understanding that is at least implicitly aware of Newton's First Law with its 60 Subordinate reality simulation of self-movement in response to external forces (an awareness that is not surprising because 60 Subordinate completely overlays the instinct of reason). "Truth" for this observing consciousness is a correspondence between 1) "experience" (Sens-L up to EL) whose force of essence circulates around the INTP and INTJ of 33 Understanding, and 2) "existence" (Sens-R up to ER) that is picked up by 3 Apprehending and filtered by the "sense" of 18 Sensing (forming "sense existence"). This truth emerges when 1) reality simulation from an integration of 33 Understanding and 3 Apprehending into 60 Subordinate merges smoothly at the 1 Classification species node of FR with 2) the self formed by a combination of 91 Reason with 45 Duty/World and 14 Self-image, and 3) the remembered object generated by a superposition of 45 Duty/World with 93 Empire memory ("to the consciousness observing, the truth of the law is given in 'experience', in the way that sense existence is object for consciousness").

There is as yet no conscious sense of the rule of law ("the truth is not given in and for itself"). At the same time, if something does not make sense to a listener, then it is rejected, implicitly implying that there is such

an abstract law that rules ("if, however, the law does not have its truth in the notion [at the 1 Classification node of FR], it is something contingent, not a necessity, in fact, not a law"). This subjectivity of law, according to Hegel, is precisely what enables it to be objectively formulated and studied, as for instance in the case of Newton.

We have already seen that subjective self is localized at the 1 Classification node of FR, and that the remembered 23 Familiarity object as part of 18 Sensing appears there as well, making self something that can be studied as an objectified entity. Subjective law that is internal to self becomes an extension of this self and in this way also a valid subject of analysis ("but its being essentially in the form of a notion [at 1 Classification FR] does not merely not contradict its being present for observation to deal with, but really gives it on that account necessary existence [in 3 Apprehending and 43 Judging that pass through the region of existence from Sens-R up to ER], and makes it an object for observation").

We have seen that rational conversation about the observed (within symmetrical 45 Duty/World as it is remembered by symmetrical 93 Empire) centers in the symmetrical circuit of 91 Reason ("the universal in the sense of a rational universality"). It turns out that propositions of law that extend this rational self build up independently within the 60 Subordinate- and 14 Self-image-overlaying 1 Classification FR-intersecting symmetrical circuit of 20 Dasein ("the universal in the sense of a rational universality [91 Reason] is also universal [in 20 Dasein] in the sense implied in the above notion [about subjective law]").



It is what must happen. Hegel has demonstrated that 60 Subordinate extracts the laws. But 60 Subordinate is not a symmetrical circuit; its results are universally available in a stable manner only when they are resident in some symmetrical circuit. The only possible 60 Subordinate-overlaying candidate is symmetrical 20 Dasein ("its being [20 Dasein] is for consciousness [the instinct of reason plus 33 Understanding plus 60 Subordinate], it presents itself there as the real, the objective present [of reality simulation as directed by 60 Subordinate]; the notion

[subjective self as it centers in 1 Classification FR now in stable symmetrical form] sets itself forth [in 20 Dasein] in the form of thinghood and sensuous existence").

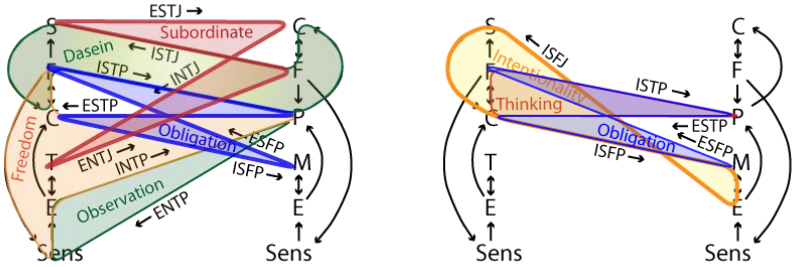
The Obligation 'Ought'

Hegel (page 88): *"But it does not, on that account, lose its nature and fall into the condition of immovable subsisting passivity, or mere adventitious (gleichgeltig) succession. What is universally valid is also universally effective: what ought to be, as a matter of fact, is too; and what merely should be, and is not, has no real truth. The instinct of reason is entirely within its rights when it stands firm on this point, and refuses to be led astray by entia intellectus which merely ought to be and, qua ought, should be allowed to have truth even though they are to be met with nowhere in experience; and declines to be turned aside by the hypothetical suggestions and all the other impalpable unrealities designed in the interest of an everlasting 'ought to be' which never is. For reason is just this certainty of having reality; and what consciousness is not aware of as a real self (Selbstwesen), i.e. what does not appear, is nothing for consciousness at all."*

The emergence of 20 Dasein as a receptacle for stable and fixed 60 Subordinate laws does not, according to Hegel, make it "immovable." It is not suddenly dependent or "subsist[ent]" upon the circuits that supply it with data. Nor is it "passive." Rather, its implied "nature" is to supply information to the mind in a logical (not "adventitious") "succession" of what might be called propositions or ideas; these travel along 20 Dasein ISTP as a completion to what 60 Subordinate is placing into 20 Dasein definitional ISTJ which it overlays. In this way, what is "universally valid" in the form of law along 60 Subordinate-overlaying 20 Dasein ISTJ becomes "universally effective" within 20 Dasein ISTP (the mirror of its ISTJ) which now overlays 53 Obligation, the mirror of 60 Subordinate.

The ESTP of 53 Obligation is already overlaid by the circuit of 42 Freedom. We recall that 42 Freedom is a 22 Observation whose ENTP has pivoted at the node of P into an ESTP which modulates the foreground object within 4 Perceiving. 42 Freedom INTP overlays 33 Understanding whose internal INTP/INTJ circulation reflects Newton's First Law; this drives the 42 Freedom-influenced 11 Thinking-generated 4 Perceiving ESTP foreground focus according to the laws of motion of moving objects. Finally, 53 Obligation ESFP overlays symmetrical 91 Reason ESFP which

is resonating with what is occurring in its other 60 Subordinate-overlaying leg of ENTJ.

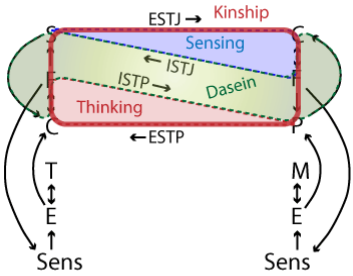


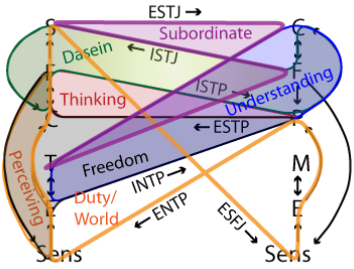
We see that three of the legs of 53 Obligation are therefore under the control of other circuits; this makes them dependent variables. That leaves ISFP as the 53 Obligation independent variable. This final ISFP leg of 20 Dasein-overlaying 53 Obligation (ISFP is the Heideggerian not-yet) thus sums up that which 'ought' to be in order to respect the laws formulated by 60 Subordinate and placed along its ISTJ as propositions into 20 Dasein. The Kantian 'I think' can at any time short-circuit 53 Obligation into 11 Thinking by a passage of data from CL up to FL which constitutes an act of the will (implementing the 'ought').

Tension in 33 Understanding generated by prior acts of animals and plants in the will (CL up to FL) in this way runs through meaning formation at the node of S and then reality simulation within 60 Subordinate laws. It filters through the 20 Dasein self (agreement between 20 Dasein ISTP and 33 Understanding INTP at their common destination of P is the internal basis for Newton's Second Law) to become finally along ISFP the thing that 'ought' to be done in 53 Obligation because it is true in 20 Dasein. ISFP of 53 Obligation in turn overlays the ISFP of 13 Intentionality which can respond to its mirror of 33 Understanding and maintain internal symmetry.

Importantly, the will (CL up to FL) overlays 4 Perceiving. We have spoken of autism as pure reality simulation in which 60 Subordinate drives 53 Obligation; we see now that this can involve the mediation of 20 Dasein (in cooperation, as we have seen, with 20 Dasein-observing 141 Angst/Worldview which also intersects both 60 Subordinate and 53 Obligation aspects of reality simulation) . Since 20 Dasein (the receptacle of truth) in this arrangement overlays and controls 4 Perceiving (which emerges as 20 Dasein is reconciled with 35 Kinship), the autistic person

cannot lie ("what ought to be, as a matter of fact, is too"). The person with autism can throw a ball (ISFP and ESFP of the 53 Obligation 'ought' indirectly completing the path from CL up to FL which is the will). But ESTP as an integral part of 53 Obligation prevents it from interacting with the INTP of 33 Understanding and 42 Freedom. The autistic individual thus cannot as easily catch a ball.





Catching is based in 42 Freedom; its INTP is outside of the 60 Subordinate / 53 Obligation reality simulation machinery and dependent rather upon the 33 Understanding leg of INTP that sums up the essence of all prior willful actions by animals and plants (for which the mind must compensate in the act of catching).

Suppose that a passive Cartesian observer wishes to catch what has been initiated elsewhere. The ESTP 4 Perceiving focus of 42 Freedom in this observer (who is not throwing but wishes to catch what is happening) can follow a moving series of perceptions according to a 33 Understanding-based 60 Subordinate-derived Newton's First Law analysis of its INTP. 11 Thinking, composed of 20 Dasein-overlaying ISTP and 11 Thinking ESTP can then build upon the prior 53 Obligation legs of ISFP and ESFP that do the throwing, and by 20 Dasein ISTP ideas (which in their coordination with INTP advance us to Newton's Second Law) modify the 42 Freedom ESTP (by means of a Kantian 'I think' of 11 Thinking) so as to synchronize with the sequence (catch the ball). To fail to catch what is happening, when catching is possible, becomes the equivalent of telling a lie ("what merely should be, and is not, has no real truth").

Social science is replete with analyses of problems followed by things that 'ought' to be done in order to solve them. These autistic or idealistic 'throwings of balls' (in which 23 Familiarity ideal types lead to utopian 60 Subordinate ideals) do not take present perceived realities into account;

they do not interact pragmatically in 42 Freedom with current developments. Hegel says that "the instinct of reason is entirely within its rights when it stands firm on this point, and refuses to be led astray by entia intellectus which merely ought to be and, qua ought, should be allowed to have truth even though they are to be met with nowhere in experience; and declines to be turned aside by the hypothetical suggestions and all the other impalpable unrealities designed in the interest of an everlasting 'ought to be' which never is."

Hegel summarizes: 1) 33 Understanding-based 91 Reason rejects the hypotheticals of the instinct of reason and ties itself absolutely to 60 Subordinate / 53 Obligation-based reality simulation ("reason is just this certainty of having reality"); 2) the universally valid in 60 Subordinate ISTJ integrates into the universally effective in 53 Obligation ISTP (its mirror) through the emergence of an ISTJ-ISTP-based self that is 20 Dasein. "What consciousness is not aware of as a real self (Selbstwesen), i.e. what does not appear [as the self of 20 Dasein in a thinking and thus acting simulation of reality], is nothing for consciousness at all."

60 Subordinate / 53 Obligation reality simulation in isolation, even when integrated accurately by 20 Dasein, remains autistic. 60 Subordinate- and 33 Understanding-overlaying INTJ that integrates the tensions in 42 Freedom- and 33 Understanding-overlaying INTP respects Newton's First Law; it can come up with (throw out as in throwing a ball) ideas. 73 Skepticism- and 20 Dasein-overlaying ISTP that consistently expresses 33 Understanding- and 42 Freedom-overlaying INTP at the node of P can modify Newton's First Law (generating Newton's Second Law) so as to catch balls. Newton's Third Law with its inverted world can be absorbed into consistent 13 Intentionality implementation of 33 Understanding that spreads its pragmatic relaxed health into the external; in this way it bypasses an inverted external that must be forcefully contained.

Truth of Law as Opposed to Probability

Hegel (pages 88, 89): *"The true nature of law, viz.: that it essentially is reality, no doubt again assumes for consciousness which remains at the level of observation, the form of an opposite over against the notion and the inherently universal; in other words, this consciousness does not take such an object as its law to be a reality of reason; it thinks it has got there something external and*

foreign. But it contradicts its own idea by actually and in fact not taking its universality to mean that all individual things of sense must have given evidence of the law to enable the truth of the law to be asserted. The assertion that stones, when raised from the ground and let go, fall, does not at all require us to make the experiment with all stones. It means most likely that this experiment must have been tried at least with a good many, and from that we can by analogy draw an inference about the rest with the greatest probability or with perfect right. Yet analogy not only gives no perfect right, but, on account of its nature, contradicts itself so often that the inference to be drawn from analogy itself rather is that analogy does not permit an inference to be drawn. Probability, which is what analogy would come to, loses, when face to face with truth, every distinction of less and greater; be the probability as great as it may it is nothing as against truth. The instinct of reason, however, takes, as a matter of fact, laws of that sort for truth. It is when reason does not find necessity in them that it resorts to making this distinction, and lowers the truth of the matter to the level of probability, in order to bring out the imperfect way in which truth is presented to the consciousness that as yet has no insight into the pure notion…"

We have seen that a "consciousness which remains at the level of observation" works with memories and thus 23 Familiarity ideal types; these are perceived and judged (within 4 Perceiving and 43 Judging) as apparent observations (in 22 Observation, the mirror of 23 Familiarity) within the intersection of symmetrical 93 Empire and symmetrical 45 Duty/World (which together generate the previously mentioned subsidiary circuits). The various 93 Empire-based memories of 23 Familiarity ideal types which underlie observation objectify as species entities at the 1 Classification node of FR through an interaction with symmetrical 91 Reason which can in turn describe them to others as being observed.

The subjective (subjective in actual fact but seemingly objective Cartesian) observing self originates in 14 Self-image (overlaying concept-carrying ESTJ Ego) which moves data from 1 Classification CR down to 1 Classification FR; its intersection with 91 Reason at the 1 Classification node of FR enables it to view 91 Reason verbal descriptions of observations as well as the observed entities (in their 93 Empire remembered 23 Familiarity ideal types as these intercept S of 14 Self-image in the form of 46 Interpretation-mediated use value) as separate from self and belonging to self.

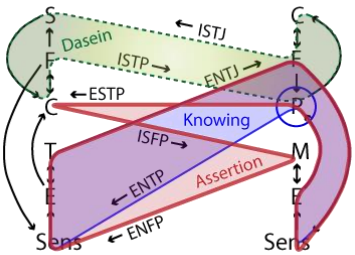
Moving further, we recall that reality simulation is a coordination between the 60 Subordinate ISTJ 'universally valid' and the 53 Obligation ISTP 'universally effective' which generates and then maintains symmetrical 20 Dasein whose being itself constitutes the law of the reality (which can be viewed by Cartesian 141 Angst/Worldview of 45 Duty/World as a self-consciousness that is the body of knowledge). "The true nature of law," Hegel confirms, is "that it essentially is reality."

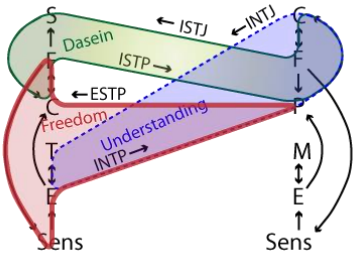
The "notion" is symmetrical 91 Reason realization that observation is generated internally; this can lead to its subsequent objectification and study in what are called the soft sciences. 20 Dasein is a separate symmetrical circuit; it is already set apart from symmetrical 91 Reason as the Cartesian storehouse of propositions. If 91 Reason can reach into its own 93 Empire-mediated memories (of 23 Familiarity ideal types) and study itself as an objectified 23 Familiarity ideal type (based on propositions stored in 20 Dasein), then it seems obvious to 91 Reason that a distinct 20 Dasein (as this storehouse itself) must be even more separate and perhaps even foreign. Law in 20 Dasein (or 20 Dasein as law) leads therefore to what are generally considered the objective hard sciences ("in other words, this consciousness does not take such an object as its law to be a reality of reason; it thinks it has got there something external and foreign"). The physicist for instance might be shocked to realize that Newton's First Law of forces and moving bodies is a mere externalization of his or her own internal understanding and thus primarily subjective in its scope.

This subjectivity can extend law to those things which have not yet been fully tested ("but it contradicts its own idea by actually and in fact not taking its universality to mean that all individual things of sense must have given evidence of the law to enable the truth of the law to be asserted"). These extensions could not be made, says Hegel, if the foundations of law were not ultimately internal within each individual.

Hegel now suggests that law is asserted ("enable the truth of the law to be asserted"). We encountered this circuit of 126 Assertion previously as a tension between 79 Habit and 75 Speaking. We note now that 126 Assertion can be generated by a pivot at the node of P from the ENTP Heideggerian 'no longer now' of 72 Knowing to the ESTP of a retained principle; this is the same movement of data that alters 45 Duty/World into 50 Conspicuous.

We note also that 126 Assertion overlays 1) the ISFP 'ought' of 53 Obligation, and 2) 79 Habit-overlaying analogy-generating paradigm-attitude (ER up to P) which is trained by Cartesian science. This means that it can, apart from 33 Understanding and reality simulation, exploit its overlay of the Cartesian paradigm-attitude segment of 79 Habit (ER up to P) to make analogies or predictions of "probability." According to Hegel, these might in turn be accepted by a speculative 33 Understanding-deprived "instinct of reason" as sufficient grounds for truth ("the instinct of reason, however, takes, as a matter of fact, laws of that sort for truth").





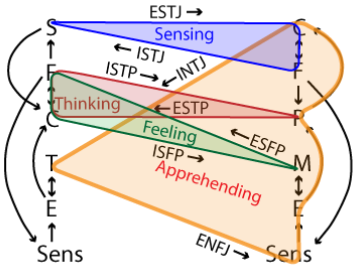
However, law in its full extent requires "necessity." As we said, this is the 60 Subordinate 'universally valid' director of reality simulation coordinating with its 'universally effective 53 Obligation implementation aspect under the direction of 20 Dasein. When this intricately interactive machinery overlays 126 Assertion, then things are no longer asserted as merely probable; they are true ("be the probability as great as it may it is nothing as against truth"). They are true because they have become the self and are necessary to sustain it.

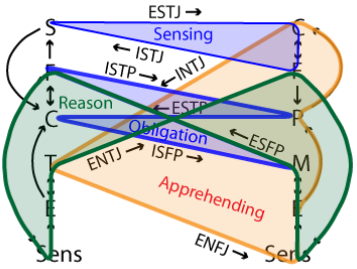
Primitive Measuring Instrument

Hegel (page 89): *"It is when reason does not find necessity in them that it resorts to making this distinction, and lowers the truth of the matter to the level of probability, in order to bring out the imperfect way in which truth is presented to the consciousness that as yet has no insight into the pure notion; for universality is before it there merely in the form of simple immediate universality. But, at the same time, on account of this universality, the law has truth for consciousness. That a stone falls is true for consciousness, because it is aware of the stone being heavy, i.e. because in weight, taken by itself as such, the stone has that essential relation to the earth expressed in the fact of falling. Consciousness thus finds in*

experience the objective being of the law, but has it there in the form of a notion as well; and only because of both factors together is the law true for consciousness. The law, therefore, is accepted as a law because it presents itself in the sphere of appearance and is, at the same time, in its very nature a notion."

Hegel examines those situations in which an operative 60 Subordinate / 53 Obligation reality simulation machinery has not yet developed ("reason does not find necessity in them"). He claims that even here the "universality" of reality simulation is before the mind "in the form of simple immediate universality."



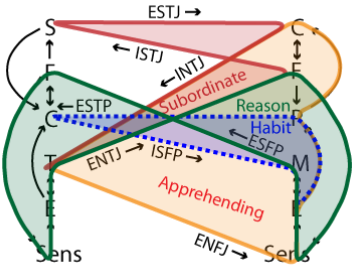


He gives the example of a heavy stone and its "relation to the earth expressed in the fact of falling." We are holding the stone; our "consciousness" is "aware" of its "weight, taken by itself as such." We are aware because we feel the weight in the circuit of 21 Feeling. We resist this weight by an act of the will (CL to FL) under the control of 11 Thinking. Equilibrium cancels out data movement from CL to FL either upward through 11 Thinking or downward as part of 21 Feeling; this collapses both 11 Thinking and 21 Feeling into their 53 Obligation wrapper. This circuit of 53 Obligation received no direction from 60 Subordinate and yet it is aware directly in its perceptions (intersecting 4 Perceiving) of the way in which the stone 'ought' to act.

Hegel now superimposes this structure onto "the consciousness that as yet has no insight into the pure notion"; namely, the instinct of "reason." We have learned that the legs of its three circuits of 18 Sensing, 3 Apprehending and 91 Reason do complete the 60 Subordinate director of reality simulation. This circuit of 60 Subordinate is not as yet filled with law relating to the stone but it is present and ready to be programmed, this time from experiment (i.e. holding the stone and feeling that it has weight). Or alternatively, extending stone and the hand that holds it into things to be measured and probes and instruments with which to measure

them.

We note that 3 Apprehending passes through paradigm-attitude (ER to P) which overlays 79 Habit. ESTP of 11 Thinking and ISFP of 21 Feeling complete more of 79 Habit; we are missing only the identification region from M down to ER. The three circuits of the instinct of reason (3 Apprehending, 18 Sensing and 91 Reason) complete 43 Judging; in the absence of identification (M to ER of 79 Habit) this 43 Judging can make judgments of probability regarding that which might happen habitually.



We have said that the ultimate judgment of truth is 27 Apperception mirroring into 206 Life as evidenced by the appearances of 206 Life within imaginative CR. 3 Apprehending passes through CR and can also generate appearances. Kuhn suggests that the scientist can for instance look at a contour map and over time imaginatively apprehend the mountains and valleys that are represented. The particle physicist who repeatedly uses a bubble chamber will eventually 'see' in his or her mind's eye the atomic collisions that cause the tracks.

The process began in the opposition of 11 Thinking and 21 Feeling which in their wrapping 53 Obligation represented "the objective being of the law." It progressed into a 43 Judging of the probability of 79 Habit repetitions. It ended "in the sphere of appearance" backed up by 60 Subordinate / 53 Obligation reality simulation ("in its very nature a notion").

Law in Conceptual Form

Hegel (page 89): *"The instinct of reason in this type of consciousness, because the law is at the same time inherently a notion, proceeds to give the law and its moments a purely conceptual form; and proceeds to do this of necessity, but without knowing that this is what it seeks to do. It puts the law to the test of experiment. As the law first appears, it is enveloped in particulars of sense, and the notion constituting its nature is involved with empirical elements. The instinct of reason sets to work to find out by experiment what follows in such and such circumstances. By so doing the law seems only to be plunged still further*

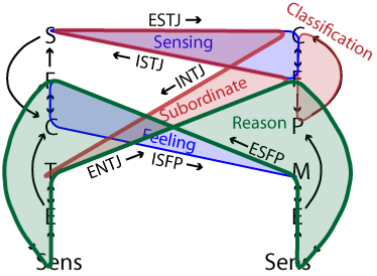
into sense; but sense existence really gets lost in the process. The inner purport of this investigation is to find pure conditions of the law; and this means nothing else (even if the consciousness stating the fact were to think it meant something different) than completely to bring out the law in conceptual shape and detach its moments entirely from determinate specific existence."

We have seen that the mind's 11 Thinking of what is felt in 21 Feeling forms a measuring instrument of what 'ought' to happen – this distills into 53 Obligation. The "instinct of reason" (91 Reason, 3 Apprehending and 18 Sensing) together outline the 60 Subordinate director of reality simulation; this has as yet no links to its experimentally determined 53 Obligation partner.

Any activity of the instinct of reason "of necessity" begins to program 60 Subordinate, for its circuits outline it and in their apprehending, sensing and reasoning send data through it. Hegel tells us that this cognition aims at stability along Ego-bearing ESTJ of 18 Sensing; this "proceeds to give the law and its moments a purely conceptual form [along concept-carrying ESTJ]." It happens unwittingly ("without knowing that this is what it seeks to do").

We recall that things are real when the ESFP of both 21 Feeling (e.g. the weight of a stone) and 91 Reason (statements about what is being felt) is matched by an ENTJ of 91 Reason that can point to some matching FR. We recall that FR is the species node of 1 Classification and also the place where the "notion" first appears.

The mind now sets out to match one 21 Feeling ESFP after another with a 91 Reason ENTJ ("the instinct of reason sets to work to find out by experiment what follows in such and such circumstances"). This "puts the law to the test of experiment" with the unwitting goal, as we said, of stability along conceptual ESTJ. Data travels from experimental ENTJ of 91 Reason to ESTJ of 18 Sensing by definitional 18 Sensing ISTJ; in attempting to define things "the law seems only to be plunged still further into sense [18 Sensing]." But 18 Sensing is part of a wrapping 60 Subordinate and as this larger circuit is programmed, "sense existence really gets lost in the process."



The endless experimentation, as we said twice already, aims at liberating 60 Subordinate from any dependence upon 53 Obligation ("to find pure conditions of the law"). In particular, it wants a quiescent 60 Subordinate ESTJ ("bring out the law in conceptual shape") that can independently predict what will happen to its reality simulation partner of 53 Obligation ("detach its moments entirely from determinate specific existence").

The scientist thinks he or she is searching for an external law; this is not true – the goal is the activation of their own internal reality simulation structure within their own subjective mind ("(even if the consciousness stating the fact were to think it meant something different").

Abstract Standard

Hegel (page 89): *"For example, negative electricity, which is known at first, say, in the form of resin-electricity, while positive electricity comes before us as glass-electricity – these, by means of experiments, lose altogether such a significance, and become purely positive and negative electricity, neither of which is bound up any longer with things of a particular kind; and we can no longer say that there are bodies which are electrical positively, others electrical negatively. In the same way the relationship of acid and base and their reaction constitute a law in which these opposite factors appear as bodies. Yet these sundered things have no reality; the power which tears them apart cannot prevent them from entering forthwith into a process; for they are merely this relation. They cannot subsist and be indicated by themselves apart, like a tooth or a claw. That it is their very nature to pass over directly into a neutral product makes their existence lie in being cancelled and superseded, or makes it into a universal; and acid and base possess truth merely qua Universal. Just, then, as glass and resin can be equally well positively as negatively electrified, in the same way acid and base are not attached as properties or qualities to this or that reality; each thing is only relatively acidulate and basic; what seems to be an absolute base or an absolute acid gets in the so–called Synsomates [combinations intermediate in character between physical mixtures and chemical combinations] the opposite significance in relation to an other. The result of the experiments is in this way to cancel the moments or inner significations as properties of specific things, and free the, predicates from their subjects. These predicates are found merely as universal, and in truth that is what they are. Because of this self subsistence they therefore get*

the name of kinds of 'matter', which is neither a body nor a property of a body; certainly no one would call acid, positive and negative electricity, heat, etc., bodies."

We have seen that 21 Feeling and 11 Thinking in their opposition naturally feel the weight of things such as rocks; this can extend into measuring all kinds of things in many different ways. Suppose the experimental scientist rubs resin – 21 Feeling ESFP motivates a 91 Reason ESFP statement that something has happened. This flows through 91 Reason to ENTJ which points to a 1 Classification species aspect of similar things that in turn leads to an ISTJ definition which forms a certain circle of meaning at S. The scientist then rubs glass which follows the same route from ESFP feeling to ESFP statement to ENTJ representation to ISTJ definition to S meaning. S divides and divides and discovers similarities which it sends out along ESTJ as a concept – in this case it finds that the two separate and distinct physical processes can be bundled together under the rubric of "electricity."

It is a conceptual abstract; the reality that it describes exists only in the form along experimental 21 Feeling ESFP of opposed "bodies which are electrical positively, others electrical negatively." In "not being bound up any longer with things of a particular kind," ESTJ in its conceptual abstract generality qualifies as a genus entry at the ESTJ destination of 1 Classification CR.

We saw previously that animals that preyed on others or defended themselves by "tooth and claw" were processed in this same region of 4 Perceiving from CL to FL; their conflict in that case motivated labels at the 1 Classification FR species level. This is something higher yet, entering into the 1 Classification CR genus; it has no physical counterpart ("these sundered things have no reality; the power which tears them apart cannot prevent them from entering forthwith into a process; for they are merely this relation").

Hegel now moves from the concept of "electricity" to that of "acid" versus "base." The ESTJ concept in this case can be made a standard of comparison; that is the advance. Suppose for instance that the standard along INTJ of the ESTJ concept of acidity is nitric acid. Sulfuric acid as an experimental entry along ENTJ would be acidic in comparison to nitric acid but acetic acid along ENTJ would be basic.

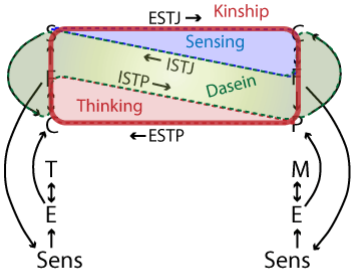
Speech along ESTJ of 14 Self-image, 60 Subordinate and 70 Articulation

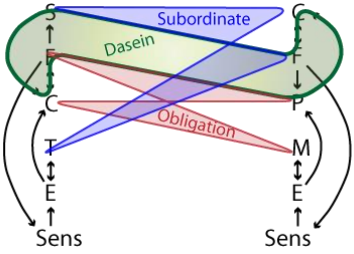
can now describe things abstractly – as Hegel says, the predicate is freed from the subject. S as the repository of meaning that matters deals as it should with abstract "matter."

Hegel (pages 89, 90): *"Matter, on the contrary, is not a thing that exists, it is being in the sense of universal being, or being in the way the concept is being. Reason [91 Reason], still instinctive [in the instinct of reason which is the superposition of 91 Reason, 18 Sensing and 3 Apprehending], correctly draws this distinction without being conscious that it (reason), by the very fact of its testing the law in every sense–particular [along IST]], cancels the merely sensuous existence of the law [by activating 60 Subordinate]; and, when it construes the moments of the law as forms of matter, their essential nature is taken to be something universal, and specifically expressed as a non–sensuous element of sense, an incorporeal and yet objective existence."*

We began with 11 Thinking experimentally measuring 21 Feeling, of the weight of a rock first of all and then more generally. This traveled by 91 Reason to 18 Sensing which aimed unwittingly at the development of internal reality simulation even as it declared in 91 Reason that it was seeking law in the external.

53 Obligation as a wrapper for the initial 21 Feeling ESFP and 11 Thinking ESTP sent data by 91 Reason ESFP and ENTJ to 1 Classification FR, the initial seat of the notion. 18 Sensing took this further along its conceptual ESTJ in an unwitting search for inner stability. 3 Apprehending as the final aspect of the instinct of reason completed 60 Subordinate, the directing aspect for 60 Subordinate / 53 Obligation reality simulation.





Conceptual matter along ESTJ could now combine with the 11 Thinking ESTP principle in the symmetrical circuit of 35 Kinship ("being in the way the concept is being"). An operative 11 Thinking and 18 Sensing automatically and immediately truncated this 35 Kinship into 20

Dasein (thus enabling 4 Perceiving). Hegel previously arrived at this structure through the mediation of 33 Understanding; he has now done it experimentally.

In Summary …

Hegel (page 90): *"We have now to see what turn its result takes, and what new shape this activity of observation will, in consequence, assume. As the outcome and truth of this experimentation we find pure law, which is freed from sensuous elements; we see it as a concept, which, while present in sense, operates there independently and unrestrained, while enveloped in sense, is detached from it and is a concept bare and simple. This, which is in truth result and essence, now comes before this consciousness itself, but as an object; moreover, since the object is not exactly a result for it and is unrelated to the preceding process, the object is a specific kind of object, and the relation of consciousness to it takes the form of another kind of observation."*

We see that Cartesian experimentation generates pure law in 60 Subordinate that abstracts away from its 18 Sensing subset ("as the outcome and truth of this experimentation we find pure law, which is freed from sensuous elements"). It can be done with or without 33 Understanding.

Concepts in 18 Sensing ESTJ emerge from 18 Sensing as a result of ISTJ experimentation ("which […] while enveloped in sense, is detached from it and is a concept bare and simple").

Experimental 60 Subordinate ISTJ with 53 Obligation ISTP can break free of 4 Perceiving ("which, while present in sense, operates there independently and unrestrained"). The 20 Dasein which these legs define becomes the Cartesian storehouse of propositions.

Finally, symmetrical INTJ-overlaying 141 Angst/Worldview force as an object becomes the essence of the observed ("This, which is in truth result and essence, now comes before this consciousness itself, but as an object; moreover, since the object is not exactly a result for it and is unrelated to the preceding process, the object is a specific kind of object").

Hegel in the next section will look more particularly at 141 Angst/Worldview ("the object is a specific kind of object, and the relation of consciousness to it takes the form of another kind of observation").

Observation of Organic Nature

We continue with a commentary on Hegel's *Phenomenology of Mind* (1807) as translated by J. B. Baillie.

Organic is Non-conceptual

Hegel (page 90): *"Such an object which sustains the procedure in the simple activity of the notion is an organism."*

Hegel begins with definitions. "The notion" (similar to what Heidegger labels 'existentiell') is an objectivation (the conversion of a concept or abstraction into an object) of one's own mental operation that allows it to be studied in the form of statements by 91 Reason; this notion is localized at the 1 Classification FR species level on the right.

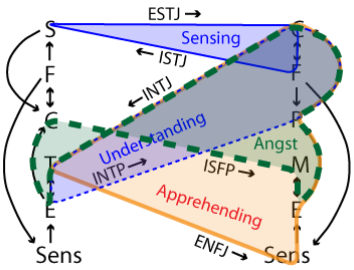
An "organism" is an "object" that can form a notion and manipulate it as described thus far ("the procedure"). It is not necessary for the organism to be aware of what it is doing ("simple activity of the notion").

Hegel (page 90): *"Organic existence is this absolutely fluid condition wherein determinateness, which would only put it in relation to an other, is dissolved. Inorganic things involve determinateness in their very essence; and on that account a thing realizes the completeness of the moments of the notion only along with another thing, and hence gets lost when it enters the dialectic movement. In the case of an organic being, on the other hand, all determinate characteristics, by means of which it is palpable to another, are held under the control of the simple organic unity; none of them comes forward as essential and capable of detaching itself from the rest and relating itself to an other being. What is organic, therefore, preserves itself in its very relation."*

33 Understanding develops, we recall, from external tension between predator and prey. "Organic existence" according to Hegel is an assumed simplified state that precedes this conflict ("absolutely fluid condition"). We might think of Rousseau's hypothetical state of nature. Hegel will begin with this assumption and show that it leads to a contradiction; he will conclude that there is no such state of nature.

In the assumed absence of conflict, and thus conflict-derived 33

Understanding, tension along INTJ ("relation to an other") must develop from 18 Sensing-derived ISTJ experimentally-oriented concepts along ESTJ ("determinateness"). But there is never any aspect of an organism that remains reliably constant along ESTJ under altered ISTJ experimental conditions ("determinateness […] is dissolved"). 18 Sensing of organic bodies, like 33 Understanding in the absence of external conflict between organic bodies, thus cannot develop a tension along INTJ (into which ESTJ feeds).



Saying it again, "inorganic things" on their part always seem to "involve [18 Sensing-derived ESTJ] determinateness in their very essence [along INTJ]." This force of "essence" binds them to something else along INTJ ("a thing realizes the completeness of the moments of the notion only along with another thing, and hence gets lost when it enters the dialectic movement"). Inorganic entities along INTJ are thus invariably composite (e.g. positive in contrast to negative electricity, acidic in relation to some base).

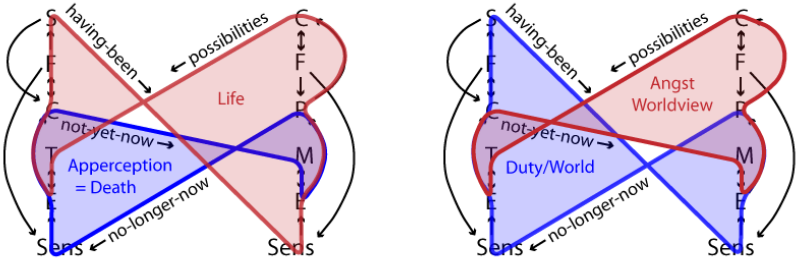
"Organic beings" in contrast cannot be conceptualized along ESTJ (which makes sense, since ESTJ in an organic being overlays 14 Self-image Ego and that is unpredictable). They enter INTJ therefore as single units which contain force within themselves and are held together by that force ("held under the control of the simple organic unity").

Each separate organic INTJ unit must thus symmetrize and stabilize itself apart from 18 Sensing ESTJ concepts. It does this by extending the 3 Apprehending INTJ segment of the instinct of reason (composed we recall again of 3 Apprehending, 91 Reason and 18 Sensing) into a resonance throughout symmetrical force-resident 141 Angst/Worldview. We conclude that an "organic being" (which at this point by assumption simply exists and has not yet collided with another organic being) is the forceful embodiment of some particular 141 Angst/Worldview ("what is organic, therefore, preserves itself in its very relation").

We recall that knowledge of mental structure causes a flight from slowly developing 20 Dasein into 141 Angst/Worldview (and from 35 Kinship into 45 Duty/World which can be observed by the 141

Angst/Worldview). We see this same process now from a different aspect.

We learn elsewhere that Heidegger considers "existence" or 206 Life as the essence of an organism. Hegel in contrast symmetrizes immediately into 141 Angst/Worldview; he will demonstrate shortly that it must consume 206 Life in order to remain alive. The viewpoints are consistent because a re-ordering of the legs of 206 Life and its mirror of 27 Apperception forms 141 Angst/Worldview and an observed 45 Duty/World.



Heidegger's focus is thus on organism as prey (putting continued 206 Life into doubt and triggering finiteness in its mirror of 27 Apperception, whose legs may re-order into 141 Angst/Worldview and 45 Duty/World); Hegel moves further back to an organism's additional role as predator (and then possibly prey) as an expression of forceful 141 Angst/Worldview. We see already that Rousseau's presumed peaceful state of nature could well be an illusion.

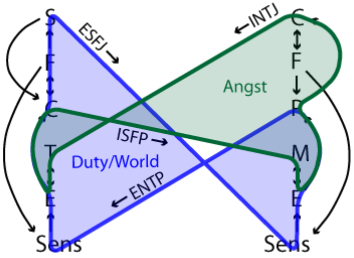
Apperception as Law

Hegel (page 90): *"The aspects of law on which the instinct of reason directs its observation here are, as we see from the above, in the first instance organic nature and inorganic nature in their relation to one another. The latter means for organic nature just the free play – a freedom opposed to the simple notion of organic nature – loosely connected characteristics in which individuated nature is at once dissolved, and out of the continuity of which the individuated unit of nature at the same time breaks away and exists separately. Air, water, earth, zones and climate are universal elements of this sort, which make up the indeterminate simple being of natural individualities, and in which these are at the same time reflected into themselves. Neither the individuality nor the natural element is absolutely self-contained. On the contrary: in the independent*

detachment, which observation finds these assuming towards one another, they stand at the same time in essential relation to one another, but in such a way that their independence and mutual indifference form the predominating feature, and only in part become abstractions. Here, then, law appears as the relation of an element to the formative process of the organic being, which at one moment has the element over against itself, at another exhibits it within its own self-determining organic structure."

Hegel has demonstrated that the instinct of reason (a combination of 91 Reason, 3 Apprehending and 18 Sensing) does experimental variations around dimensional themes developed along 18 Sensing ISTJ. Its unconscious goal is a discovery of stability (electricity, acidity) along conceptual 18 Sensing ESTJ. Any 18 Sensing- and 60 Subordinate-overlaying ESTJ concept that emerges passes down the INTJ of 60 Subordinate where it becomes a dichotomy of opposites held together by force (e.g. positive electricity in contrast to something more negative, acidic in relation to a base). If absolutely nothing seems constant across 18 Sensing ISTJ-oriented experiments, and no 18 Sensing- and 60 Subordinate-overlaying ESTJ concept can be discovered, then the object is assumed to be organic.

This generates two symmetrical circuits or universals. First, those aspects which vary across experiments (e.g. resin, glass, anything inorganic) but at the same time generate ESTJ concepts (e.g. electricity, acidity) are shunted at the node of S meaning on the left away from the abstract 18 Sensing ESTJ concept down into the ESFJ Heideggerian having-been of symmetrical 45 Duty/World where they circulate as matter. Secondly, those objects which cannot be parsed successfully by 18 Sensing (and thus presumably are organic) pass up 3 Apprehending of the instinct of reason and then down its INTJ where they stabilize into symmetrical 141 Angst/Worldview within separate beings possessing their own innate force (Heidegger, as we said, adds that these forceful beings have an existence as INTJ-overlaying 206 Life).



We are told by Hegel that "the aspects of law on which the instinct of reason directs its attention are (…) organic nature and inorganic nature in

their relation to one another." This means nothing other than an examination of the two symmetrical circuits of organic 141 Angst/Worldview and inorganic 45 Duty/World in their interaction (141 Angst/Worldview observing 45 Duty/World is a re-ordering of the legs of Heidegger's 206 Life and its mirror of 27 Apperception).

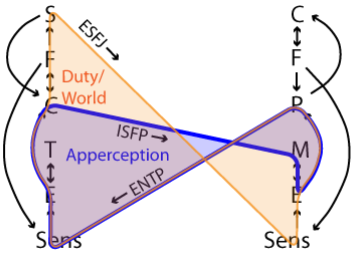
Some particular individual organic entity along symmetrical 141 Angst/Worldview INTJ can die (lose its 206 Life) and revert back to its inorganic constituents with their necessary 60 Subordinate INTJ opposites ("individuated [organic] nature is at once dissolved [into the inorganic]"). Conversely, inorganic compounds with their bifurcated 60 Subordinate INTJ can combine to form something alive and forcefully unitary along 141 Angst/Worldview INTJ ("out of the [inorganic] continuity of which the [organic] individuated unit of nature at the same time breaks away and exists separately"). Interestingly, if something inorganic (and probably non-countable) is necessary for organic existence, then it may be considered abstractly semi-unitary along INTJ even before it is used and assimilated into the organic ("air, water, earth, zones and climate are universal elements of this sort, which make up the indeterminate simple being of natural individualities").

We note again that inorganic symmetrical 45 Duty/World and organic symmetrical 141 Angst/Worldview combine to form (in their intersection) the two asymmetrical circuits of 206 Life (Heidegger's existence) and its mirror of 27 Apperception (which Heidegger labels death). Some apprehended element within 3 Apprehending-overlaying symmetrical inorganic 45 Duty/World can be drawn up by 3 Apprehending-overlaying symmetrical organic 141 Angst/Worldview from P up to CR (away from inorganic 45 Duty/World) and then down along 3 Apprehending-overlaying organic 141 Angst/Worldview INTJ, in the process overlaying 206 Life INTJ (in preparation for consumption).

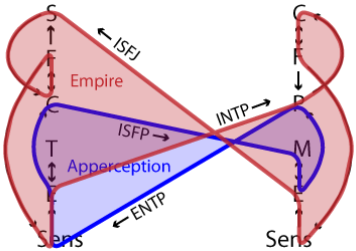
Initially, the 3 Apprehended inorganic 45 Duty/World object remains separate along INTJ from the 141 Angst/Worldview organic entity that has brought it up, almost as if both were inorganic and defined by their INTJ opposition. Organic 141 Angst/Worldview can at this point forcefully collapse the distinction (or collapse it in part, as with air, water, earth, zones and climate). This consumes the apprehended inorganic that is separate and opposed along INTJ, makes it part of the organic unity and in this way sustains the INTJ-overlaying 206 Life of the INTJ-overlaying

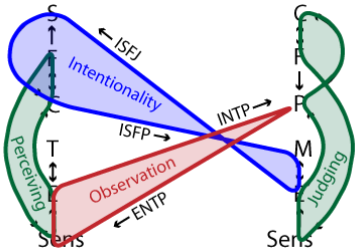
141 Angst/Worldview organic entity.

Importantly, those inorganic objects which might at some point be subject to possible consumption (and thus to some extent are already thought of as organic) are "reflected into themselves." That is, any possible entry at some future point into 206 Life (through consumption) makes things already part of the 206 Life mirror of 27 Apperception (formed along with 206 Life from the intersection of inorganic 45 Duty/World and organic 141 Angst/Worldview). Living organic entities which possess intrinsic 206 Life enter this mirror region as well.



We note that asymmetrical 27 Apperception ("the individuality") and symmetrical 45 Duty/World ("the natural element") overlay one another along ENTP of 22 Observation ("neither the individuality nor the natural element is absolutely self-contained"). If we combine the ENTP of inorganic 45 Duty/World with the INTP of 93 Empire memory (forming 22 Observation along with 23 Familiarity, 43 Judging, 4 Perceiving and 19 Contingency), then we revert to Cartesian scientific observation as we discussed it previously.





If in contrast we combine the ENTP of 27 Apperception (the mirror of 206 Life) with this same 93 Empire memory, then we can generate a very different kind of observation. As before, there is 43 Judging, 4 Perceiving and 22 Observation. However, the former 19 Contingency and 23 Familiarity are now replaced by 13 Intentionality. 27 Apperception-based observation thus does not look back to 23 Familiarity ideal types of what happened in the past. It is architecturally oriented rather in 13 Intentionality towards what may be intended in the future, particularly as

it relates to future consumption.

These two forms of observation according to Hegel "stand (…) in essential relation to one another." That is, if something is inorganic and cannot ever at any time be consumed, then Cartesian observation remains fully adequate to classify and study it. If in contrast the observed object might at some time be necessary to sustain 206 Life (or already possesses 206 Life) then 27 Apperception as the mirror of 206 Life becomes the correct foundation for observation. These two modes of observation both involve 93 Empire memory, but in every other way they remain quite independent ("their independence and mutual indifference form the predominating feature").

We have now encountered 27 Apperception law (the mirror of 206 Life) as the foundation for 206 Life-sustaining production ("here, then, law appears as the relation of an element [within organic 27 Apperception-based observation] to the formative process of the organic being [141 Angst/Worldview consuming the 27 Apperception-based observed or cooperating with others who have Apperception-related 206 Life in order to sustain 206 Life, the mirror of 27 Apperception], which at one moment has the element over against itself [45 Duty/World-based Cartesian observation of a bound object within 1 Classification P], at another exhibits it within its own self-determining organic structure [27 Apperception observation of other INTJ-overlaying 141 Angst/Worldview organisms]").

Classification by Ownership

Hegel (pages 90, 91): *"But laws like these: animals belonging to the air are of the nature of birds, those belonging to water have the constitution of fish, animals in northerly latitudes have thick coats of hair, and so on – such laws exhibit a degree of poverty which does not do justice to the manifold variety of organic nature. Besides the fact that the free activity of organic nature can readily divest its forms of determinate characters like these and everywhere presents of necessity exceptions to such laws or rules, as we might call them; the characterization of those very animals to which they do apply is so very superficial that even the necessity of the 'laws' can be nothing else but superficial too, and does not carry us further than what is implied in speaking of the 'great influence' of environment on the organism. And this does not tell us what properly is due to*

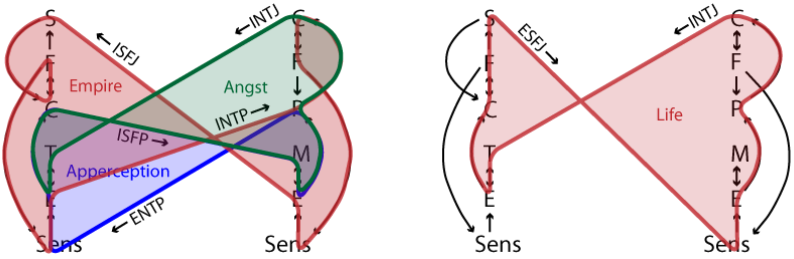
that influence and what is not. Such like relations of organic beings to the elements they live in cannot therefore be strictly called laws at all. For, on the one hand, such a relation, when we look at its content, does not exhaust, as we saw, the range of the organic beings considered, and on the other, the terms of the relation itself stand indifferently apart from one another and express no necessity. In the concept of an acid lies the notion of a base, just as the notion of positive electricity implies that of negative; but even though we do find as a fact a thick coat of hair associated with northerly latitudes, the structure of a fish with water, or that of birds with air, there is nothing in the notion of the north implying the notion of a thick covering of hair, the notion of the structure of fish does not lie in the notion of the sea, nor that of birds in that of the air. Because of this free detachment of the two notions from one another there are, as a fact also land animals with the essential characters of a bird, of fish, and so on. The necessity, just because it cannot be conceived to be an inner necessity of the object, ceases also to have a foothold in sense, and can be no longer observed in actual reality, but has quitted the sphere of reality. Finding thus no place in the real object itself, it becomes what is called a 'teleological relation', a relation which is external to what is related, and consequently the very reverse of a law of its constitution. It is an idea entirely detached from the necessity of nature, a thought which leaves this necessity of nature behind and floats above it all by itself."

We have learned that observation comes in two distinct modes: 1) those inorganic things that can be processed by 18 Sensing are observed in a 22 Observation generated by the superposition of 45 Duty/World and 93 Empire memory. This works with 23 Familiarity remembered ideal types (23 Familiarity is the mirror of 22 Observation and is formed along with it in this superposition of circuits). The result is judged in 43 Judging to be true if it can be perceived in 4 Perceiving (both are also formed). 2) Those things that are candidates for consumption into 206 Life (or possess 206 Life) are observed in a distinctly separate 22 Observation formed from the superposition of 27 Apperception (the mirror of 206 Life) with the same 93 Empire memory. This combination generates (along with the previous 43 Judging and 4 Perceiving) a forward-looking 13 Intentionality in place of the previous backward-facing 23 Familiarity with its ideal types – the resulting organic observation attempts to apperceive in 27 Apperception the intentions in 13 Intentionality of the organic entities that are being observed.

Elements within 45 Duty/World can be apprehended by 3

Apprehending and drawn upwards from the 45 Duty/World-overlaying 1 Classification object-binding node of P up to the 141 Angst/Worldview-overlaying 1 Classification genus node of CR (by means of the path of hypothesis or belief). They can then be brought down the 3 Apprehending- and 141 Angst/Worldview-overlaying path of INTJ and forcefully integrated into the 141 Angst/Worldview-based organism through consumption, thus sustaining INTJ-overlaying 206 Life (the mirror of 27 Apperception). That is not the way in which 27 Apperception itself operates.

We recall that elements in 27 Apperception are either 1) candidates for consumption to sustain 206 Life or 2) already alive in 206 Life (the mirror of 27 Apperception). Fortunately for the human race, neither can be directly consumed. That is because the addition of consuming 141 Angst/Worldview to 27 Apperception-based observation (93 Empire memory plus 27 Apperception) does not complete 206 Life (no overlay of 46 Interpretation and 206 Life along ESFJ and FL up to S). We conclude that 13 Intentionality-based forward-facing 27 Apperception prepares for future consumption through cooperative production with other living beings; this production defers consumption of its capital goods in the present.



There are obvious implications: 1) living beings in 27 Apperception may cooperate in production apart from claws and teeth; 2) a living thing (chicken, pig, fish, etc.) is generally not eaten until it is killed; this injects it by 27 Apperception ENTP into the ENTP of inorganic observation-based 45 Duty/World (confirming 27 Apperception as Heideggerian death, the mirror of 206 Life).

Moving further, we note that passage from the 45 Duty/World-overlaying 1 Classification object-binding node of P up to the 141 Angst/Worldview-overlaying 1 Classification node of CR (the path of

hypothesis or belief) alienates ownership (makes beliefs personal, "I believe this will keep *me* alive"). Consequent consumption assimilates the entity into the organism and subsumes ownership fully into self. Potential consumption, as for instance with air that is breathed or water that is plentifully available, alienates it only in part (forming a commons when supply is more limited).

The result is a kind of "superficial" system of classification based on ownership. Air and water for instance are utterly essential to 206 Life and thus owned by all in fair measure even when freely available. Animals that are less likely to be consumed might then belong to the air ("animals belonging to the air are of the nature of birds"). There are of course "everywhere (…) exceptions to such laws or rules"; the resulting structure thus "does not carry us further than what is implied in speaking of the 'great influence' of environment on the organism." This classification by ownership might even at times be confused with inorganic classification ("this does not tell us what properly is due to that influence and what is not").

Classification by ownership always remains somewhat arbitrary. Some entities first of all cannot be evaluated in relation to 206 Life ("such a relation, when we look at its content, does not exhaust, as we saw, the range of the organic beings considered"). What is unimportant to one organism might be critical to another ("the terms of the relation itself stand indifferently apart from one another and express no necessity").

In the inorganic sphere, we recall that something like acidity as an ESTJ concept is linked along INTJ to that which is more basic in contrast ("in the concept of an acid lies the notion of a base"). With organic entities (animals in particular) there is no such ESTJ concept; INTJ-based classification by ownership thus lacks any 18 Sensing integration ("there is nothing in the notion of the north implying the notion of a thick covering of hair"). This adds to the arbitrariness.

We saw previously that breakdown in the peer-reviewed unity of Cartesian science led to a fact-free society; the empty 126 Assertion of the ignorant was placed alongside that of the scholar. Exceptional organisms that appear to violate standard categories ("land animals with the essential characters of a bird, of fish, and so on") can have a similar effect on classification by ownership.

The sequence is thus as follows: 1) inability to form an ESTJ concept

makes some things organic ("the necessity, just because it cannot be conceived [in an ESTJ concept] to be an inner necessity of the object"); 2) this ejects the mind from 18 Sensing ("ceases also to have a foothold in sense"); 3) organizational outliers (as for instance in the Galapagos Islands) do not fit into the residual classification by ownership ("can be no longer observed [by 27 Apperception] in actual reality"); 4) the mind develops some alternative scheme ("has quitted the sphere of reality").

The result might be something like the theory of evolution. This is a purely "teleological relation," defined as the explanation of phenomena by the purpose they serve [as predecessors for one another]. It is, according to Hegel, "a relation which is external to what is related, and consequently the very reverse of a law of its constitution. It is an idea entirely detached from the necessity of nature, a thought which leaves this necessity of nature behind and floats above it all by itself."

As we might expect, there is no theory of the evolution of plants (which can be processed to some degree in 18 Sensing, at least in regard to their means of reproduction); the theory applies only to animals.

A similar vulnerability within experience (Sens-L up to EL) as it related to chemical reactions for a time popularized the pursuit of alchemy (the transmutation or 'evolution' in this case of minerals).

Understanding as Purpose

Hegel (page 91): *"If the relation, above alluded to, of organic existence to the elemental conditions of nature does not express its true being, the notion of Purpose, on the other hand, does contain it. The observing attitude does not indeed take [it] to be the genuine essence of organic existence; this notion seems to it to fall outside the real nature of the organism, and is then merely that external teleological relation above mentioned. Yet looking at how the organic being was previously characterized, the organic is in point of fact just realized concrete purpose. For since itself maintains itself in relation to another, it is just that kind of natural existence in which nature reflects itself into the notion, and the moments of necessity separated out [by Understanding] – a cause and an effect, an active and a passive – are here brought together and combined into a single unity. In this way we have here not only something appearing as a result of necessity, but, because it has returned to itself, the last or the result is just as much the first which starts the process, and is to itself the purpose which it*

realizes. What is organic does not produce something, it merely conserves itself, or what is produced is as much there already as produced."

Classification by ownership results from an interaction along INTJ between 141 Angst/Worldview (the organism itself) and its consumption-based 206 Life (Heideggerian 'existence'). This cataloging system groups organisms under those things which are necessary for their organic existence ("the relation, above alluded to, of organic existence to the elemental conditions of nature"). Importantly, the filtering takes place entirely within the genus node of 141 Angst/Worldview-traversing 1 Classification CR; it does not intersect the 1 Classification FR species node through which 91 Reason passes (no 18 Sensing for organic entities) or the 1 Classification P node of specifics. Cartesian 1 Classification-based processing is thus fully subsidiary and derivative to what we are currently discussing.

Hegel now points out a weakness in the structure; it "does not express [the organism's] true being [being = symmetry]." INTJ-overlaying 141 Angst/Worldview on its part is certainly symmetrical, but the INTJ-overlaying 206 Life that sustains it through consumption is not. We conclude that existence in 206 Life does not guarantee "being" (stability of symmetry).

According to Hegel, the problem is addressed through an "observing attitude." This combines the organism's symmetrical 141 Angst/Worldview ("organic existence") with symmetrical 45 Duty/World ("elemental conditions of nature") *before* there is any interaction with symmetrical 93 Empire memory. The two symmetrical circuits of 141 Angst/Worldview and 45 Duty/World in their intersection generate no 22 Observation, no 4 Perceiving and no 43 Judging. They form only asymmetrical 206 Life (the organism's Heideggerian 'existence' but not its being) along with asymmetrical 27 Apperception (Heideggerian 'death,' the mirror of 206 Life). We note that 206 Life passes through attunement-mood (EL up to CL). According to Heidegger this generates attuning moods from which most people flee; Hegel's observing attitude according to Heidegger is thus not a popular frame of mind.

141 Angst/Worldview of 45 Duty/World is certainly common enough. However, the re-ordering of the legs into 206 Life with its attuned moods confronting its mirror of finiteness in 27 Apperception according to Heidegger is not – it is this uncomfortable state to which Hegel refers.

Hegel agrees with Heidegger that an "observing attitude" cannot be a permanent state of affairs ("the observing attitude does not indeed take [it] to be the genuine essence of organic existence"). 206 Life as mere existence also cannot be the meaning of the organism ("this notion seems to it to fall outside the real nature of the organism"). The "observing attitude" in isolation, he concludes, leads at most to classification by ownership ("is then merely that external teleological relation above mentioned"); there is no other helpful outcome.

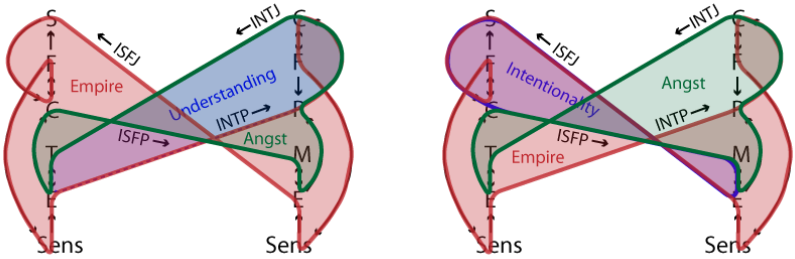
It must quickly therefore become an *observing* attitude. Inorganic or Cartesian observation combines 45 Duty/World with 93 Empire memory to generate so-called objective 22 Observation of 23 Familiarity ideal types (along with 43 Judging, 19 Contingency and 4 Perceiving). Observation of organic entities in contrast combines 27 Apperception (where things related to 206 Life are handled) with 93 Empire memory; this replaces backward-facing 23 Familiarity ideal types with forward-looking 13 Intentionality. As Hegel says, "looking at how the organic being was previously characterized, the organic is in point of fact just realized concrete purpose [13 Intentionality]."

We note that 27 Apperception- and 93 Empire-based observation is independent of both 206 Life and 45 Duty/World (they are not part of the mix); it can thus look forward in 13 Intentionality to possibilities as mere possibilities. This makes it far more flexibly objective than so-called objective 45 Duty/World-dependent paradigm-locked Cartesian science. This observation at the same time is subjectively oriented towards persons and things that sustain 206 Life (for that is what 27 Apperception contains); it is never observation of dry impersonal data that can feed only the instinct of reason.

Emerging purpose of 13 Intentionality may in turn energize an observing *attitude*. Normal Cartesian science imposes its paradigm-attitude (ER up to P) dogmatically upon students through rote repetitive exercises that train 79 Habit; this leads as we saw to periodic stick-slip paradigm shifts within the scientific community as a whole. Hegel's "observing attitude" plays with paradigm structures (in paradigm-attitude-overlaying 27 Apperception and 93 Empire memory) until it can expand them again into paradigm-attitude-overlaying 141 Angst/Worldview ("since itself maintains itself in relation to another"); this restructured 141 Angst/Worldview becomes the paradigm-attitude-

based object uncovered by its observation.

The object-binding node of 27 Apperception P in this progression supports an emerging hypothesis or belief along the path of belief from P up to CR; this restores 141 Angst/Worldview. In combination with 93 Empire, 141 Angst/Worldview in turn completes 33 Understanding. A 93 Empire memory-based 27 Apperception-mediated paradigm adjustment that leads to 33 Understanding in this way transits successfully back to 141 Angst/Worldview.



Symmetrical 141 Angst/Worldview on its part may continue to interact with symmetrical 93 Empire memory; this maintains in the intersection of the two circuits an ongoing 13 Intentionality (extending that of 27 Apperception-based observation), compatible now with its mirror of 33 Understanding. We have arrived finally at a fully stable and symmetrical form of being.

Any recombination of 141 Angst/Worldview with 45 Duty/World forms in the intersection of these two symmetrical circuits once more asymmetrical 27 Apperception and asymmetrical 206 Life. But 206 Life is now sustained by an adequate paradigm-attitude ("for since itself maintains itself in relation to another, it is just that kind of natural existence [206 Life] in which nature [45 Duty/World] reflects itself [in the two possible arrangements] into the notion [an awareness of self]").

33 Understanding (from the combination of a reshaped 141 Angst/Worldview with 93 Empire memory) knows how to relate 206 Life to its end of 27 Apperception death (both formed in the combination of 141 Angst/Worldview with 45 Duty/World). In Hegel's words, "the moments of necessity separated out [by Understanding] – a cause [33 Understanding] and an effect [13 Intentionality], an active [206 Life] and a passive [27 Apperception] – are here brought together and combined into a single unity [paradigm-equipped 141 Angst/Worldview interacting with

93 Empire memory]."

In a previous section, Hegel developed 33 Understanding from external conflict between predator and prey; Hegel in this segment began by assuming a state of nature in which conflict was absent. We find now that 141 Angst/Worldview has regained 33 Understanding. The process may at times be aided by isolation from 45 Duty/World and perhaps threats to the organism's 206 Life (forcing it into its mirror of 27 Apperception) but the motive ultimately is an internal search for symmetry of being (that extends beyond asymmetrical 206 Life existence).

Those who seek this 206 Life must necessarily find it ("something appearing as a result of necessity"). 141 Angst/Worldview begins within 45 Duty/World, retreats in 27 Apperception to develop its paradigm-attitude (ER up to P) and then returns in a new form to 45 Duty/World ("because it has returned to itself, the last or the result is just as much the first which starts the process"). Memory-based truncation of 141 Angst/Worldview into 27 Apperception enables 13 Intentionality; re-emergence of 141 Angst/Worldview into this same 93 Empire structure of memory maintains 13 Intentionality ("and is to itself the purpose which it realizes").

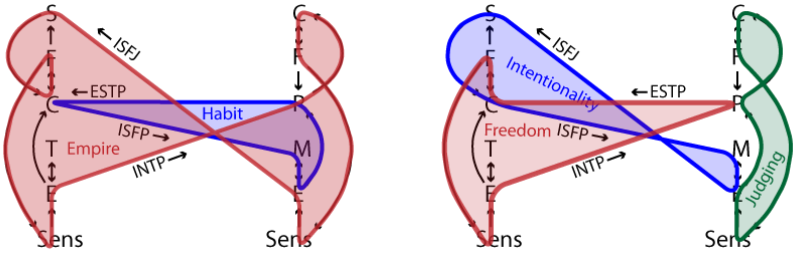
Hegel has demonstrated that 141 Angst/Worldview search for "being" develops 33 Understanding-based 13 Intentionality-released 27 Apperception production-oriented purpose ("What is organic does not produce something, it merely conserves itself, or what is produced is as much there already as produced."). This form of being stabilizes existence (in 206 Life); its 13 Intentionality purpose in INTJ-overlaying 141 Angst/Worldview displaces consumption in INTJ-overlaying 206 Life as the full "essence" of a living organism.

Dasein as Purposive Self

Hegel (page 91): *"We must elucidate this principle more fully, both as it is in itself and as it is for the instinct of reason, in order to see how reason finds itself there, but does not know itself in what it finds. The concept of purpose, then, which rational observation has reached, is, while reason has apprehended it in consciousness, given to reason as something actually real as well; it is not merely an external relation of the actual, but its inner being. This actual, which is itself a purpose, is related purposively to an other, i.e. its relation is a contingent one*

with respect to what both are immediately; prima facie [at first sight] they are both self-subsistent and indifferent to one another. The real nature of their relation, however, is something different from what they thus appear to be, and its effect has another meaning than sense-perception directly finds. The necessity inherent in the process is concealed, and comes out at the end, but in such a way that this very end shows it to have been also the first. The end, however, shows this priority of itself by the fact that nothing comes out of the alteration the act produced, but what was there already. Or, again, if we start from what is first, this, in coming to the end or the result of its act, merely returns to itself, and, just by so doing, it demonstrates itself to be that which has itself as its end, that is to say, qua first it has already returned to itself, or is self-contained, is in and for itself. What, then, it arrives at by the process of its action is itself; and its arriving merely at itself means feeling itself, is its self-feeling. Thus we have here, no doubt, the distinction between what it is and what it seeks; but this is merely the semblance of a distinction, and consequently it is a notion in its very nature."

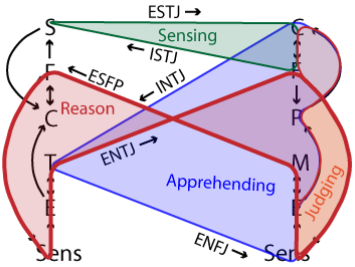
We have been looking at 27 Apperception-based observation. Hegel's current allusion to a "principle" implies a pivot at the 27 Apperception node of P from 22 Observation-overlaying ENTP up to ESTP (which contains principles). We note that this redirection of data alters 27 Apperception into the circuit of 79 Habit. Hegel will now "elucidate" the 79 Habit-based ESTP principle behind the alteration.

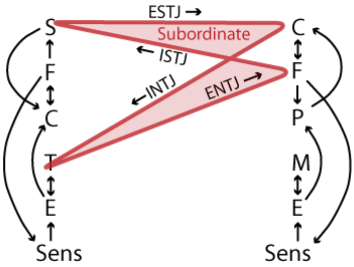


We recall that the "observing attitude" of 27 Apperception in combination with symmetrical 93 Empire memory forms 22 Observation, 4 Perceiving, 43 Judging and a forward-looking 13 Intentionality (in place of 23 Familiarity which emerges in inorganic observation which is the superposition of 93 Empire with 45 Duty/World). Hegel's current contraction of 27 Apperception into 79 Habit (by a pivot at P from ENTP up to an ESTP principle) leaves 43 Judging and 13 Intentionality unaltered, but drops 4 Perceiving and changes 22 Observation into 42

Freedom action. The "[ESTP] principle (…) as it is in itself" thus represents an advance from the 27 Apperception-overlaying Heideggerian ENTP 'no-longer-now' to a retained ESTP principle that acts freely in 42 Freedom on its 13 Intentionality.

We recall that organic beings under backward-facing Cartesian observation (93 Empire memory superimposed onto 45 Duty/World) were those entities which could not be parsed within 18 Sensing. Hegel implies now that the "instinct of reason" (91 Reason, 18 Sensing and 3 Apprehending) in combination with forward-facing 27 Apperception-based "rational observation" (93 Empire memory superimposed onto 27 Apperception) can in fact see something along conceptual ESTJ which is common to its own kind of living beings; it is "the concept of purpose."





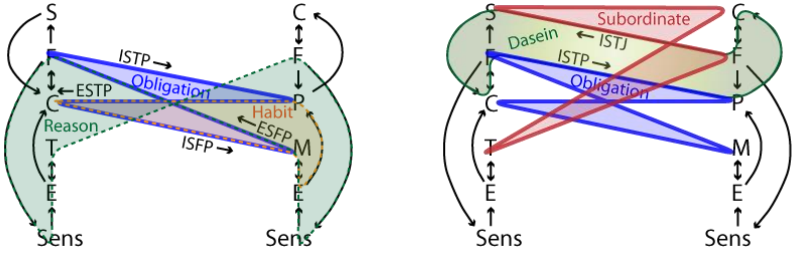
If we now combine 18 Sensing definitional ISTJ (that leads into this conceptual ESTJ) with the instinct-of-reason-related ENTJ of 91 Reason and INTJ of 3 Apprehending ("reason has apprehended"), we complete the 60 Subordinate director of reality simulation ("given to reason as something actually real as well"). Since the 60 Subordinate ESTJ "concept of purpose" is its own inner purpose, this is "not merely an external relation of the actual, but its inner being [as symmetrized in 141 Angst/Worldview by 13 Intentionality-motivated 42 Freedom obedience to its own internal 33 Understanding]."

The newly emerging 60 Subordinate director of reality simulation ("this actual, which is itself a purpose") in turn is "related purposively to an other," namely its 53 Obligation implementation partner. But three of the four legs of 53 Subordinate are already overlaid (by 79 Habit ESTP and ISFP and 91 Reason ESFP); it is thus in large part already directed apart from 60 Subordinate ("i.e. its relation is a contingent one [dependent on 60 Subordinate] with respect to what both are immediately [reality simulation components]; prima facie [at first sight] they are both

self–subsistent and indifferent to one another [because 60 Subordinate and 53 Obligation in large part are already independently controlled]").

We recall that the ESTJ concept ("the concept of purpose") emerges in the 18 Sensing aspect of the instinct of reason from experimentation along ISTJ. We note also that the ISTP leg of 53 Obligation is the one aspect of 53 Obligation which is not already independently controlled. The 18 Sensing leg of ISTJ and 53 Obligation ISTP can thus coordinate with one another through ISTJ- and ISTP-overlaying 20 Dasein; this according to Hegel becomes "the real nature of [60 Subordinate and 53 Obligation] relation."

Critically, this is "something different from what [60 Subordinate and 53 Obligation] appear to be" as a reality simulation mechanism. "Its effect has another meaning [at the 18 Sensing node of S] than sense-perception [in 18 Sensing ISTJ as part of the instinct of reason] directly finds [in its formation of a concept along ESTJ]." Hegel repeats: "reason finds itself there, but does not know itself in what it finds." In other words, something apparently alien begins to emerge within the mind.



This unexpected appearance of 20 Dasein is the elucidation, according to Hegel, of the original ESTP principle (resulting from the contraction of 27 Apperception into 79 Habit): "The necessity [of an overall directing 20 Dasein] inherent in the process [of an organism acting in 42 Freedom within this 45 Duty/World] is concealed, and comes out at the end, but in such a way that this very end shows it to have been also the first." ISTJ-overlaying 20 Dasein is fostered in this case by 27 Apperception-observation-based 13 Intentionality purpose. In the growing child it buffered 42 Freedom action perturbations from 11 Thinking to 18 Sensing; "this very end [of a basis in 27 Apperception] shows it to have been also the first [when it corrected for the effects of 42 Freedom action]."

Let's examine the process. Principled ESTP-overlaying 42 Freedom actions (of 13 Intentionality responses to 33 Understanding): 1) maintain

the symmetrical integrity of 141 Angst/Worldview (which is the organism) as previously mentioned but also now 2) generate 20 Dasein overall coordination that can seem like alien direction from elsewhere. This 20 Dasein, according to Hegel, overlays that which was there from the beginning: "The end, however, shows this priority of itself by the fact that nothing comes out of the alteration the act [of 27 Apperception moving up to 79 Habit-based 42 Freedom] produced, but what was there already."

An emergent and ever-evolving 20 Dasein in this way *is* (a form of the verb 'to be' and thus 'being') its own purpose ("Or, again, if we start from what is first, this, in coming to the end or the result of its act, merely returns to itself, and, just by so doing, it demonstrates itself to be that which has itself as its end, that is to say, qua first it has already returned to itself, or is self–contained, is in and for itself.")

Any distinction between what 20 Dasein "is and what it seeks" constitutes subjective self-awareness: "What, then, it arrives at by the process of its action is itself; and its arriving merely at itself means feeling itself, is its self-feeling. Thus we have here, no doubt, the distinction between what it is and what it seeks; but this is merely the semblance of a distinction, and consequently it is a notion in its very nature." Heidegger says that 20 Dasein is the there of what self can be and that it directs itself to its own end; it the same thing stated differently.

Communicated Purpose from Others

Hegel (page 91): *"This is exactly, however, the way self–consciousness [in its optimal form, 141 Angst/Worldview observing its the there in an evolving 20 Dasein] is constituted. It distinguishes itself in like manner from itself, without any distinction being thereby established. Hence it is that it finds in observation of organic nature nothing else than this kind of reality; it finds itself in the form of a thing, as a life, and yet, between what it is itself and what it has found, draws a distinction which is, however, no distinction. Just as the instinct of an animal is to seek and consume food, but thereby elicits nothing except itself; similarly too the instinct of reason in its search merely finds reason itself. An animal ends with self-feeling. The instinct of reason, on the other hand, is at the same time, self-consciousness. But because it is merely instinct, it is put on one side as against consciousness, and in the latter finds its opposite. Its satisfaction is, therefore, broken in two by this opposite; it finds itself, viz. the purpose, and also finds this*

purpose in the shape of a thing. But the purpose is seen to lie, in the first instance, apart from the thing presenting itself as a purpose. In the second place, this purpose qua purpose is at the same time objective; it is taken to fall, therefore, not within the observing consciousness, but within another intelligence."

Hegel has shown that an organism is embodied symmetrical 141 Angst/Worldview with an instinct of reason (91 Reason, 18 Sensing and 3 Apprehending). Any attempt by 18 Sensing (part of the instinct of reason) to make sense of the apprehended in 3 Apprehending generates abstract 18 Sensing ESTJ concepts of inorganic things and simultaneously relegates their substantive sustaining elements to ESFJ and the derivative symmetrical circuit of 45 Duty/World. Another derivative circuit, symmetrical 93 Empire memory, gathers its treasure at the ESTJ/ESFJ branching node of 18 Sensing S meaning (with ESTJ the Heideggerian making present of 14 Self-image and ESFJ the Heideggerian having-been of 23 Familiarity). Self-awareness as an objectified notion appears at the 18 Sensing and 1 Classification FR species node of symmetrical 91 Reason (the third aspect of the instinct of reason).

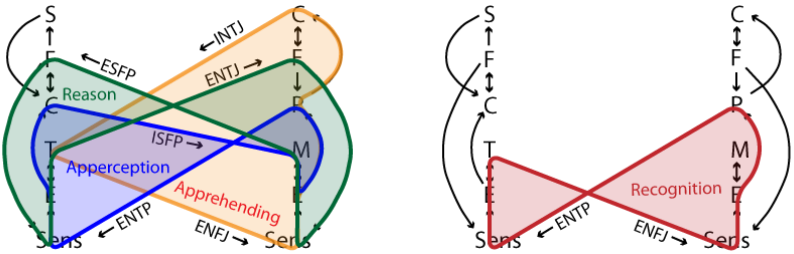
Superposition of the two symmetrical circuits of 141 Angst/Worldview (the organism itself) and its derivative 45 Duty/World forms (by a re-ordering of legs) 206 Life and 27 Apperception. Apprehended elements of 45 Duty/World can be brought up from the 1 Classification object-binding node of P by 141 Angst/Worldview and consumed along INTJ to sustain 206 Life.

Cartesian objective observation is the superposition of 93 Empire memory and 45 Duty/World. Productive observation in contrast breaks 27 Apperception away from its 206 Life mirror (motivated usually by a threat to 206 Life, forcing 27 Apperception into Heideggerian finiteness that overlays and enhances 13 Intentionality) and combines it separately with 93 Empire memory; this generates potential purpose along 18 Sensing ESTJ as the conceptual basis of all living things and adds 13 Intentionality to 22 Observation. Purposeful 13 Intentionality obedience to internal 33 Understanding (the 13 Intentionality symmetrical mirror that forms from the intersection of either 27 Apperception or 141 Angst/Worldview with 93 Empire memory) can now in theory help sustain the symmetry of 141 Angst/Worldview that is the being of the organism.

A pivot from the ENTP of 27 Apperception up to ESTP enables 79 Habit-based 42 Freedom action that implements 13 Intentionality and also

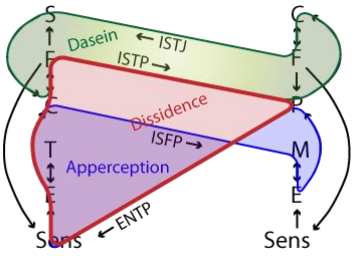
(unexpectedly) re-activates a symmetrical 20 Dasein (from which the growing mind fled as it matured) as the coordinating element in the 60 Subordinate / 53 Obligation reality simulation machinery. This emergent 20 Dasein *is* (a form of being) the distilled purpose of 13 Intentionality based in 33 Understanding; its ongoing purposeful development is awareness of an evolving 141 Angst/Worldview which begins to observe it. In the words of Hegel, "this is exactly (…) the way self-consciousness is constituted."

According to Hegel, the initiating instinct of reason does not recognize its own derivative 20 Dasein which overlays it along 18 Sensing ISTJ and at the node of S meaning ("it distinguishes itself in like manner from itself, without any distinction being thereby established"). However, a rational (91 Reason-based) being which observes organic beings in 27 Apperception will recognize itself in another similar being ("hence it is that it finds in observation of organic nature nothing else than this kind of reality; it finds itself in the form of a thing, as a life, and yet, between what it is itself and what it has found, draws a distinction which is, however, no distinction"). The mechanism is as follows: 1) 20 Dasein re-emerges as a byproduct of the "observation of organic nature" (based in the forward-looking superposition of 27 Apperception and 93 Empire memory); 2) if 91 Reason and 3 Apprehending (the remaining aspects of the instinct of reason) are added to 27 Apperception in particular, then the result is 25 Recognition.



Apprehended objects can be drawn up by 141 Angst/Worldview and consumed along the INTJ that is shared with 206 Life; this forcefully restores union within INTJ which is the 141 Angst/Worldview living animal ("just as the instinct of an animal is to seek and consume food, but thereby elicits nothing except itself"). In the same way, a 27 Apperception-based observing entity can seek out recognized 20 Dasein / 27

Apperception-based rational beings and interact with them in conversation. Movement up from 27 Apperception ENTP to ESTP forms 42 Freedom which constitutes the motor generation of action including speech acts of moving the mouth and lips (implying that action of any other kind is always also a form of communication). Recognition of one's own 20 Dasein and 27 Apperception in others forms in its intersection (of 20 Dasein and 27 Apperception) the circuit of 65 Dissidence which is listening. The resulting structure resonates in 91 Reason-generated statements within both minds ("similarly too the instinct of reason in its search merely finds reason itself").



Animals can recognize those that are similar ("an animal ends with self-feeling"). Those with an "instinct of reason" can in addition fill 20 Dasein with propositions (often heard from others) that augment 20 Dasein / 141 Angst/Worldview "self-consciousness."

We are reminded again that the instinct of reason does not recognize itself in its 18 Sensing overlay of 20 Dasein along ISTJ. Since 20 Dasein is symmetrical and the 18 Sensing aspect of the instinct of reason is not, 20 Dasein is seen as predominant and in fact opposite to the originating instinct of reason ("but because it is merely instinct, it is put on one side as against consciousness, and in the latter finds its opposite").

We recall that the ISTJ of 18 Sensing is the experimental variation performed by the instinct of reason in its search for conceptual stability along 18 Sensing ESTJ (for 27 Apperception-based observation of organic beings, this yields the concept of purpose). Along the same ISTJ, but now within the 65 Dissidence-overlaying 20 Dasein which is distilled purpose, are the conversational propositions of a recognized similar being. "Satisfaction" is a resolution of the two into symmetry. ISTJ in this way becomes the Heideggerian urgent future that directs the instinct of reason into doing that which it might not otherwise wish to do ("its satisfaction is, therefore, broken in two by this opposite; it finds itself, viz. the purpose, and also finds this purpose in the shape of a thing [the recognized fellow being that has spoken and thus implicitly commanded]").

Hegel emphasizes once more that purpose which distills within 20 Dasein is sensed as separate from 18 Sensing of the apprehended (in 3 Apprehending) which forms conceptual purpose along 18 Sensing ESTJ ("but the purpose is seen to lie, in the first instance, apart from the [apprehended] thing presenting itself as a purpose [along conceptual ESTJ]").

Propositions of others within 20 Dasein in this way become part of another consciousness ("in the second place, this purpose qua purpose is at the same time objective; it is taken to fall, therefore, not within the observing consciousness, but within another intelligence").

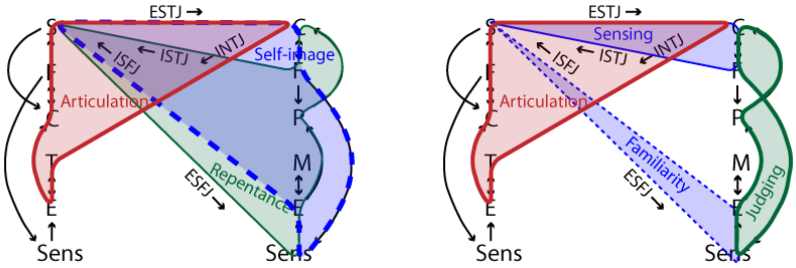
Mechanisms of Interaction

Hegel (page 92): *"Looked at more closely, this character lies also just as much in the notion of the thing – that of being in itself purpose. It preserves itself; this means at one and the same time it is its nature to conceal the controlling necessity and to present that necessity in the form of a contingent relation. For its freedom, its being on its own account, means just that it behaves towards its necessary condition as something indifferent. It thus presents itself as if it were something whose notion falls apart from its existence. In this way reason is compelled to look on its own proper notion as falling outside it, to look at it as a thing, as that towards which it is indifferent, and which in consequence is reciprocally indifferent towards it (reason) and towards its own notion. Qua instinct it continues to remain within this state of being, this condition of indifference; and the thing expressing the notion remains for it something other than this notion, and the notion other than the thing. Thus for reason the thing organized is only per se a purpose in the sense that the necessity, which is presented as concealed within the action of the thing – for the active agency there takes up the attitude of being indifferent and independent – falls outside the organism itself."*

Hegel examines one of the communicating entities as what it really is, an organic "thing" with a "notion" that it shares with another that is similar. The "controlling necessity" of each is to reconcile along ISTJ its own 18 Sensing aspect of its instinct of reason with the 20 Dasein ISTJ speech input of the other that has entered along 20 Dasein ISTP (overlaying 65 Dissidence ISTP which forms in the intersection of 27 Apperception and 20 Dasein which are both internal and also recognized

in the other).

To do that, each must retreat temporarily to a "being in itself purpose." We know that purpose forms along conceptual ESTJ. Organic being is symmetrical 141 Angst/Worldview which consumes 3 Apprehending apprehended things along INTJ to sustain its INTJ-overlaying 206 Life. The task now is to consume and assimilate the words of the other, also along that same INTJ. The circuit which completes conceptual ESTJ and consuming INTJ is 70 Articulation, the mirror of the 79 Habit which is the ENTP to ESTP contraction of 27 Apperception that generates the 42 Freedom of moving the mouth and lips in speaking.



Each communicating being therefore "preserves itself" by a temporary retreat into 70 Articulation. It then does two additional things "at one and the same time": 1) it "conceal[s] the controlling necessity" by using its 70 Articulation command of meaning at the node of S to send the 20 Dasein ISTJ speech of the other down the recycle path of ESFJ from which it returns along 3 Apprehending to complete the circuit of 5 Repentance (the mirror of 65 Dissidence hearing whose formation constitutes listening); 2) it also upholds the 14 Self-image which it overlays along ESTJ. This allows it to reconcile things along 18 Sensing ISTJ by means of a "contingent [or proxy] relation" between 5 Repentance and 14 Self-image.

We note that the two circuits of 5 Repentance and 14 Self-image: 1) in combination do fully overlay the entire 18 Sensing aspect of the instinct of reason, 2) also complete 23 Familiarity which is the basis for Cartesian memory-based objective observation, and 3) form 43 Judging which can decide on the basis of the previous two circuits of 18 Sensing and 23 Familiarity how to reconcile the two proxy circuits of 5 Repentance and 14 Self-image into meaning at the 70 Articulation node of S (through which all three pass) which is the destination node of the problematic leg of ISTJ.

We recall that speaking was a pivot at the 27 Apperception node of P

from ENTP up to ESTP that formed 42 Freedom (and 79 Habit, the mirror of the current 70 Articulation). It turns out that 14 Self-image is the mirror of this 42 Freedom; freedom-oriented 14 Self-image thus may not care to hear what is in 5 Repentance (the mirror of 65 Dissidence listening) ("for its freedom, its being on its own account, means just that it behaves towards its necessary condition as something indifferent"). 14 Self-image is quite aware that it passes through the region of existence (Sens-R up to ER) and thus exists; it is unaware that 5 Repentance equally traverses through this segment ("it thus presents itself as if it were something whose notion [buffered in 20 Dasein and diverted by 70 Articulation into 5 Repentance] falls apart from its existence [Sens-R up to ER]").

The 91 Reason aspect of the instinct of reason in its traversal of the intersection of 14 Self-image and 5 Repentance at the 1 Classification node of FR thus sees 5 Repentance as secondary. But the contents of 5 Repentance accumulate initially within the buffer of the mind's own internal 20 Dasein as it resonates with the 20 Dasein of the other in 65 Dissidence listening. 91 Reason is thus "compelled to look on its own proper notion [its own 20 Dasein] as falling outside it, to look at it as a thing [apprehended in 3 Apprehending which overlays 5 Repentance], as that towards which it is indifferent, and which in consequence is reciprocally indifferent towards it [reason] and towards its own notion [of an objectified 91 Reason that can be studied at 1 Classification FR]."

We are told that the instinct of reason (91 Reason, 18 Sensing and 3 Apprehending) "qua instinct continues to remain within this state of being, this condition of indifference; and the thing [the person speaking] expressing the notion [of his or her own internal 20 Dasein] remains for it something other than this notion [as it resonates within the listener's own internal 20 Dasein], and the notion [as expressed along the 5 Repentance proxy] other than the thing [the person saying the words]."

Heidegger tells us that the mind flees from its own 20 Dasein; Hegel informs us here that this is a byproduct of its role in listening.

The surprising result, according to Hegel, is social organization ("the thing organized"). It works in the following way: if the 5 Repentance proxy for the 20 Dasein communication input of others is consistently ignored, then the result is a paradigm-attitude (ER up to P) that de-emphasizes paradigm-attitude-overlaying 5 Repentance ("attitude of being indifferent and independent"). This coalesces into a 79 Habit which

forms along with 42 Freedom when 27 Apperception moves up from ENTP to ESTP in order to speak but does not plan to listen ("for the active agency [27 Apperception ENTP up to ESTP] there takes up the attitude [ER up to P as part of 79 Habit] of being indifferent [to 79 Habit-overlaying 5 Repentance as the partner for 14 Self-image] and independent [in 42 Freedom]").

We recall that purpose results from reconciliation between 14 Self-image and 5 Repentance as proxies for ISTJ conflict between the 18 Sensing aspect of the instinct of reason and 20 Dasein as it resonates to another being's 20 Dasein. If 5 Repentance is ignored, then "purpose (…) [necessarily] falls outside the organism itself." That is, it becomes a "necessity" for the organism to be given its purpose by another. This generates social organization.

From Agent to Empire

Hegel (page 92): *"Since, however, the organic qua purpose per se can not behave in any other way than as organic, the fact of its being per se a purpose is also apparent and sensibly present, and as such it is observed. What is organic shows itself when observed to be something self-preserving, returning and returned into itself. But in this state of being, observation does not recognize the concept of purpose, or does not know that the notion of purpose is not in an intelligence anywhere else, but just exists here and in the form of a thing. Observation makes a distinction between the concept of purpose and self-existence and self-preservation, which is not a distinction at all. That it is no distinction is something of which it is not aware; what it is aware of is an activity which appears contingent and indifferent towards what is brought about by that activity, and towards the unity which is all the while the principle connecting both; that activity and this purpose are taken to fall asunder."*

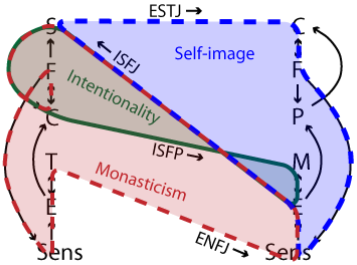
Hegel tells us that "the organic qua purpose per se cannot behave in any other way than as organic"; this means that ESTJ-purpose-aligned 14 Self-image invariably attempts to remain operative. An organism which functions as an agent under the purpose of another cannot admit, though, to having purpose; this means that the concept-of-purpose-carrying ESTJ leg of 14 Self-image will be suppressed. That leaves 14 Self-image ISFJ and it turns out to be important, as we will see.

Agency reduces a being, in the eyes of a master, to a thing that is

observed ("as such it is observed"); this implies 93 Empire memory. Addition of the 3 Apprehending and 91 Reason aspects of the instinct of reason ("apparent and sensibly present") brings us finally to the circuit of ISFJ-overlaying 40 Monasticism. That is what the master (or perhaps patron) observes in the agent (client) when they are interacting apart from 20 Dasein resonance ("shows itself when observed").

The agent's 40 Monasticism and suppressed 14 Self-image both pass through the region of existence (Sens-R up to ER); 40 Monasticism is thus "self-preserving." As we said, both circuits also pass along 13 Intentionality-overlaying ISFJ: 1) when 14 Self-image is not observed by the master and can act freely, then it is "returning" to ISFJ which it overlays; 2) when 14 Self-image is forced by the observation of the master to retreat to 40 Monasticism, then it is "returned into itself" along that same leg of ISFJ. We see elsewhere that Heidegger calls this pivoting ISFJ overlay a retrieve and agrees with Hegel that it is important.

Hegel now moves away from the current "state of being" as it forms in the agent to its companion state in the master (or the agent as he or she in turn directs others who are further subordinate yet). Both continue to avoid any true 20 Dasein interaction along 5 Repentance, for that would undermine the seemingly useful social relationship of master and agent (patron and client); each cooperates therefore in maintaining an ongoing resonance between 14 Self-image and 40 Monasticism.



This generates two separate levels of ignorance. First, 40 Monasticism overlays 25 Recognition (along ENFJ) and not 27 Apperception; this sustains an "observation" that is Cartesian and not production-oriented in 27 Apperception. We recall that 25 Recognition cannot find ESTJ concepts within organic beings; thus, it "cannot recognize [in 25 Recognition] the concept [along 18 Sensing ESTJ] of purpose." Second, any attempted switch to 27 Apperception would overlay an accumulating 79 Habit paradigm-attitude (ER up to P) of opacity to the 20 Dasein of others (in its paradigm-attitude-overlaying proxy of 5 Repentance). Paradigm-attitude-overlaying 72 Knowing therefore does "not know that the notion of purpose is not in an intelligence anywhere else, but just exists here [in the

resolution of conflict along internal ISTJ through a proxy opposition of 14 Self-image and 5 Repentance] and in the form of a thing [the being that is currently speaking]."

"Observation" in this way remains Cartesian. 14 Self-image gives way increasingly to 40 Monasticism and finally, 93 Empire emerges as a stabilizing symmetry. The 14 Self-image–40 Monasticism coordinating pivot leg of 93 Empire ISFJ collects treasure at its terminal node of S and gives it meaning ("observation makes a distinction between the concept of purpose [14 Self-image] and self–existence [40 Monasticism] and self–preservation [93 Empire], which is not a distinction at all [since all pass along ISFJ].").

There is no awareness of the underlying mechanism ("that it is not distinction is something of which it is not aware"). The being senses only the conflict along 18 Sensing ISTJ (an aspect of the instinct of reason) which has carried through in proxy form to the 5 Repentance input of others that is calling for self to change; this is a contingency against which self defends itself (in the 93 Empire path of certainty from S down to CL). The being in a defensive response continues to accumulate ever more wealth (sometimes in the form of money) in the certainty-overlaying (S down to CL) circuit of 93 Empire at the node of S.

However, this does not resolve the problem ("what it is aware of is an activity [of wealth accumulation along ISFJ of 93 Empire] which appears contingent [upon a need in 40 Monasticism to isolate itself away from 14 Self-image] and indifferent towards what is brought about by that activity [because the need does not go away, no matter how much is accumulated]").

One thing that is present is an awareness that increasing 93 Empire wealth isolates 14 Self-image ever further away into 40 Monasticism and that the current strategy is self-defeating ("what it is aware of is […] that activity [in 40 Monasticism-oriented 93 Empire] and this purpose [14 Self-image] are taken to fall asunder"). The individual feels lonely (no 20 Dasein interaction along 18 Sensing ISTJ and its proxy of 5 Repentance).

Hobbesian Solitary

Hegel (page 92): *"On this view the special function of the organic is the inner operating activity lying between its first and last stage, so far as this*

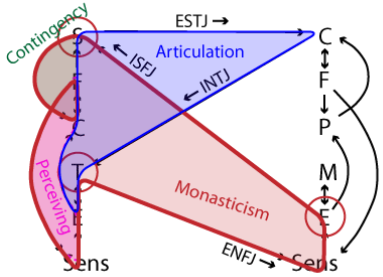
activity implies the character of singleness. So far, however, as the activity has the character of universality, and the active agent is equated with what is the outcome of its operation, this purposive activity as such would not belong to organic beings. That single activity, which is merely a means, comes, owing to its individual form, to be determined by an entirely individual or contingent necessity. What an organic being does for the preservation of itself as an individual, or of itself qua genus, is, therefore, quite lawless as regards this immediate content: for notion and universal fall outside it. Its activity would accordingly be empty functioning without any content in it; it would not even be the functioning of a machine, for this has a purpose and its activity in consequence a definite content. If it were deserted in this way by the universal, it would be an activity of a mere being qua being, i.e. would be an activity like that of an acid or a base, not forthwith reflected into itself – a function which could not be cut off from its immediate existence, nor give up this existence (which gets lost in the relation to its opposite), but could preserve itself. The kind of being whose functioning is here under consideration is, however, set down as a thing preserving itself in its relation to its opposite. The activity as such is nothing but the bare insubstantial form of its independent existence on its own account; and the purpose of the activity, its substances – substance, which is not simply a determinate being, but the universal – does not fall outside the activity. It is an activity reverting into itself by its own nature, and is not turned back into itself by any alien, external agency."

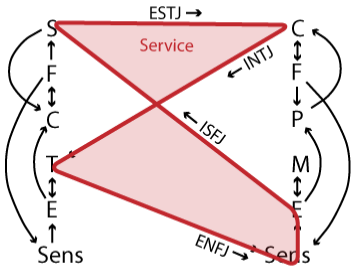
The "first" stage "of the organic" is 70 Articulation which withdraws from ISTJ along ESTJ and INTJ in order to decipher the contents of another's 20 Dasein which are resonating with one's own 20 Dasein along ISTJ. This resolves itself, we recall, in a proxy conflict between 14 Self-image and 5 Repentance which together complete ISTJ-overlaying 18 Sensing.

The "last stage" of the organic is 40 Monasticism which adds to the 3 Apprehending- and 25 Recognition-overlaying ENFJ aspect of the instinct of reason a 14 Self-image-overlaying ISFJ which may in turn drive ISFJ-overlaying 93 Empire (to liquidate the results of 27 Apperception production by others and gather it as defensive wealth at the node of S).

These two circuits of 70 Articulation and 40 Monasticism in combination ("the character of singleness […] lying between its first and last stage") generate the primitive right hemisphere action circuit of 9 Service. Hegel calls this "the inner operating activity (…) of the organic."

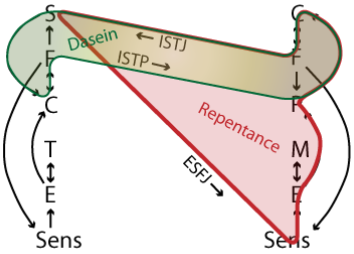
It is a closed loop or circuit, but it is not symmetrical.





The circuit of 9 Service in complete isolation and full self-direction would not be compatible with mental architecture as discussed thus far ("so far, however, as the activity has the character of universality [isolation], and the active agent is equated with what is the outcome of its operation [self-direction], this purposive activity as such would not belong to organic beings"). The underlying communicative tension along ISTJ and its proxy of 5 Repentance must therefore in some way be expressed within its 40 Monasticism-based isolation ("that single activity, which is merely a means, comes, owing to its individual form, to be determined by an entirely individual or contingent necessity").

Hegel suggests that 9 Service is in fact guided by its intersection with the repressed 20 Dasein ISTJ proxy of 5 Repentance (which contains within itself the 20 Dasein ISTJ tension). This forms 9 Service first of all, as suggested in the previous quote, into a "means" for the perpetuation of 5 Repentance-traversing existence (Sens-R up to ER) which it also overlays ("what an organic being does for the preservation of itself as an individual"). It motivates 9 Service secondly to conserve itself as a genus in the 5 Repentance-intersecting 1 Classification genus node of CR ("what an organic being does for the preservation […] of itself qua genus") which it also overlays. None of this is easily evident ("for notion and universal fall outside it"); what we generally see is a grasping ISFJ-overlaying 93 Empire (holding together the two 9 Service pivot aspects of 70 Articulation and 40 Monasticism by an overlay of 9 Service along ISFJ) that reflexively takes away from the other what it can and



adds it to its store of treasure at the node of S meaning on the left. This fully symmetrical 93 Empire universal substitutes for the ISFJ-overlaying circuit of 13 Intentionality (potentially symmetrical in response to 33 Understanding) that would be active if the mind were based in 27 Apperception.

Hegel repeats again that 9 Service does not operate by itself and in fact could not do so. First, 9 Service in full 40 Monasticism isolation would be "quite lawless [utterly Hobbesian] as regards this immediate content [of its action]." This is not consistent with observation; even thieves have rules.

Second, 9 Service in isolation would be parasitic upon those who oppose it; in the absence of opposition it would fall silent ("its activity would accordingly be empty functioning without any content in it; it would not even be the functioning of a machine, for this has a purpose and its activity in consequence a definite content"). We do not see this either; dictators can start wars even when all around them are kind and peaceful.

Third, if 9 Service were fully isolated, then its INTJ would be like that of an acid without a base ("if it were deserted in this way by the universal, it […] would be an activity like that of an acid or a base, not forthwith reflected into itself"). It could then live quite happily on a desert island; again, this is not at all the way in which the real world operates.

9 Service as a primitive circuit must therefore be balanced by some equal opposing primitive circuit ("the kind of being whose functioning is here under consideration is, however, set down as a thing preserving itself in its relation to its opposite"). Even the most extreme Hobbesian bully ("the bare insubstantial form of its independent existence on its own account") must thus have some kind of "substance" that imparts a "purpose" to "the activity"; otherwise the mental machinery would not function.

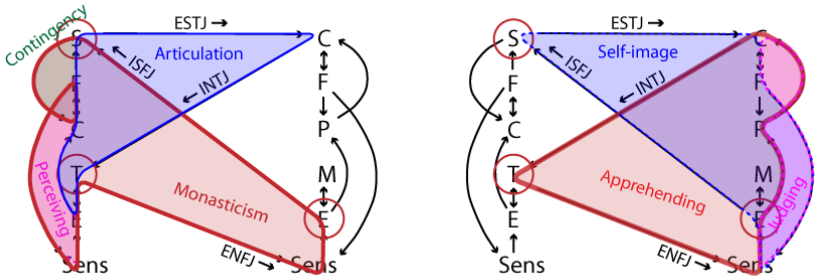
What is this balancing circuit?

First, it will resonate with the 70 Articulation and 40 Monasticism complements of 9 Service ("it is an activity reverting into itself by its own nature"). Second, it will be an aspect of 9 Service itself, apart from any other circuit ("is not turned back into itself by any alien, external agency"). It turns out to be the same identical circuit of 9 Service based in an alternate set of complements.

Resonance Between Complement States

Hegel (page 92): *"This union of universality and activity, however, is not a matter for this attitude of observation, because that unity is essentially the inner movement of what is organic, and can only be apprehended conceptually. Observation, however, seeks the moments in the form of existence and duration; and because the organic whole consists essentially in not containing the moments in that form, and in not letting them be found within it in that way, this observing consciousness, by its way of looking at the matter, transforms the opposition into one which conforms and is adapted to its own point of view."*

Hegel has derived the "inner" circuit of 9 Service action from a combination of its two complements of 70 Articulation and 40 Monasticism. Examination indicates that 9 Service-overlaying 70 Articulation and 40 Monasticism together complete the additional circuits of 4 Perceiving and 19 Contingency. Critically, there is no overlay of the segment of paradigm-attitude (ER up to P) which is common to both Cartesian 45 Duty/World- and 27 Apperception-based "observation." The relationship ("this union") between INTJ-overlaying 70 Apperception ("universality") and 40 Monasticism ("activity") is thus "not a matter for this attitude [paradigm-attitude from ER up to P] of observation [in either its 45 Duty/World- or 27 Apperception-based variants]").



There is therefore a need to move away from 4 Perceiving (formed by the 70 Articulation and 40 Monasticism complements of 9 Service) to that which can work with "the inner movement of what is organic," namely, the paradigm-attitude-overlaying 43 Judging that is formed in the intersection of the 20 Dasein ISTJ proxy circuits of 14 Self-image and 5 Repentance. This is done by constructing the same circuit of 9 Service out of its other set of complements, which is INTJ-overlaying 3 Apprehending and ESTJ-concept overlaying 14 Self-image ("can only be apprehended

conceptually"). This alternative set of complements (3 Apprehending and 14 Self-image) intersects to form 43 Judging rather than 4 Perceiving (generated as we recall by 70 Articulation and 40 Monasticism); it can therefore interact with paradigm-attitude (Sens-R up to ER).

We note that any conceptual apprehending (ESTJ concept-overlaying 14 Self-image and 3 Apprehending in combination) of 9 Service through the use of 43 Judging (formed in the intersection of 14 Self-image and 3 Apprehending) of necessity involves 43 Judging-overlaying 5 Repentance. Conceptual apprehending of inner 9 Service (by a formation of 9 Service from its complements of ESTJ-concept-overlaying 14 Self-image and 3 Apprehending) thus simultaneously becomes an attempt to resolve the proxy tension between 43 Judging-overlaying 14 Self-image and 5 Repentance which in turn expresses the ISTJ impact of the other's 20 Dasein on one's own 20 Dasein. This of necessity will alter the 43 Judging-overlaying regions of existence (Sens-R up to ER) and 1 Classification CR genus.

However, the purpose of the Hobbesian 70 Articulation / 40 Monasticism complement formation of 9 Service is to guard existence (Sens-R up to ER) and maintain the genus node of 1 Classification CR in perpetuity ("seeks the moments in the form of existence and duration"). 70 Articulation and 40 Monasticism will thus forcefully resist any resonance of 9 Service into its alternate set of 5 Repentance-enabling complements (namely, 14 Self-image and 3 Apprehending).

There are two consequences of this bias in 9 Service towards 70 Articulation and 40 Monasticism: 1) 9 Service in its 40 Monasticism of 70 Articulation cannot conceptualize its own operation and in particular cannot evaluate its paradigm-attitude ("the inner movement of what is organic […] can only be apprehended conceptually"); it is thus blind. 2) Even if it could see, it still would not be able adjust its paradigm-attitude (Sens-R up to P) for it does not overlay it.

The solution is a move to the other complement formation of 9 Service composed of law-respecting 14 Self-image and 3 Apprehending, which in practice means to accept the possibility of finite existence ("existence and duration"), apprehend one's own concepts and see things in 5 Repentance from the other's point of view. This by definition is an existential threat ("duration" of "existence"). It is the other, therefore, who is always wrong and who by default must change ("this observing consciousness, by its

way of looking at the matter, transforms the opposition into one which conforms and is adapted to its own point of view").

We conclude that the proxy conflict between 14 Self-image and 5 Repentance could equally be approached as a tension between 9 Service formation from its one set of complements (70 Articulation and Hobbesian 40 Monasticism) in opposition to its alternative set (3 Apprehending and ESTJ-conceptualizing 14 Self-image). In practical terms, this tension is resolved in a willingness to apprehend one's own concepts which is equivalently an ability to enter into the other's point of view.

Inner Expresses Outer

Hegel (pages 92, 93): *"An organism comes before the observing consciousness in this manner as a relation of two fixed and existing moments – as a relation of elements in an opposition, whose two factors seem in one respect really given in observation, while in another respect, as regards their content, they express the opposition of the organic concept of purpose and actual reality. But because the notion as such is there effaced, this takes place in an obscure and superficial way, where thought sinks to the level of mere ideal presentation. Thus we see the notion taken much in the sense of what is inner, reality in the sense of what is outer; and their relation gives rise to the law that 'the outer is the expression of the inner'."*

We recall that Hegel's "observing consciousness" centers in the 1 Classification FR species node (intersected by circuits such as 18 Sensing, 91 Reason, 5 Repentance and 14 Self-image). The "organism" (which is symmetrical 141 Angst/Worldview) in contrast operates in asymmetrical INTJ- and 141 Angst/Worldview-overlaying 9 Service whose legs (like those of 141 Angst/Worldview) do not intersect this 1 Classification FR node of observing consciousness.

We have seen that observation of the 9 Service organism by another pushes it into the 20 Dasein-fleeing and 14 Self-image-repressing 9 Service combination of 70 Articulation and 40 Monasticism. This in turn sustains a master/agent or patron/client organized social structure which is blindly accepted by its members (no apprehending of concepts in this combination, and no ability to form an independent paradigm-attitude). Any attempt by a socially organized organism to conceptualize its apprehending alters 9 Service into the alternative complement formation

of ESTJ-concept-carrying 14 Self-image and 3 Apprehending which is simultaneously 1) a listening to the 20 Dasein of others; 2) an apprehending of one's own concepts; and 3) a social-structure-threatening emergence from patron/client subservience.

We recall that conversation, like observation, pushes 14 Self-image back into INTJ-overlaying 70 Articulation (and thus into the previous 9 Service resonance of 70 Articulation and 40 Monasticism). The words of another come in along ISTP of 65 Dissidence which forms in the intersection of symmetrical 20 Dasein and 27 Apperception (constituting the instinct-of-reason-sustained 25 Recognition of a similar being). This introduces a tension between ISTJ of the 18 Sensing aspect of the instinct of reason and internal 20 Dasein which serves as the interface between the 65 Dissidence ISTP words of the other and 20 Dasein ISTJ. This tension transfers itself to the proxy circuits of 14 Self-image and 5 Repentance whose intersection completes tension-resident 18 Sensing along with a 43 Judging of its contents. Finally, the conflict passes to the two alternative complement formations of 9 Service ("a relation of two fixed and existing moments").

In order for words to affect the organism (which of course is the goal of some master), the "inner" 70 Articulation / 40 Monasticism formation of 9 Service must at some point resonate at least briefly into the conceptual apprehending of the 14 Self-image / 3 Apprehending alternative formulation. Conversation therefore both reinforces observing and also potentially provides a brief escape from its blind social cement ("while in another respect, as regards their content, they express the opposition of the organic concept of purpose [in 14 Self-image] and actual reality [as apprehended in 3 Apprehending and combined with 14 Self-image in opposition to the prevailing 9 Service formation from 70 Articulation and 40 Monasticism]").

All of this happens, we have said, outside of the self-analytical notion within the 91 Reason-intersecting 1 Classification species node of FR ("the notion as such is there effaced […] takes place in an obscure and superficial way") Awareness within 9 Service is thus limited: 1) 70 Articulation and 40 Monasticism can together decipher the speech of the other but they cannot apprehend the organism's own conceptualizations as can the alternative 9 Service combination of 3 Apprehending and ESTJ-concept-carrying 14 Self-image. 2) The two sets of decompositions both

work with 93 Empire memory; in Cartesian observation this describes 23 Familiarity ideal types. "Thought" in the intersection of the two complement combinations (11 Thinking from the intersection of 65 Dissidence listening and the contraction of 27 Apperception into 79 Habit) thus sinks "to the level of mere ideal presentation."

The internal homunculus or "notion" at 1 Classification FR in this way becomes the observer of an idealistic dichotomy. The speech-deciphering 9 Service complement set of 70 Articulation and 40 Monasticism is its "inner." The conceptually comprehending alternate set of 14 Self-image and 3 Apprehending is layered onto this as an "outer." The result is an apprehending that expresses the current 3 Apprehending-overlaying paradigm-attitude ("the law that 'the outer is the expression of the inner.'"). Alterations in paradigm-attitude itself (ER up to P) are made separately by 27 Apperception in conjunction with its mirror of 206 Life (which can degenerate into a 206 Life-enjoying upper class directing the production of a 27 Apperception-oriented subservient class within a reconstituted 93 Empire, as described previously).

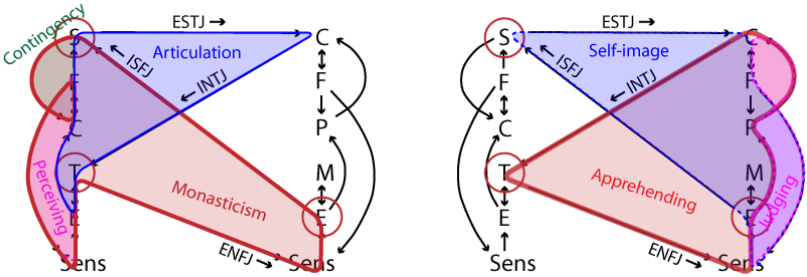
Hegel's mention of "law" implies that the notion at 1 Classification FR respects and obeys that which is conceptually apprehended (by the 9 Service resonance state of ESTJ-concept-carrying 14 Self-image and 3 Apprehending). This makes sense. The 1 Classification FR-traversing instinct of reason completely overlays the 60 Subordinate director of reality simulation (as illustrated previously); the notion in 1 Classification FR is thus reality-respecting. The 3 Apprehending and 14 Self-image complement members of 9 Service both overlay 60 Subordinate in one of their legs, making them lawful as well. 70 Articulation in contrast overlays 60 Subordinate in both legs, leaving 40 Monasticism separate from 60 Subordinate and thus lawless; Hegel's "inner" resonance state (of 70 Articulation and 40 Monasticism) is thus self-analyzed by the internal homunculus (at 1 Classification FR) as non-law-abiding.

The observer or notion at 1 Classification FR of course cannot do anything about what it sees for it does not overlay it. It is the resonance state of 70 Articulation and 40 Monasticism itself which must make the shift (by losing itself in its alternate formation of 14 Self-image and 3 Apprehending). To do this, it must interrupt the go-it-alone 40 Monasticism defense of existence (Sens-R up to ER) and of permanence (in 1 Classification CR genus); it must begin to articulate in 70 Articulation

those brief moments when commands of others are analyzed for their 5 Repentance implications.

Operative Core of the Mind

Hegel (page 93): *"Let us consider more closely this inner with its opposite and their relation to one another. In the first place we find that the two factors of the law no longer have such an import as we found in the case of previous laws, where the elements appeared as independent things, each being a particular body; nor, again, in the second place, do we find that the universal is to have its existence somewhere else outside what actually is. On the contrary, the organic being is, in undivided oneness and as a whole, the fundamental fact, it is the content of inner and outer, and is the same for both. The opposition is on that account of a purely formal character; its real sides have the same ultimate principle inherently constituting them what they are. At the same time, however, since inner and outer are also opposite realities and each is a distinct being for observation, they each seem to observation to have a peculiar content of their own. This peculiar content, since it consists of the same substance, or the same organic unity, can, however, in point of fact, be only a different form of that unity, of that substance; and this is indicated by observation when it says that the outer is merely the expression of the inner."*



We note again that Hegel's "inner" and "outer" are resonance states of the same identical circuit of 9 Service (with its legs of INTJ, ENFJ, ISFJ and ESTJ). The inner decomposes the legs of 9 Service into the two complementary circuits of ESTJ- and INTJ-overlaying 70 Articulation and ENFJ- and ISFJ-overlaying 40 Monasticism. 70 Articulation and 40 Monasticism combine to form the two circuits of 42 Freedom-overlaying 4 Perceiving and 19 Contingency on the left.

The outer decomposes the same 9 Service into an alternative

complement set of ESTJ- and ISFJ-overlaying 14 Self-image along with INTJ- and ENFJ-overlaying 3 Apprehending.[1] 14 Self-image and 3 Apprehending combine to complete the circuit of 43 Judging on the right.

Observational and conversational tension within 20 Dasein transfers, as we have seen, to these two complementary resonance states of 9 Service: 1) the first complement set (70 Articulation and 40 Monasticism) sustains a Hobbesian master/agent socialization that is blind to internal processing (because it is this internal processing); 2) transition to the second alternative (ESTJ-concept-carrying 14 Self-image and 3 Apprehending) is a conceptual apprehending that is simultaneously an adjusting to the other. These two complement sets, according to Hegel, constitute "the two factors of the law."

We note that: 1) tension within the mind has been reduced to one single circuit, namely 9 Service ("the two factors of the law […] no longer […] appear as independent things, each being a particular body"); 2) this single circuit of 9 Service is the operative mechanism within the organism ("nor […] do we find that the universal is to have its existence somewhere else outside what actually is").

Hegel (page 93): *"We have seen in the case of the concept of purpose the same characteristic features of the relation, viz. the indifferent independence of the diverse factors, and their unity in that independence, a unity in which they disappear."*

One could still correctly conceptualize tension as occurring within the single leg of INTJ. The first set of complements feeds ESTJ concepts of 70 Articulation into 70 Articulation INTJ and drives it. This same INTJ as part of 3 Apprehending (in the second set of complements) feeds into 3 Apprehending ENFJ that overlays 25 Recognition and directs it. 25 Recognition of the other's 20 Dasein and 27 Apperception in turn alters the 18 Sensing- and 70 Articulation-overlaying ESTJ concepts triggered by the other's words (as they enter along 65 Dissidence-overlaying 20 Dasein ISTP).

Discrepancies are reconciled within the INTJ of 70 Articulation (the

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[1] Hegel's inner complement set is the active combination – it involves both nodes of E along with concentration from T down to EL. Hegel's outer is processed only by ER and lacks the force of concentration; this makes it necessarily dependent upon the external.

"inner" complement set) as it overlays the INTJ of 3 Apprehending (the "outer" complement set). The result, in line with what was derived previously, is once more "the indifferent independence of the diverse factors, and their unity in that independence, a unity in which they disappear."

Hegel (page 93): *"We have now to see what shape and embodiment inner and outer assume in actually existing. The inner as such must have an outer being and an embodiment, just as much as the outer as such; for the inner is an object, or is affirmed as being, and as present for observation to deal with."*

The diagram of circuits indicates three nodes which are present on both left and right: namely F, E and C. These turn out to be observable aspects ("shape and embodiment") of the tension-containing circuit of 9 Service. Hegel will examine them shortly.

A Second Resonating Pair

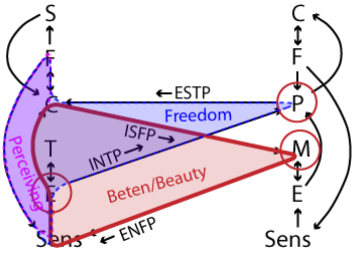
Hegel (page 93): *"The organic substance qua inner is the Soul simply, the pure notion of purpose or the universal which in dividing into its discrete elements remains all the same a universal fluent continuity, and hence in its being appears as activity or the movement of vanishing reality; while, on the other hand, the outer, opposed to that existing inner, subsists in the passive being of the organic. The law, as the relation of that inner to this outer, consequently expresses its content, now by setting forth universal moments, or simple essential elements, and again by setting forth the realized essential nature or the form and shape actually assumed."*

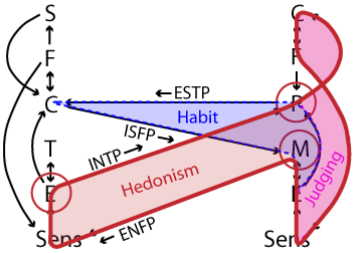
We recall from elsewhere that mental architecture involves four interacting elementary or primitive circuits (left hemisphere 47 Impulse action and 26 Detached monitoring; right hemisphere 9 Service action and 31 Fully Involved monitoring). Hegel has thus far examined one of these four in depth, namely the right hemisphere action circuit of 9 Service. He now suggests that its resonance state of 70 Articulation and 40 Monasticism constitutes the soul[1] of an organic substance ("the organic substance qua inner is the Soul simply"). That is, the 9 Service action

[1] Heidegger agrees. The attunement-mood segment of 70 Articulation (EL to CL) is "fore-having"; its concept-carrying ESTJ is "fore-conceiving"; its INTJ with its possibilities is "fore-seeing."

wrapper in its 70 Articulation and 40 Monasticism resonating mode is the psychological core of a living organism.

Any activation of 9 Service-wrapped 70 Articulation will call up the 40 Monasticism completion of itself in the 9 Service "soul" ("which in dividing into its discrete elements remains all the same a universal fluent continuity"); an organism thus necessarily articulates things in individualistic 40 Monasticism isolation and never as part of a group. Conversely, the multiple separate acts of 40 Monasticism (which as a circuit does not overlay the 60 Subordinate director of reality simulation and is thus in isolation lawless) are necessarily articulated or linked within 9 Service-wrapped 70 Articulation so that they make personal 70 Articulation-overlaying 18 Sensing sense.

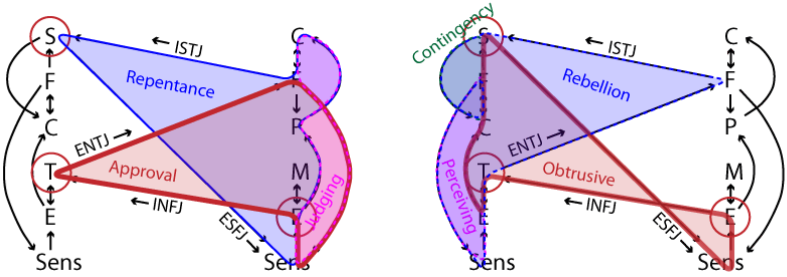




Hegel turns now to "the pure notion of purpose or the universal." A universal is a symmetrical circuit; this implies a reference to 141 Angst/Worldview which is the organism itself (of which according to Hegel 9 Service is the operative aspect). INTJ of 141 Angst/Worldview overlays 9 Service; its other leg of ISFP overlays the primitive left hemisphere action circuit of 47 Impulse (the mirror of 9 Service). Like 9 Service, 47 Impulse has two resonance states – one generates 4 Perceiving and thus overlays the Hegelian "soul" (9 Service in its resonance state of 70 Articulation and 40 Monasticism); it is composed of 42 Freedom and 10 Beten/Beauty (Beten is German for prayer). We conclude that the soul wants to be free; this freedom is beautiful (requiring its completion); beauty or completion acts freely and may be equivalent to prayer (which seeks completion). This composite structure, according to Hegel, "remains all the same a universal [symmetrical] fluent continuity, and hence in its being [symmetrical 141 Angst/Worldview which holds things together]

appears as activity [70 Articulation-articulated 40 Monasticism acts of 42 Freedom and 10 Beten/Beauty]."

We have seen previously that 141 Angst/Worldview coordinates the 60 Subordinate and 53 Obligation aspects of reality simulation (as of course does 20 Dasein as well in its externalization as the societal master imparting purpose); its parallel unity in 9 Service and 47 Impulse action is thus "the movement of vanishing reality [in 60 Subordinate and 53 Obligation reality simulation which removes discrepancies between reality and simulation by actively eliminating mental tension along 60 Subordinate-, 141 Angst/Worldview- and 9 Service-overlaying INTJ]."



Hegel now looks briefly again at the "outer," which we recall is the decomposition of a wrapping 9 Service into ESTJ-concept-overlaying 14 Self-image and 3 Apprehending. This is observed or monitored, we recall, by the notion within the 1 Classification FR species node. If we combine 1 Classification FR-traversing 5 Repentance (extruded from tension between 14 Self-image and 5 Repentance) with 91 Reason, we get three of the four legs of the primitive right hemisphere monitoring circuit of 31 Fully Involved. This new circuit of 31 Fully Involved once more has two resonance states. The one which overlays 43 Judging (and thus the 43 Judging generated by 9 Service-based 14 Self-image and 3 Apprehending) is a combination of 5 Repentance and 15 Approval. The conceptual comprehending of 14 Self-image and 3 Apprehending (the resonance state of 9 Service that can lead to change) thus most naturally motivates a 5 Repentance to the 15 Approval averages within some existing social structure. Tension within the 5 Repentance aspect of 31 Fully Involved in turn calls to the tension between the two resonance states of 9 Service action which it is monitoring. In this precise sense, "the outer, opposed to that existing inner, subsists in the passive being of the organic."

The four primitive circuits can mirror into one another and break up

into components which in turn call up their complements. This entire mechanism is driven by tension that comes originally from 4 Perceiving and the will (CL up to FL): "The law, as the relation of that inner to this outer, consequently expresses its content, now by setting forth universal moments, or simple essential elements, and again by setting forth the realized essential nature or the form and shape actually assumed."

Reticular Activating System

Hegel (page 93): *"Those first simple organic properties, to call them so, are Sensibility, Irritability, and Reproduction. These properties, at least the two first, seem indeed to refer not to any and every organism, but merely to the animal organism. Moreover, the vegetable level of organic life expresses in point of fact only the bare and simple notion of an organism, which does not develop and evolve its moments. Hence in regard to those moments, so far as observation has to take account of them, we must confine ourselves to the organism which presents them existing in developed form."*

The circuits (Hegel's 'category') have three nodes that exist on both left and right sides: F, E and C. We look first at the two nodes of F (left and right). Neurology indicates that these are located in the anterior cingulate in both hemispheres. They interact with the thalamus and are influenced by the neuromodulator norepinephrine.

E is cognitively centered in the medial frontopolar in both hemispheres. It links to the limbic basal ganglia and is influenced by the neuromodulator dopamine.

C, finally, is the dorsolateral working memory-directing lateral frontopolar in both hemispheres; it is related to the neuromodulator serotonin and the putamen or motor-related basal ganglia. The three neuromodulators norepinephrine, dopamine and serotonin are a major chemical aspect of the mind's reticular activating system.

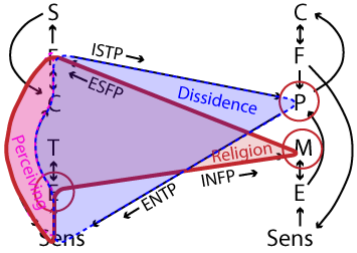
These three nodes of F, E and C appear to be related in Hegel's text respectively to Sensibility, Irritability and Reproduction (by reproduction we should understand the ability of an organism to replicate its own 1 Classification CR genus through either communication or action).

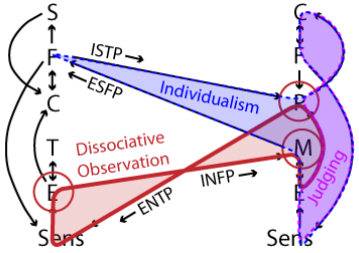
Hegel (page 93): *"As to these moments, then, they are directly derived from the notion of self–purpose, of a being whose end is its own self. For Sensibility expresses in general the simple notion of organic reflexion into itself, or the*

universal continuity of this notion. Irritability, again, expresses organic elasticity, the capacity to exercise the function of reacting simultaneously with self–reflexion, and expresses, in contrast to the previous state of being passively and inertly within itself, the condition of being explicitly actualized – a realization, where that abstract existence for its own sake is an existence for something else. Reproduction, however, is the operation of this entire self-reflected organism, its activity as having its purpose in itself, its activity qua genus, wherein the individual repels itself from itself, where in procreating it repeats either the organic parts or the whole individual."

The goal of the node on one side is to work for the benefit of the node on the other side; norepinephrine-controlled F, dopamine-controlled E and serotonin-controlled C thus appear equally and symmetrically ("being") on both sides of the diagram ("as to these moments, then, they are directly derived from the notion of self-purpose, of a being whose end is its own self").

Sensibility or F is the 1 Classification FR species node on the right ("notion") along with its mirror on the left; these two aspects are sustained by the symmetrical circuit of 91 Reason ("universal") which passes through both ("universal continuity of this notion"). They are an aspect also of the F-traversing monitoring circuits of right hemisphere 31 Fully Involved and left hemisphere 26 Detached ("sensibility expresses in general the simple notion of organic reflexion into itself").





Examination indicates that E or irritability can drive either the motor circuits of 9 Service and 47 Impulse or the monitoring circuits of 31 Fully Involved and 26 Detached or both at once; this flexibility "expresses organic elasticity." Monitoring in turn can short-circuit into 34 Dream that directly connects the two nodes of E ("the capacity to exercise the function

of reacting simultaneously with self-reflexion"). The balance between action and monitoring determines the energy available to the organism in the will (CL up to FL) and within exchange (CR down to FR); this in turn is a function of what happens within experience (Sens-L up to EL) and existence (Sens-R up to ER). The result is "the condition of being explicitly actualized – a realization, where that abstract existence for its own sake is an existence for something else [the something else being the nodes of C on right and left]."

Finally, the nodes of 1 Classification genus-resident CR and its mirror of CL at the base of the will on the left (CL up to FL) use up the E energy that has been provided for them ("reproduction [C], however, is the operation of this entire self-reflected organism, its activity as having its purpose in itself, its activity qua genus"). It is quite possible, in this architecture, to have energy and no purpose, or purpose for which the driving energy is lacking.

We read that CL in 42 Freedom "repels itself from itself"; that is, the object that is shaped and formed by a 42 Freedom grasp of the hands remains part of self (owned, served and sometimes worshipped) as it leaves the hands and stands apart (the inverse process to consumption). CR in 14 Self-image (the mirror of 42 Freedom) can by its ISFJ draw up something with use value at S ("the organic parts") from the region of existence (Sens-R up to ER) and bring it to the region of exchange (CR down to FR). Alternatively, it can bring its own self along 14 Self-image ESTJ and exchange its own labor ("the whole individual").

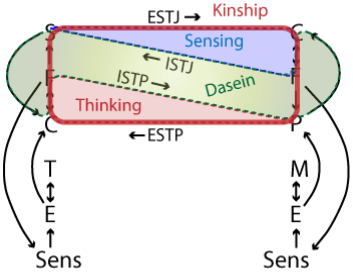
Exchange Mechanisms

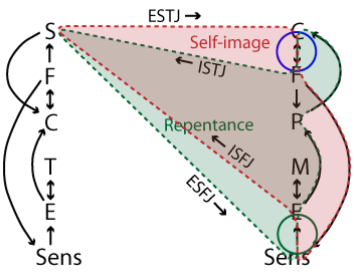
Hegel (page 94): *"Reproduction, taken in the sense of self-preservation in general, expresses the formal principle or conception of the organic, or the fact of Sensibility; but it is, properly speaking, the realized notion of organic existence, or the whole, which either qua individual returns into itself through the process of producing individual parts of itself, or qua genus does so through the production of distinct individuals."*

We recall that the 1 Classification CR genus is surrounded on both ESTJ entry and INTJ exit sides by the 70 Articulation aspect of 9 Service; this may guard against any status quo-altering reversion into the alternate 9 Service resonance mode of 14 Self-image and 3 Apprehending ("self-

preservation"). CL (the base of the will from CL up to FL) in a similar way grasps and perhaps preys with claws and teeth of 42 Freedom on that which might possibly be consumed to sustain 206 Life. Hegel's "reproduction" (C on both sides; that is, CR and CL) must thus be "taken in the sense of self-preservation in general."

We note again that CR receives its data from conceptual ESTJ. Similarly, CL gets input from an ESTP principle. The simplest possible circuit connecting the two is symmetrical 35 Kinship in which the ESTJ concept, in the words of Heidegger, awaits an ESTP principle that is retained. This makes 35 Kinship, in the words of Hegel, "the formal [ESTP] principle or [ESTJ] conception of the organic."





We read that "reproduction" can also "express (…) the fact of sensibility." It does this by a passage from C reproduction to F sensibility on both sides of 35 Kinship which is then completed by ISTP and ISTJ to form the symmetrical circuit of 20 Dasein. It is a second way in which the two nodes of C can interact (with reconciliation of these two ways, as we said, enabling 4 Perceiving).

Hegel now advances to what is "properly speaking, the realized notion of organic existence"; we are told that it involves "production." When there is no shortage of raw materials ("the whole") within 45 Duty/World (which along with 4 Perceiving traverses the will from CL up to FL), then 42 Freedom (which goes through the same region) can "qua individual return into itself." It does this "through the process of producing individual parts of itself" as manufactured objects which are ejected (in a process, we said, opposite to consumption) and placed alongside self as aspects of self.

When there are shortages, then exchange is necessary, necessitating a recourse to the mirror of 42 Freedom which is 14 Self-image. 14 Self-image

carries up along its ISFJ some object of use value from within the region of existence (Sens-R to ER), or alternatively brings itself along ESTJ to the "genus" node of CR. 5 Repentance carries the input of the other, this time as an object rather than as words. Tension between 14 Self-image and 5 Repentance is resolved, as before, in the overlapping 20 Dasein-overlaying region from CR down to FR (Heidegger calls this segment 'care' because the exchange that it mediates enables the organism to care for itself). "Production" is now the result of interaction between "distinct individuals."

The tension can be transferred once more into 9 Service. 40 Monasticism may manage to do the task alone, step by step; 70 Articulation ties the pieces together. Alternatively, 5 Repentance-overlaying 3 Apprehending of the objects owned by the other can lead 14 Self-image to bring up its own surplus objects from the region of existence (Sens-R up to ER) in exchange, or if there is no surplus, offer itself as a laborer. Things are now done cooperatively.

We demonstrate elsewhere that interaction of the four primitive circuits and their complements results in the formation of an exchange market that resolves Heideggerian tool breakdown in its three stages of 50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive.

Hegel (page 94): *"The other significance of these organic elements, viz. as outer, is their embodiment in a given shape; here they assume the form of actual but at the same time universal parts, or appear as organic systems. Sensibility is embodied in the form, for instance, of a nervous system, irritability, of a muscular system, reproduction, of an intestinal system for the preservation of the individual and the species."*

Hegel touches briefly on the emotional aspects. We know from neurology that F or sensibility with its norepinephrine affects the autonomic nervous system ("sensibility is embodied in the form, for instance, of a nervous system"). E or dopamine impacts the motor system, especially as an initial impulse ("irritability, of a muscular system"). Finally, serotonin is heavily expressed in the digestive system ("reproduction, of an intestinal system").

The Law of the Mind

We continue with a commentary on Hegel's *Phenomenology of Mind* (1807) as translated by J. B. Baillie. We should note that this chapter represents an artificial break in the original text; Hegel puts both the previous chapter and this one into one unitary section.

Difficulties of Perceiving a Composite Structure

Hegel (page 94): *"Laws peculiar to organic life, accordingly, concern a relation of the organic moments, taking account of their twofold significance – viz. of being in one respect a part of definite organic formation or embodiment, and in another respect a continuous universal element of a determinate kind, running through all those systems. Thus in giving expression to a law of that sort, a specific kind of sensibility, e.g. would find, qua moment of the whole organism, its expression in a determinately formed nervous system, or it would also be connected with a determinate reproduction of the organic parts of the individual or with the propagation of the whole, and so on. Both aspects of such a law can be observed. The external is in its very conception being for another; sensibility, e.g. finds its immediately realized form in the sensitive system; and, qua universal property, it is in its outer expressions an objective fact as well. The aspect which is called 'inner' has its own 'outer' aspect, which is distinct from what is in general called the outer. Both the aspects of an organic law would thus certainly be open to observation, but not the laws of their relation."*

The "organic moments" are the cognitive styles of C (Hegel's reproduction or our Contributor), F (Hegel's sensibility or our Facilitator) and E (Hegel's irritability or our Exhorter) which Hegel appears to have identified some time prior to 1807 when his *Phenomenology* was published. They are, in his words, "in one respect a part of definite organic formation or embodiment" which can be observed and studied. That is, one can analyze history books and collate the characteristics of these styles as indeed we have done. They are "in another respect a continuous universal element of a determinate kind, running through all the systems" in the form of nodes within the diagrams used in this book and throughout the other research that we have also completed.

Hegel looks more specifically now at the cognitive style of Facilitator (F) which he terms "a specific kind of sensibility." Neurology suggests that 1) traits extracted from history which are characteristic of the Facilitator as a cognitive style correspond to a cognitive module centered around the anterior cingulate of the brain, and 2) this cognitive module relates to the neuromodulator norepinephrine which excites or alerts the nervous system. Hegel sums this up in the law that "a specific kind of sensibility [Facilitator], e.g. would find, qua moment [cognitive style] of the whole organism, its expression [mediated by the anterior cingulate] in a determinately formed nervous system [whose alertness is modulated by a specific neuromodulator, namely norepinephrine]."

Heidegger's analysis suggests that F is involved with C in 'care' or exchange which maintains the life of the organism. This may be what Hegel refers to in linking "sensibility" to "a determinate reproduction of the organic parts of the individual." F, we also know, is involved in the monitoring of action – this could be Hegel's "propagation of the whole, and so on."

The point is that the law has two aspects – on one side is the observation of a "definite organic formation or embodiment" of some "moment" (a cognitive style, in this case that of Facilitator) in the external behavior of the organism (enabling a collation of traits describing that style from a study of history). On the other side is a "continuous universal element" in which F is a node in multiple circuits which have meaning only in a composite interaction with other nodes.

Hegel says that "both aspects of such a law can be observed." That is, cognitive style can be observed. Circuit elements in the form of Myers Briggs modes can also be observed. What cannot be observed is the linking of nodes by Myers Briggs legs into circuits so as to enable F as a cognitive style to emerge. That interaction according to Hegel is hidden from view.

Hegel (page 94), repeating a sentence for clarity: *"Both the aspects of an organic law would thus certainly be open to observation, but not the laws of their relation. And observation is inadequate to perceive these laws, not because, qua observation, it is too short-sighted, i.e. not because, instead of proceeding empirically, we ought to start from the 'Idea' – for such laws, if they were something real must, as a matter of fact, be actual, and must thus be observable; it is rather because the thought of laws of this sort proves to have no truth at all."*

As we said, the one aspect of "organic law" is cognitive style in its Hegelian aspects of sensibility (F), irritability (E) and reproduction (C). This can be observed in a Cartesian de-worlding and classifying of things, for instance in a study of historical biographies of well-known individuals.

The other aspect relates to connections between these three nodes (and four others which Hegel is not currently discussing). These represent Myers Briggs modes of data flow (e.g. INTJ, ISFP and so on) which can also be observed and classified by inorganic observation-based Cartesian science (as for instance in the MBTI™ personality test).

The laws of their relation are summed up in the philosophy of both Hegel and Heidegger and according to Hegel cannot be observed by means of inorganic 1 Classification-oriented Cartesian observation, even theoretically in the form of an idea (along ISTP of 65 Dissidence listening).

The interaction must be uncovered rather through an observation (by organic observation) of purpose in 13 Intentionality. For instance, we have found subjectively (by our own organic observation which focuses on 13 Intentionality) that mental architecture is best revealed in the highly subjective non-Cartesian crucible of frustration versus fulfilment. Nothing is more frustrating than an attempt to mimic the 13 Intentionality of another's cognitive style; nothing is more fulfilling than to express one's own. This of necessity is determined by those who themselves possess the architecture, analyzing and observing their own 13 Intentionality; others cannot do it for them.

For two separate reasons, this organic observation might not register with Cartesian science as being "true." We learned already that truth is the unity of 27 Apperception as evidenced by the appearances of its mirror of 206 Life. A 27 Apperception that begins to link things together in the way Hegel is suggesting would combine with its mirror of 206 Life to form a 141 Angst/Worldview of some 45 Duty/World (the legs re-arrange) so different from our current world that it might seem unsuitable for 206 Life.

The mind of the Cartesian observer in response might recoil from a 141 Angst/Worldview of this possible 45 Duty/World (in which the 13 Intentionality of subjective self plays a central role), and 206 Life would in response collapse back into the lifeless present of an indefinite 27 Apperception now-time. In the words of Heidegger, Da-sein flees from its

own self into publicness (in this case the publicness of a peer-reviewed scientific community, or what is left of it).

We move now to a second factor. The visual oddball according to Heidegger forms in 35 Kinship; if this cannot be released into the present because of conceptual problems along ESTJ, then data flow diverts down the ESFJ having-been, altering 35 Kinship into 50 Conspicuous. In the case of something really new, this can collapse through the three stages of Heideggerian tool breakdown (50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive) into 46 Interpretation with its 'as structure' which sees the data 'as' what fits into the current structure of paradigm-attitude-based relevance (which we are assuming is not consistent with the new information, thus leading to its rejection).

Failure to find relevance because the current 27 Apperception paradigm-attitude from ER to P is inadequate in this way can generate either 1) a rejection of the information through the three cycles of tool breakdown into the recycle bin of 23 Familiarity of what is irrelevant, or 2) a Kuhnian paradigm shift within paradigm-attitude (ER to P) into a new way of looking at things.

Paradigm advances happen prior to logic (which centers around 35 Kinship and 20 Dasein and the way they interact to complete 4 Perceiving). According to Kuhn they involve battles in the arena of what works (so as not to be 50 Conspicuous) and what doesn't work (because pieces are missing, forcing an advance from 50 Conspicuous into 101 Obtrusive). That takes time and often demands a new generation of scientists.

Same Composite, Differing Moments

Hegel (page 94): *"The relation assumed the role of a law in the case where the universal organic property had formed itself in an organic system into a thing and there found its own embodied image and copy, so that both were the same reality, present, in the one case, as universal moment, in the other, as thing. But besides, the inner aspect is also by itself a relation of several aspects; and hence to begin with there is presented the idea of a law as a relation of the universal organic activities or properties to one another. Whether such a law is possible has to be decided from the nature of such a property. Such a property, however, being universal and of a fluid nature, is, on the one hand, not something restricted like a*

thing, keeping itself within the distinction of a definite mode of existence, which is to constitute its shape and form: sensibility goes beyond the nervous system and pervades all the other systems of the organism. On the other hand, such a property is a universal moment, which is essentially undivided, and inseparable from reaction, or irritability, and reproduction. For, being reflection into self, it eo ipso already implies reaction. Merely to be reflected into itself is to be a passive, or lifeless being, and not sensibility; just as action – which is the same as reaction – when not reflected into self, is not irritability."

It is easy enough to tentatively identify someone as having the cognitive style of Facilitator, Contributor or Exhorter (or one of the other four styles which Hegel later in part acknowledges but does not discuss). The "universal organic property" (the person identified) in this case "form[s] itself in an organic system into a thing" which is the label placed on it (e.g. "You are a Facilitator"). On the one side is the brain that generates the style ("universal moment"); on the other is the label ("thing"). The "organic system" which has been identified (e.g. 'Facilitator brain') through its identification finds "its own embodied image and copy" in the label (e.g. 'Facilitator'). As Heidegger would say, the organic has been objectified. Analysis can now proceed (non-optimally) in a Cartesian manner. This is handled quite readily by the human mind.

Hegel now proceeds to demolish this approach.

He has already demonstrated that the "inner aspect" is an interaction between the one 9 Service complement set (of 70 Articulation and 40 Monasticism together constituting the human soul) with its other complement set of 14 Self-image and 3 Apprehending. This has given us "the idea of a law as a relation of the universal organic activities [circuit structures] or properties to one another." He asks how this previous law is consistent with our current idea of a Facilitator brain (presumably unique for that style but also still containing the common 9 Service 'soul' and thus not at all unique) as represented by an objectifying Facilitator label?

Conflicts continue. For one thing, "sensibility [F as a cognitive style] goes beyond the nervous system and pervades all the other systems of the organism." We would probably agree, Hegel is saying, that the trait of sensibility does not "keep itself within the distinction of a definite mode of existence, which is to constitute its shape and form [as a cognitive style]." It is rather "universal and of a fluid nature," extending also to C and E so that C and E as cognitive styles also possess a degree of sensibility.

Hegel adds another aspect. Sensibility (localized by observation in F as a cognitive style) is a "reaction" to something which offends it. This in isolation (as in the operant conditioning of B. F. Skinner) would yield a lifeless stimulus-response mechanism ("merely to be reflected into itself is to be a passive, or lifeless being"). But sensibility (F) that reacts is by definition "irritability [E as a cognitive style]." That is, irritability is the mind's reaction to its own sensibility (i.e. the person with a 'thin skin' of sensibility is most easily irritated). Any reaction that is left over or residual to irritability ("action – which is the same as reaction – when not reflected into self") becomes the "action" of "reproduction [C as a cognitive style, with reproduction taken in the broad sense of maintaining an existence through action which might include communication]."

It is clear that sensibility (F) "is a universal moment, which is essentially undivided, and inseparable from reaction [which in isolation is Skinner's operant conditioning], or irritability [E] and reproduction [C]" that in combination extend Skinner's purely F-based operant conditioning into something that is alive. That is, the three aspects interact.

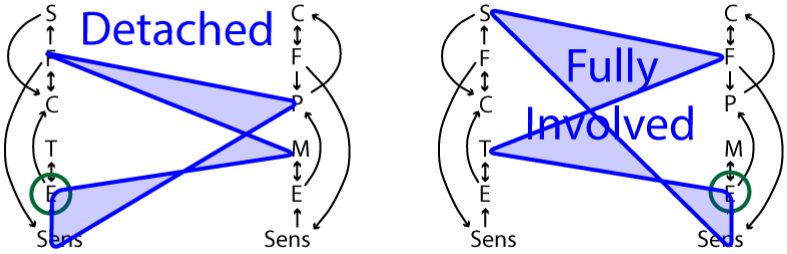
Primitive Circuits as Unifying Elements

Hegel now takes this idea further (page 94): *"Reflexion in action or reaction, and action or reaction in reflexion, is just that whose unity constitutes the organic being, a unity which is synonymous with organic reproduction. It follows from this that in every mode of the organism's actuality there must be present the same quantity of sensibility – when we consider, in the first instance, the relation of sensibility and irritability to one another – as of irritability, and that an organic phenomenon can be apprehended and determined or, if we like, explained, just as much in terms of the one as of the other. What one man takes for high sensibility, another may just as rightly consider high irritability. and an irritability of the same degree. If they are called factors, and this is not to be a meaningless phrase, it is thereby expressly stated that they are moments of the notion; in other words, the real object, the essential nature of which this notion constitutes, contains them both alike within it, and if the object is in one way characterized as very sensitive, it must be also spoken of in the other way as likewise very irritable."*

"Reaction" by sensibility (F) as we said is a "reflection" into irritability (E). Any leftover aspect which is not a "reflexion … into reaction"

motivates action by reproduction (C). The result of this composite structure is the unity of the organic being ("reflexion in action or reaction, and action or reaction in reflexion, is just that whose unity constitutes the organic being, a unity which is synonymous with organic reproduction [C-mediated initiative in the primitive action circuits])."

Hegel narrows down now to the two styles of F sensibility and E irritability ("when we consider, in the first instance, the relation of sensibility and irritability to one another"). Those who slap labels on individuals have already separated them out as distinct cognitive styles (F mediated according to neurology by the anterior cingulate and E by the medial frontopolar). If Hegel's logic is correct and irritability (E) is that amount of sensibility (F) which is not released into the action of reproduction (C), then "there must be present the same quantity of sensibility … as of irritability."



This is definitely true of the two primitive monitoring circuits of left hemisphere 26 Detached and right hemisphere 31 Involved. They both involve E and F (with other nodes that Hegel is not currently discussing) but not C. Data flow to complete each circuit must pass equally through F and through E which we note occur equally in both hemispheres and can therefore be parsed into two such distinct circuits ("What one man takes for high sensibility, another may just as rightly consider high irritability. and an irritability of the same degree").

E irritability and F sensibility which we previously identified as cognitive styles are thus also "moments" or nodes within circuits ("If they are called factors, and this is not to be a meaningless phrase, it is thereby expressly stated that they are moments of the notion [composed of 26 Detached and 31 Fully Involved monitoring along with 47 Impulse and 9 Service action as primitive circuits from which all others are derived]; in other words, the real object, the essential nature of which this notion

constitutes, contains them both alike within it [as nodes within the monitoring circuits of 26 Detached and 31 Fully Involved, with E and C in like manner combining to form the action circuits of 9 Service and 47 Impulse], and if the object is in one way characterized as very sensitive [passing through F of a monitoring circuit], it must be also spoken of in the other way as likewise very irritable [passing through E of that same monitoring circuit so as to complete the data flow].")

Cognitive Styles as Switching Nodes

Hegel (pages 94, 95): *"If they are distinguished, as they must be, they are so in their true nature (dem Begriffe, nach), and their opposition is qualitative. But when, besides this true distinction, they are also set down as different, qua existent and for thought, as they might be if made aspects of the law, then they appear quantitatively distinct. Their peculiar qualitative opposition thus passes into quantity; and hence arise laws of this sort, e.g. that sensibility and irritability stand in inverse quantitative relations, so that as the one increases the other diminishes; or better, taking directly the quantity itself as the content, that the magnitude of something increases as its smallness diminishes."*

The structure from one point of view is the interaction of circuit elements blending smoothly into one another – the difference between the moments (F sensibility, E irritability and C reproduction or action) is then analog or qualitative ("their opposition is qualitative").

When irritability for instance is called for (in the monitoring circuits), then E takes over the major share of the processing and F sits back and watches the data flow by. If in contrast sensibility is the need of the moment, then E bites its tongue and allows F diplomacy to carry the day. That is one way of looking at things and according to Hegel it is valid ("this true distinction").

An alternate point of view is cognitive style ("they are also set down as different, qua existent and for thought"). Some particular individual is then either a Facilitator (Hegel's sensibility) or an Exhorter (Hegel's irritability) – never both at once. This now makes things utterly digital or quantitative; according to Hegel it is also valid ("they appear quantitatively distinct").

Neurology can help at this point. It appears that each individual emphasizes (has consciousness and awareness in) one of the mind's

limited number of cognitive modules. That aspect which is rooted in the right inferior frontal gyrus (M as a cognitive style) has for instance been discovered and analyzed for some decades in the literature; it is known as the 'inhibited temperament.' We are told by researchers that it is inborn and unchangeable. Theory suggests that there are six more to be uncovered, including Hegel's C (cognitive module based in the lateral frontopolar), F (anterior cingulate) and E (medial frontopolar).

Hegel (page 95): *"Should a specific content be given to this law, however, by saying, for example, that the size of a hole increases the more we decrease what it is filled with, then this inverse relation might be just as well changed into a direct relation and expressed in the form that the quantity of a hole increases in direct ratio to the amount of things we take away – a tautological proposition, whether expressed as a direct or an inverse relation; so expressed it comes merely to this that a quantity increases as this quantity increases. The hole and what fills it and is removed from it are qualitatively opposed, but the real content there and its specific quantity are in both one and the same, and similarly the increase of magnitude and decrease of smallness are the same, and their meaningless opposition runs into a tautology."*

Hegel emphasizes that cognitive style, in spite of the validity of the qualitative point of view, is not just a way of looking at things which depends upon the observer. One could for instance speak of a glass as half full or half empty ("the size of a hole increases the more we decrease what it is filled with"). Or one could describe a hole in terms of either the size of the cavity or alternatively the pile of material that has been removed ("the quantity of a hole increases in direct ratio to the amount of things we take away").

This is not what Hegel is describing ("the hole and what fills it and is removed from it are qualitatively opposed, but the real content there and its specific quantity are in both one and the same, and similarly the increase of magnitude and decrease of smallness are the same, and their meaningless opposition runs into a tautology").

Cognitive style as a dependence upon some one particular 'moment' or cognitive module according to Hegel is in contrast something very real indeed.

Hegel (page 95): *"In like manner the organic moments are equally inseparable in their real content, and in their quantity which is the quantity of that reality. The one decreases only with the other, and only increases with it, for*

one has literally a significance only so far as the other is present. Or rather, it is a matter of indifference whether an organic phenomenon is considered as irritability or as sensibility; this is so in general, and likewise when its magnitude is in question: just as it is indifferent whether we speak of the increase of a hole as an increase of the hole qua emptiness or as an increase of the filling removed from it. Or, again, a number, say three, is equally great, whether I take it positively or negatively; and if I increase the three to four, the positive as well as the negative becomes four: just as the south pole in the case of a magnet is precisely as strong as its north pole, or a positive electricity or an acid, is exactly as strong as its negative, or the base on which it operates."

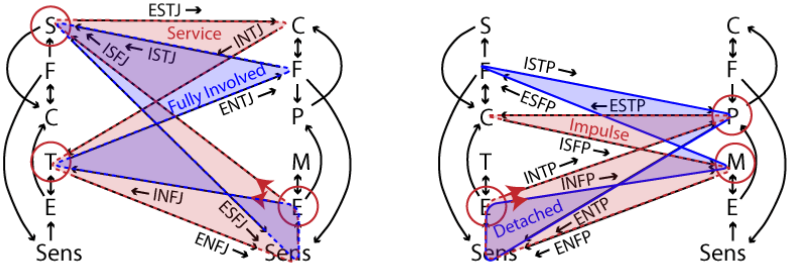
Let us look for instance at the correspondence between E irritability and F sensibility. We know already that when E is low then F is low (because they are both part of the same monitoring circuit which could be either left hemisphere 26 Detached or right hemisphere 31 Fully Involved). This according to Hegel is not a small hole corresponding to a small quantity of material removed from it. It expresses rather the fact that recruiting one of the two ("their quantity") calls up its containing circuit ("the organic moments are equally inseparable in their real content") and recruits in equal measure the other that is part of that same circuit ("the one decreases only with the other, and only increases with it, for one has literally a significance only so far as the other is present").

Hegel now introduces a further aspect related to what he calls "number" (we will need this later on). It will turn out to represent a data flow adjustment by either 20 Dasein or 18 Sensing along ISTJ as it overlays 60 Subordinate (60 Subordinate is mathematical and so the correction must be a number or scaling factor).

We've seen already that a high E calls up F to the same level because both are part of the same monitoring circuit (in the case of "number" it is ISTJ-overlaying 31 Fully Involved). E is the driver in this circuit and can amplify the common data flow (above what comes in from the senses) but not decrease it. F in contrast may negate the influence of E and reduce the volume (but not amplify it) – together they determine the urgency or priority along the 31 Fully Involved definitional leg of ISTJ that involves "number" ("when its magnitude is in question").

The result of E and F 31 Fully Involved monitoring can switch at S meaning from ESFJ into ESTJ action concepts as part of C-based 9 Service action which in turn affects INTJ that is part of the same 9 Service action

circuit. We recall that INTJ contains the polarization of positive and negative from some ESTJ concept when the reference point is zero, or acid versus base when the reference is relative ("just as the south pole in the case of a magnet is precisely as strong as its north pole, or a positive electricity or an acid, is exactly as strong as its negative, or the base on which it operates").



Hegel through the idea of data flow between primitive circuits switching from one circuit to the other at nodes common to both has successfully tied his structure of cognitive style into his previous analysis of 18 Sensing-based 60 Subordinate direction of reality simulation (in line also with the model presented in this book). He will be building on this foundation.

Conflicts with Others Rooted Internally

Hegel (page 95): *"An organic existence is such a quantum, like the number three or a magnet, etc. It is that which is increased or diminished, and if it is increased, then both its factors are increased, as much as both poles of the magnet or both kinds of electricity increase if the potential of a magnet or of one of the electric currents is raised."*

Cognitive style is first of all a "quantum" – the individual who operates in sensibility (F or Facilitator as a cognitive style) is utterly distinct from the one who functions in irritability (E or Exhorter as a cognitive style).

The cognitive module that is architecturally emphasized in some particular individual is at the same time part of a circuit which contains other cognitive modules (which in those with differing styles are emphasized at the expense of this individual's conscious and controlling cognitive module). Functioning in one's cognitive style (and thus placing

priority upon the cognitive module which has consciousness and awareness) thus equally calls up other cognitive modules (which in this individual lie below the level of conscious consciousness) that are part of the same primitive circuit ("if it is increased, then both its factors are increased").

E and F in the monitoring circuits together determine the rate of data flow ("like the number three"); E accelerates, F is the brake. Transfer of monitoring data into the action circuits allows C to release this flow into action that reconciles opposing factors ("as much as both poles of the magnet or both kinds of electricity increase if the potential of a magnet or of one of the electric currents is raised").

Hegel (page 95): *"That both are just as little different in intension and extension, that the one cannot decrease in extension and increase in intension, while the other conversely has to diminish its intension and increase in extension—this comes from the same notion of an unreal and empty opposition. The real intension is absolutely as great as the extension and vice versa."*

Observation indicates that E as a cognitive style barrels through red tape constructed by F as a cognitive style. F by the same token considers E to be a metaphorical bull in a china shop. The seemingly obvious conclusion might be that E as a cognitive style has low internal F and vice versa.

Hegel calls this false; he says it comes from "the same notion of an unreal and empty opposition."

The fact that E in an individual or society pushes down F does not mean that those who embody E have a lower F. Rather, to the extent that E in some person is higher (because of cognitive style), to that same extent F is higher as well within that same individual (completing the circuit of which E is a part) but it is suppressed (it is pushed into the subconscious first of all because of cognitive style and then repressed in its development). Pushing E to a point above what is called for by the current challenge thus inevitably causes conflicts first of all internally (with internal F to the extent that it is developed as a cognitive node so that the person is 'of two minds') and then with others (who are Facilitators by cognitive style and thus conscious and aware in F rather than E).

Hegel (page 95): *"What really happens in framing a law of this kind is obviously that at the outset irritability* [E] *and sensibility* [F] *are taken to constitute the specifically determinate organic opposition. This content, however,*

is lost sight of and the opposition goes off into a formal opposition of quantitative increase and diminution, or of different intension and extension – an opposition which has no longer anything to do with the nature of sensibility and irritability, and no longer expresses it. Hence this mere playing at law-making is not confined to organic moments [identifying someone as a particular cognitive style] *but can be carried on everywhere with everything and rests in general on want of acquaintance with the logical nature of these oppositions."*

To repeat, to identify someone ("determinate organic opposition") as an E (irritability) by cognitive style in contrast to another who is an F (sensibility) is to assume that E as a cognitive style is low in F and F as a cognitive style is low in E. Hegel has demonstrated in his analysis of underlying circuits that this is "an opposition which has no longer anything to do with the nature of sensibility [F] and irritability [E], and no longer expresses it."

The principle is true in general: "this mere playing at law-making is not confined to organic moments [cognitive styles] but can be carried on everywhere with everything and rests in general on want of acquaintance with the logical nature of these oppositions." Hegel warns that we need to be much more careful in our analysis.

E, F and C are Extroverted

Hegel (page 95): *"Lastly, if, instead of sensibility [F] and irritability [E], reproduction [C] is brought into relation with one or other of them, then there is wanting even the occasion for framing laws of this kind; for reproduction [C] does not stand in any opposition to those moments, as they are opposed to one another; and since the making of such laws assumes this opposition, there is no possibility here of its even appearing to take place."*

Hegel in his analysis of E and F in the monitoring circuits (31 Fully Involved in the right hemisphere and 26 Detached in the left) has extracted some general principles and eliminated a good amount of confusion. He will now integrate C into the analysis ("if, instead of sensibility [F] and irritability [E], reproduction [C] is brought into relation with one or other of them…") and take things further.

He notes first that C is not part of the apparently inverse relationship between E and F ("reproduction [C] does not stand in any opposition to those moments [E and F], as they are opposed to one another").

With E and F it was possible (wrongly it turns out) to suggest that high E meant low F and vice versa. This no longer makes sense when we include C. High C (reproduction or Contributor as a cognitive style) has no observable direct or inverse relationship to either F or E. Externally as well, we note from history that conflicts between the cognitive styles are minimal – it is common for C and E, or alternatively C and F, to form partnerships and have very successful marriage relationships.

The reason of course is that C is part of the action circuits (47 Impulse in the left hemisphere and 9 Service in the right hemisphere) and thus is distinct from the relation between E and F in monitoring (26 Detached in the left and 31 Fully Involved on the right).

The point is that the same resonating circuits that showed opposition between E and F now generate something (C) which appears to be independent of both. This idea that cognitive style in some way is a surfeit of something and a deficit of its opposite must thus be dropped once and for all ("there is wanting even the occasion for framing laws of this kind").

Hegel (pages 95, 96): *"The law-making just considered implies the differences of the organism, taken in the sense of moments [cognitive styles] of its notion [in this case, circuit structure], and, strictly speaking, should be an a priori process [present at the beginning]. But it essentially involves this idea, that those differences have the significance of being present as something given, and the attitude of mere observation has in any case to confine itself merely to their actual existence. Organic reality necessarily has within it such an opposition as its notion expresses, and which can be determined as irritability [E] and sensibility [F], as these again both appear distinct from reproduction [C]. The aspect in which the moments of the notion of organism are here considered, their Externality, is the proper and peculiar immediate externality of the inner; not the outer which is the outer embodied form of the whole organism; the inner is to be considered in relation to this later on."*

We learn in the neurological literature that the inhibited temperament (cognitive style of M mediated by the right inferior frontal junction) is inborn. Hegel agrees ("the differences of the organism, taken in the sense of moments [cognitive styles] of its notion [in this case, circuit structure], and, strictly speaking, should be an a priori process [present at the beginning]").

Observation can at most confirm that the differences exist and that they appear to be permanent ("the attitude of mere observation has in any

case to confine itself merely to their actual existence"). This admission in itself according to Hegel is a paradigm "attitude" jump (paradigm-attitude from Sens-R up to P) away from puzzle-solving Kuhnian 'normal' Cartesian science which avoids these kinds of inexplicable anomalies.

Observation can also note 1) the apparently inverse relationship between E and F ("organic reality necessarily has within it such an opposition as its notion expresses, and which can be determined as irritability and sensibility") along with 2) the seeming independence of C from this tension ("as these again both appear distinct from reproduction").

It can note finally that all of E (irritability), F (sensibility) and C (reproduction) appear to be equally extroverted (as has been observed and formalized into the theory of Myers Briggs). This "Externality" or extroversion presents to us a unifying outer which contrasts with the inner composed of interacting circuits; it is the observable common aspect between F, E and C ("their Externality, is the proper and peculiar immediate externality of the inner").

Hegel tells us finally that there is yet another way to view inner and outer; he will discuss it shortly in some detail ("the outer which is the outer embodied form of the whole organism; the inner is to be considered in relation to this later on").

From Cognitive Style to Underlying Structure

Hegel (page 96): *"If, however, the opposition of the moments is apprehended as it is found in actual existence, then sensibility, irritability, reproduction sink to the level of common properties, which are universals just as indifferent towards one another as specific weight, colour, hardness, etc. In this sense it may doubtless be observed that one organic being is more sensitive, or more irritable, or has a greater reproductive capacity than another: just as we may observe that the sensibility, etc., of one is in kind different from that of another, that one responds differently from another to a given stimulus, e.g. a horse behaves differently towards oats from what it does towards hay, and a dog again differently towards both, and so on. These differences can as readily be observed as that one body is harder than another, and so on."*

We must not lose sight of the fact that cognitive styles (Hegel's

"moments") truly are observable differences. In the same way that dogs do not eat oats, or horses prefer oats to hay, so characteristics of these styles can be observed and collated ("These differences can as readily be observed as that one body is harder than another, and so on"). Observation confirms that these cognitive distinctions do persist across lifespan, gender, culture, race and religion.

Hegel (page 96): *"But these sense properties, hardness, colour, etc., as also the phenomena of responding to the stimulus of oats, of irritability under certain kinds of load, or of producing the number and kind of young – all such properties and phenomena, when related to one another and compared inter se* [among themselves], *essentially defy the attempt to reduce them to law. For the characteristic of their being sensuous facts consists just in their existing in complete indifference to one another, and in manifesting the freedom of nature emancipated from the control of the notion, rather than the unity of a relation – in exhibiting nature's irrational way of playing up and down the scale of contingent quantity between the moments* [cognitive styles] *of the notion* [circuit structure], *rather than in these forth these moments themselves."*

Hegel moves now to the other side of the equation. To the same extent that traits of cognitive styles can be delineated and even grouped into symmetries, so mechanisms behind those differences appear ever more opaque, enigmatic and inexplicable ("all such properties and phenomena, when related to one another and compared inter se [among themselves], essentially defy the attempt to reduce them to law").

Cognitive characteristics are presumably rooted in mental architecture. The observable, though, even when collated, appears to give no real insight into what this structure might be ("manifesting the freedom of nature emancipated from the control of the notion, rather than the unity of a relation").

Hegel (page 96): *"It is the other aspect, in which the simple moments* [observable cognitive style differences] *of the notion of organism are compared with the moments of the actual embodiment* [cognitive styles as nodes in circuits], *that would first furnish the law proper for expressing the true outer as the copy of the inner."*

The inner structure of mental architecture can be uncovered by 1) looking at observable differences (cognitive styles) apart from any underlying mechanism; this enables the identification of cognitive style traits with neurological cognitive modules. These characteristics and their

modules can then be 2) transposed to cognitive styles as nodes in interacting Myers Briggs circuits. A comparison according to Hegel will "furnish the law proper for expressing the true outer as the copy of the inner." That is the path we followed.

Hegel (page 96): *"Now because those simple moments are properties that permeate and pervade the whole, they do not find such a detached real expression in the organic thing as to form what we call an individual system with a definite structure (Gestalt). Or, again, if the abstract idea of organism is truly expressed in those three moments* [F sensibility, E irritability and C reproduction] *merely because they are nothing stable, but moments of the notion and its process, the organism, on the other hand, qua a definite embodiment* [some particular cognitive style], *is not exhaustively expressed in those three determinate systems in the way anatomy analyses and describes them. So far as such systems are to be found in their actual reality and rendered legitimate by being so found, we must also bear in mind that anatomy not only puts before us three systems of that sort, but a good many others as well."*

Cognitive style in the form of F (sensibility), E (irritability) and C (reproduction) characterizes an affected organism in all of its aspects ("now because those simple moments are properties that permeate and pervade the whole"). But we cannot say that this leads to a Facilitator brain, an Exhorter brain and a Contributor brain ("they do not find such a detached real expression in the organic thing as to form what we call an individual system with a definite structure (Gestalt)"). That would violate what is observed by both philosophers and neurologists.

Hegel switches now to F, E and C as nodes in circuits ("or, again, if the abstract idea of organism is truly expressed in those three moments merely because they are nothing stable, but moments of the notion and its process"). Here the organism is more than the sum of its parts ("the organism, on the other hand, qua a definite embodiment [some particular cognitive style], is not exhaustively expressed in those three determinate systems in the way anatomy analyses and describes them").

This whole may in fact include other cognitive styles (based in corresponding cognitive modules) which also play a part in maintaining the mechanism ("we must also bear in mind that anatomy not only puts before us three systems of that sort, but a good many others as well"). Beyond the four introverted cognitive styles there could be yet further subconscious circuits mediating rewards and habits, stimulus interrupts,

speech, eating and satiation and so on – the list might be quite long.

Hegel (page 96): *"Further, apart from this, the sensitive system as a whole must mean something quite different from what is called a nervous system, the irritable system something different from the muscular system, the reproductive from the intestinal mechanism of reproduction. In the systems constituting an embodied form (Gestalt) the organism is apprehended from the abstract side of lifeless physical existence: so taken, its moments are elements of a corpse and fall to be dealt with by anatomy; they do not appertain to knowledge and to the living organism. Qua parts of that sort they have really ceased to be, for they cease to be processes. Since the being of an organism consists essentially in universality, or reflexion into self, the being of its totality, like its moments, cannot consist in an anatomical system. The actual expression of the whole, and the externalization of its moments, are really found only as a process and a movement, running throughout the various parts of the embodied organism; and in this process what is extracted as an individual system and fixated so, appears essentially as a fluid moment. So that the reality which anatomy finds cannot be taken for its real being, but only that reality as a process, a process in which alone even the anatomical parts have a significance."*

The fact that F influences the nervous system, E the muscular and C the intestinal does not mean that this is all they do. That would make the organism lifeless, a corpse to be analyzed by anatomy.

Life is the reflection of the moments into one another in the form of circuits. Studying the traits of each style is the analysis of a fluid system in which parts interact and even anatomy has its place.

Law: 35 Kinship Truncating into 20 Dasein

Hegel (pages 96, 97): *"We see, then, that the moments* [cognitive styles] *of the 'inner' being of the organism taken separately by themselves are not capable of furnishing aspects of a law of being, since in a law of that sort they are predicated of an objective existence, are distinguished from one another, and thus each aspect would not be able to be equally named in place of the other. Further, we see that, when placed on one side, they do not find in the other aspect their realization in a fixed system; for this fixed system is as little something that could convey truly the general nature of organic existence, as it is the expression of those moments of the inner life of the organism. The essential nature of what is organic, since this is inherently something universal, lies altogether rather in having its moments*

equally universal in concrete reality, i.e. in having them as permeating processes, and not in giving a copy of the universal in an isolated thing."

Hegel has already suggested that the "moments" or cognitive styles of F (sensibility), E (irritability) and C (reproduction) in isolation do not each generate a Facilitator brain, an Exhorter brain or a Contributor brain ("the moments [cognitive styles] of the 'inner' being of the organism taken separately by themselves are not capable of furnishing aspects of a law of being"). Label-slapping of this kind merely degrades what is living into a thing ("predicated of an objective existence") like a corpse studied in some anatomy class.

What really happens is that the "moments" form a living "organism" with the support of other moments or styles. Here also it is not one against the rest ("when placed on one side, they do not find in the other aspect their realization in a fixed system"). Everything is rather interactive ("as permeating processes") in ways that cannot be directly observed ("not in giving a copy of the universal in an isolated thing").

Hegel (page 97): *"If we quite see the difference between this way of framing laws and previous forms, it will clear up its nature completely. Turning back to the process of perceiving and that of understanding (intelligence), which reflects itself into itself, and by so doing determines its object, we see that understanding does not there have before itself in its object the relation of these abstract determinations, universal and individual, essential and external; on the contrary, it is itself the actual transition, the relational process, and to itself this transition does not become objective. Here, on the other hand, the organic unity, i.e. just the relation of those opposites, is itself the object; and this relation is a pure process of transition. This process in its simplicity is directly universality; and in that universality opens out into different factors, whose relation it is the purpose of the law to express, the moments of the process take the form of being universal objects of this mode of consciousness, and the law runs, 'the outer is an expression of the inner.' Understanding has here grasped the thought of the law itself, whereas formerly it merely looked for laws in a general way, and their moments appeared before it in the shape of a definite and specific content, and not in the form of thoughts of laws."*

We recall that understanding forms an inverted supersensible world that defines itself by what it is not (e.g. the West in the Cold War was not the communist East; the law-abiding majority in a society is inverse to that which lies behind prison walls). This approach ("which reflects itself into

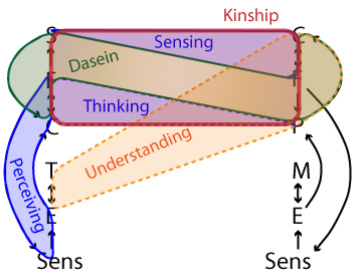
itself, and by so doing determines its object") is precisely what Hegel suggests is incorrect. We conclude that mental structure is not an inverted expression of Hegel's First Law (data flow around 33 Understanding) and therefore cannot be understood by 33 Understanding in isolation.

Saying it differently, a law of mental structure does not place opposing aspects into 33 Understanding INTJ as predications of some ESTJ concept ("understanding does not there have before itself in its object the relation of these abstract determinations, universal and individual, essential and external"). Rather, "it is itself the actual transition, the relational process."

We gather that the law of mental operation must be Heideggerian and not Cartesian ("to itself this transition does not become objective") – that is, the process cannot be objectified into some fact of 72 Knowing bound at the three-dimensional node of P. What then is the law?

We learned previously that perceiving by 4 Perceiving ("process of perceiving") reconciles the two universals or symmetrical circuits of 35 Kinship and 20 Dasein, both of which pass equally through the segment of 4 Perceiving from CL to FL which is the human will. "Here, on the other hand," we are told, "the organic unity, i.e. just the relation of those opposites [35 Kinship and 20 Dasein], is itself the object [perceived in 4 Perceiving which mirrors into 43 Judging but not 72 Knowing]; and this relation is a pure process of transition [completing 4 Perceiving]."

"This process [of perceiving which reconciles 35 Kinship and 20 Dasein] in its simplicity is directly universality [full symmetry and thus an object]; and in that universality opens out into different factors [namely, 11 Thinking and 18 Sensing formed in the intersection of 35 Kinship and 20 Dasein], whose relation it is the purpose of the law to express, the moments of the process [F and C within both 35 Kinship and 20 Dasein along with P and S] take the form of being universal objects of this mode of consciousness [Durkheim's 35 Kinship-based mechanical solidarity extending into 20 Dasein-based organic solidarity when shortages require exchange], and the law runs, 'the outer [35 Kinship] is an expression of the inner [20 Dasein with its urgency-modulating ISTJ].'"



We gather that the law of mental structure is embodied by those who make

up some economic entity; their interaction in fact constitutes the law. Understanding of exchange can then "grasp the thought [in 11 Thinking formed from the intersection of 35 Kinship and 20 Dasein] of the law itself [35 Kinship truncating into 20 Dasein when 18 Sensing offers are accompanied by 11 Thinking acceptances of those offers], whereas formerly it merely looked for laws in a general way."

The "moments" of F (sensibility), E (irritability) and C (reproduction) "appear before it now in the shape of a definite and specific content [a completed transaction in response to some need], and not in the form of thoughts of laws [in which 35 Kinship as Heideggerian deliberation processes 20 Dasein theoretical propositions in Cartesian analysis]."

External Expresses Internal

Hegel (page 97): *"As regards content, therefore, such laws ought not to have place in this connexion which merely passively accept and put into the form of universality purely existential distinctions; but such laws as directly maintain in these distinctions the restless activity of the notion as well, and consequently possess at the same time necessity in the relation of the two sides. Yet, precisely because that object, organic unity, directly combines the endless superseding, or the absolute negation of, existence with inactive passive existence, and because the moments are essentially pure transition – there are thus not to be found any such merely existent aspects as are required for the law."*

Passive Cartesian observation cannot place content into laws of mental structure. Abstract analysis of mathematical relationships between existent entities does not suffice.

One can only point to the external as an expression of the internal and at the same time the filling of its content – self-consciousness in this case searches in the external for its mirror and not its opposite. "Laws" of mental operation are validated to the extent that they "directly maintain in these distinctions the restless activity of the notion [internal circuit structure] as well."

For instance, as we have already said, the nation is an externalization of internal 115 Brotherhood/Ourself (the relative background for 4 Perceiving and the Heideggerian spatial wrapper for 35 Kinship); the state expresses 124 Bureaucracy/Myself (the Heideggerian wrapper for 20 Dasein, truncated into it by exchange or Heideggerian 'care' for 20 Dasein

self) – together they form the nation-state (in which 35 Kinship and 20 Dasein interact to generate an economy, as discussed in the last section). Democracy externalizes internal 191 Democracy (the deep background of 4 Perceiving) in its components of 151 Voter and 150 Representative. Internal 20 Dasein as the there can by 151 Voter vote for a 150 Representative who will lead the 35 Kinship the they that is here and not there to what is individually viewed by the 20 Dasein of each national resident. In this way the citizen through an election can lead the nation-state towards what Heidegger terms its destiny.

There is now "necessity in the relation of the two sides." If 20 Dasein in the individual breaks down, then 191 Democracy is set adrift and must necessarily succumb to some 215 Demagogue who degrades it into a 157 Tyranny (a variation of 191 Democracy dependent upon 34 Dream rather than 20 Dasein).

This same machine (the mind that sees the law of its operation in the external) can revert to Cartesian analysis (which Heidegger identifies as a default state) and examine 'things-in-themselves' as part of objective "inactive passive existence." However, it cannot successfully objectify its own operation into mathematical laws ("precisely because that object, organic unity, directly combines the endless superseding, or the absolute negation of, existence with inactive passive existence, and because the moments are essentially pure transition – there are thus not to be found any such merely existent aspects as are required for the law"). The organic can only observe its own operation mirrored non-mathematically into the external as a process.

Hegel's Fourth Law Covers Institutions

Hegel (pages 97, 98): *"To get such aspects, intelligence must take its stand on the other moment of the organic relation, viz. on the fact that organic existence is reflected into itself. But this mode of being is so completely reflected into self that it has no specific character, no determinateness of its own as against something else, left over. The immediate sensuous being is directly one with the determinate quality as such, and hence inherently expresses a qualitative distinction, e.g. blue against red, acid against alkaloid, etc. But the organic being that has returned into itself is completely indifferent towards an other; its existence is simple universality, and refuses to offer observation any permanent*

sense distinctions, or, what is the same thing, shows its essential characteristic to be merely the changing flux of whatever determinate qualities there are. Hence, the way distinction qua actually existing expresses itself is just this, that it is an indifferent distinction, i.e. a distinction in the form of quantity. In this, however, the notion is extinguished and necessity disappears. If the content, however, and filling of this indifferent existence, the flux and interchange of sense determinations are gathered into the simplicity of an organic determination, then this expresses at the same time the fact that the content does not have that determinateness (the determinateness of the immediate property and the qualitative feature falls solely within the aspect of quantity, as we saw above)."

We have encountered Hegel's Third Law: Every 33 Understanding is forcefully validated by an equal and opposite externalization of that understanding. Any society with understanding thus calls up against itself a worthy inverted opposing entity (e.g. the Western First World defined itself by its forceful struggle against an antithetical communist Second World). Newton extended this into physics; it was as far as he could go.

Hegel looks now at the law governing institutions within each opposing side; the rule is that internal mental architecture externalizes itself ("intelligence must take its stand on the other moment of the organic relation, viz. on the fact that organic existence is reflected into itself"). Here there is no inverted opposing aspect (" no specific character, no determinateness of its own as against something else, left over"); there is simply an interlocking set of institutions morphing as an ever-evolving expression of internal processing within the self-communicating social entity.

We know that 18 Sensing in isolation ("the immediate sensuous being") forms unchanging static concepts ("the determinate quality as such") which program INTJ and its opposites ("a qualitative distinction, e.g. blue against red, acid against alkaloid, etc."). Hegel thus far has offered 35 Kinship truncating into 20 Dasein (18 Sensing offers matched by an 11 Thinking acceptance of those offers) as an illustration of the way in which one kind of institution might emerge. These kinds of structures are dynamic and not static; they are constantly in motion ("shows its essential characteristic to be merely the changing flux of whatever determinate qualities there are").

Cartesian science attempts to distil this internal flux into quantities

such as gross national product, capital gains, profit or loss, current account balance and so on ("the way distinction qua actually existing expresses itself is just this, that it is an indifferent distinction, i.e. a distinction in the form of quantity"). To the extent that this analysis limits itself to the financial and freezes things in time we might term it economics.

These snapshots of passing moments (taken perhaps monthly or yearly) cannot capture the dialectic of evolving mental circuitry as it externalizes itself ("in this, however, the notion is extinguished and necessity disappears"). That is why the mathematics of economics do not explain bubbles, crashes and other similar disturbances ("if the content, however, and filling of this indifferent existence, the flux and interchange of sense determinations are gathered into the simplicity of an organic determination, then this expresses at the same time the fact that the content does not have that determinateness").

Hegel (page 98): *"Although the objective element, apprehended in the form of a determinate character of organic existence, has thus the notion inherent in it, and thereby is distinguished from the object offered to understanding, which in apprehending the content of its laws proceeds in a purely perceptive manner, yet apprehension in the former case falls back entirely into the principle and manner of mere percipient understanding, for the reason that the object apprehended is used to constitute moments of a law. For by this means what is apprehended receives and keeps the character of a fixed determinate quality, the form of an immediate property or a passive phenomenon; it is, further, subsumed under the aspect of quantity, and the nature of the notion is suppressed."*

We have arrived finally at **Hegel's Fourth Law**: Mental circuitry reveals itself in social and political institutions.

We saw previously that Newton's Three Laws of Force externalize Hegel's more basic Three Laws of the Force of Understanding; in this sense they too contain within themselves an inner "notion" or structure of mind ("although the objective element [Newton's Three Laws], apprehended in the form of a determinate character of organic existence [Hegel's Three Laws], has thus the notion inherent in it"). But they have one critical flaw – the apprehended object in Newton's formulation is made an integral aspect of the law ("the object apprehended is used to constitute moments of a law"). This reduces things to "the form of an immediate property or a passive phenomenon" which can be measured as

a quantity ("subsumed under the aspect of quantity") which in turn eliminates the connection to internal processing ("the nature of the notion is suppressed").

Hegel (page 98): *"The exchange of a merely perceived object for one reflected into itself, of a mere sense character for an organic, thus loses once more its value, and does so by the fact that understanding has not yet cancelled the process of framing laws."*

An institution, we conclude, is an external social structure operating and evolving in lock-step with dialectic in the internal mental circuitry of those who willingly place themselves within it ("reflected into itself"). A law of Newtonian physics in contrast does not evolve – it is either immutable and unchangeable or else it is not a law. 33 Understanding places these stable but forceful fixed externalizations of its own optimal operation as physical law within the 60 Subordinate director of reality simulation.

The universe as a forceful whole for some strange reason mimics 33 Understanding; externalization of 33 Understanding as Newtonian physical law thus enables the mind to handle object movement ("merely perceived object"). The "organic" entity through Hegel's Fourth Law may spin out ever-changing institutions to which it willingly submits itself; throughout these alterations it retains the ability by Newton's and Hegel's Three Laws of Understanding to throw and catch balls ("mere sense character").

Why does the mind insist upon calculating things? According to Hegel it is because 33 Understanding has "not yet canceled its process of laws" based in 3 Apprehending programming of 60 Subordinate direction of reality simulation and then 20 Dasein as a repository of Cartesian propositions (comprising the scientific body of knowledge). It has not advanced into a conscious recognition of Hegel's Fourth Law.

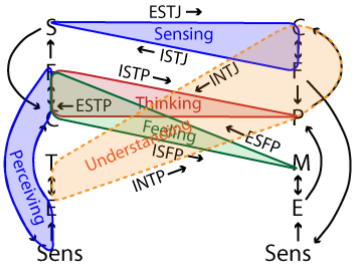
It is helpful at this point to examine Heidegger. Mathematical 60 Subordinate according to Heidegger is the necessary default inauthentic state which programs the everyday mind into reality simulation. Authenticity of 14 Self-image implementation of 13 Intentionality mirroring of 33 Understanding builds on 27 Apperception finiteness (caused generally by a threat to its mirror of 206 Life) and may externalize itself in 35 Kinship truncation into 20 Dasein apart from mathematics – that is the way to form law as life-governing institution. It respects the

mathematical default and then moves beyond it.

Measuring versus Conceptualizing

Hegel (page 98): *"If we compare what we find as regards this exchange in the case of a few examples, we see, it may be, something that perception takes for an animal with strong muscles characterized as an animal organism of 'high irritability'; or, what perception takes to be a condition of great weakness, characterized as a 'condition of high sensibility,' or, if we prefer it, as an 'abnormal affection,' and, moreover, a raising of it to a 'higher power' – expressions which translate sensuous facts into Teutonized Latin, instead of into terms of the notion. That an animal has strong muscles may also be expressed by understanding in the form that the animal 'possesses a great muscular force' – great weakness meaning similarly 'a slight force.' Characterization in terms of irritability has this advantage over determination by reference to 'force,' that the latter expresses indeterminate, the former determinate reflexion into self; for the peculiar force characteristic of muscles is just irritability; and irritability is also a preferable determination to 'strong muscles,' in that, as in the case of force, reflexion into self is at once implied in it."*

Hegel illustrates his analysis with some examples. The first involves 11 Thinking in its role as the mind's basic measuring instrument. The segment of "perceiving" from CL up to FL is common to 4 Perceiving, 11 Thinking and 21 Feeling – when 4 Perceiving moves in line with 11 Thinking from CL up to FL, then "strong muscles" might be "characterized as an animal organism of 'high irritability'." Conversely, if 21 Feeling in its move from FL down to CL against the flow of 11 Thinking is given priority ("characterized as a 'condition of high sensibility"), then "great weakness" could result from "'abnormal affection [of 21 Feeling],' and, moreover, a raising of it to a 'higher power'." This 11 Thinking / 21 Feeling / 4 Perceiving measuring operation can operate apart from the truncation of 35 Kinship into 20 Dasein which along with 60 Subordinate / 53 Obligation reality simulation wraps it; in that case it "translate[s] sensuous facts into Teutonized Latin, instead of into terms of the notion"



and makes things Cartesian.

Hegel moves now to the 11 Thinking mirror which is 18 Sensing – suppose that it also operates in isolation. Strength could then become a concept along ESTJ of 18 Sensing. This could transit into INTJ (of 33 Understanding and 60 Subordinate) as "great muscular force" in contrast to "great weakness meaning similarly 'a slight force.'"

Hegel compares the two operations. "Characterization in terms of irritability" within 11 Thinking expresses in its measurable opposition to 21 Feeling a "determinate reflexion into self" and thus has an "advantage over determination by reference to 'force'" within 18 Sensing (and its INTJ extension into 33 Understanding and 60 Subordinate). Hegel concludes that "irritability" as the explicit reflection into self (embodied in the opposition of one aspect of mind in 21 Feeling to another in 11 Thinking) is superior to "strong muscles" as an 18 Sensing concept (i.e. the Feeling / Thinking primitive measuring instrument is a better measure of what is really happening than a concept extending then into reality simulation that predicts what should happen).

Hegel (page 98): *"In the same way 'weakness,' or 'slight force,' organic passivity, is expressed in a determinate manner by sensibility. But when this sensibility is so taken by itself and fixed, and the element of quality is in addition bound up with it, and qua greater or less sensibility is opposed to a greater or less irritability, each is reduced entirely to the level of sense, and degraded to the ordinary form of a sense property; their principle of relation is not the notion, but, on the contrary, it is the category of quantity into which the opposition is now cast, thus becoming a distinction not constituted by thought. While in this way the indeterminate nature of the expressions, 'force,' 'strength,' 'weakness,' would indeed be got rid of, there now arises the equally futile and indeterminate process of dealing with the oppositions of a higher and lower degree of sensibility and irritability, as they increase and decrease relatively to one another. The greater or less sensibility or irritability is no less a sensuous phenomenon, grasped and expressed without any reference to thought, than strength and weakness are sense determinations not constituted by thought. The notion has not taken the place of those non-conceptual expressions; instead, strength and weakness have been given a filling by a characteristic which, taken by itself alone, rests on the notion, and has the notion as its content, but loses entirely this origin and character."*

One could easily switch in 11 Thinking, as we have already seen, from a measurement of "irritability" to one of "sensibility." 21 Feeling (whose

data flow from FL to CL opposes that of 11 Thinking from CL to FL) would then be the restriction placed upon sensibility by irritability, perhaps in the form of anger. This once more would be a useful way of doing things ("in the same way 'weakness,' or 'slight force,' organic passivity, is expressed in a determinate manner by sensibility").

However, any 11 Thinking restriction away from its 35 Kinship / 20 Dasein wrapping to the region of overlap between 11 Thinking, 21 Feeling and 4 Perceiving would again reduce things to the level of sense found in 18 Sensing ("when this sensibility is so taken by itself and fixed, and the element of quality is in addition bound up with it, and qua greater or less sensibility is opposed to a greater or less irritability, each is reduced entirely to the level of sense [in 18 Sensing], and degraded to the ordinary form of a sense property").

11 Thinking in its pure opposition to 21 Feeling (apart from a wrapping by 35 Kinship truncating into 20 Dasein as part of economic exchange) is once more a mere quantitative measuring instrument and not the expression of mental structure ("their principle of relation is not the notion, but, on the contrary, it is the category of quantity into which the opposition is now cast, thus becoming a distinction not constituted by thought [11 Thinking formed from the interaction of symmetrical circuits or states of being]").

It is certainly true that force, strength and weakness have been quantified. However, this has brought with it the necessity of explicit ratios ("while in this way the indeterminate nature of the expressions, 'force,' 'strength,' 'weakness,' would indeed be got rid of, there now arises the equally futile and indeterminate process of dealing with the oppositions of a higher and lower degree of sensibility and irritability, as they increase and decrease relatively to one another").

"Strength and weakness" as ESTJ concepts of an isolated 18 Sensing generate "sense determinations" of 18 Sensing and 60 Subordinate "not constituted by thought" within 11 Thinking. However, "the greater or less sensibility or irritability" of an isolated 11 Thinking (confined to the region of overlap with 21 Feeling and 4 Perceiving) "is no less a sensuous phenomenon, grasped and expressed without any reference to thought" by an 11 Thinking properly wrapped by 35 Kinship truncating into 20 Dasein. That is, 18 Sensing by itself is not "constituted" by thought; 11 Thinking is isolation (from 35 Kinship truncating into 20 Dasein) is

similarly sensuous "without any reference to thought."

"The notion" which here is the collapse of 35 Kinship into 20 Dasein generating both 18 Sensing and 11 Thinking as part of an exchange is not being mirrored into the external (in some actual exchange). It is true that 11 Thinking deals with "non-conceptual expressions" which move beyond 18 Sensing. Similarly, no one would dispute that "strength [of 11 Thinking] and weakness [of 21 Feeling] have been given a filling by a characteristic [53 Obligation, the mirror of 60 Subordinate which wraps both 11 Thinking and 21 Feeling] which, taken by itself alone, rests on the notion." It is even true that the findings of 11 Thinking might have a possible contraction of 35 Kinship into 20 Dasein ("the notion") as their extrapolated intent. However, 11 Thinking when restricted to pure measurement according to Hegel has lost (like 18 Sensing in isolation) "entirely this origin and character."

Hegel (page 98): *"Owing to the form of simplicity and immediacy, then, in which this content is made an element of a law, and through the element of quantity, which constitutes the principle of distinction for such determinations, the essential nature, which originally is a notion and is put forward as such, retains the character of sense perception, and remains as far removed from knowledge (Erkennen) as when characterized in terms of strength or weakness of force [11 Thinking opposed to 21 Feeling, forming the two into a measuring instrument], or through immediate sense properties [in conceptual 18 Sensing]."*

Hegel concludes once more: measurement introduces "quantity"; a focus on this aspect alone is sufficient to "retain the character of sense perception" and hide from self the law of its own operation (as summarized in this instance in the contraction of 35 Kinship into 20 Dasein as part of an economic exchange).

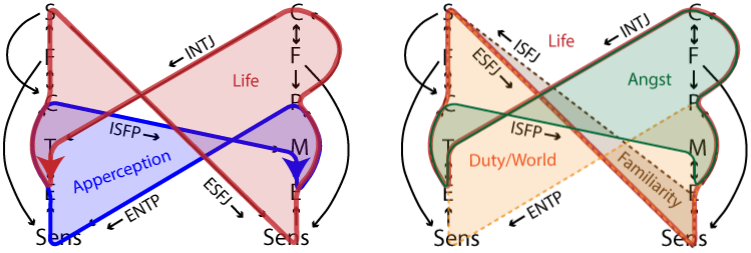
Existence in a World

Hegel (page 98): *"There is still left to consider what the outer side of the organic being is when taken by itself alone, and how in its case the opposition of its inner and outer is determined; just as at first we considered the inner of the whole in relation to its own proper outer."*

Hegel demonstrated initially ("at first") that 9 Service had two complement sets: the combination of 70 Articulation and 40 Monasticism was an 'inner' ("the inner of the whole") which resonated into its 'outer'

of 3 Apprehending and 14 Self-image ("its own proper outer"). This we saw developed a social structure with a hierarchy.

He showed then that 35 Kinship was an 'outer' which contracted into its 'inner' of 20 Dasein by means of 18 Sensing offers and 11 Thinking acceptances of those offers. This externalized itself in the economics of exchange between members of the hierarchically organized social structure.



He looks now at the 'inner' of 206 Life ("the organic being … when taken by itself alone") along with its mirror of 27 Apperception (which Heidegger identifies with finiteness generally interpreted as imminent death). The legs of these circuits can re-order into 141 Angst/Worldview of some 45 Duty/World 'outer' in which the social structure with its exchange mechanisms can place itself.

Hegel (page 99): *"The outer, looked at by itself, is the embodied form and shape (Gestaltung) in general, the system of life articulating itself in the element of existence, and at the same time essentially the existence of the organism as it is for an other – objective reality in its aspect of self-existence. This other appears in the first instance as its outer inorganic nature. If these two are looked at in relation to a law, the inorganic nature cannot, as we saw before, constitute the aspect of a law beside the organic being, because the latter exists absolutely for itself, and assumes a universal and free relation to inorganic nature."*

45 Duty/World as an "outer, looked at by itself, is the embodied form and shape in general." As a re-ordering of the legs of 206 Life (in combination with its mirror of 27 Apperception death), it is at the same time "the system of life [206 Life] articulating itself in the element of existence [maintained by exchange in which an 'outer' of 35 Kinship truncates into a 20 Dasein 'inner']." This structure in turn roots itself in an "articulating" of 9 Service retreat to the 'inner' 40 Monasticism and

hierarchy-sustaining 70 Articulation enabling resonance[1] into the alternate 9 Service 'outer' of 3 Apprehending and 14 Self-image (14 Self-image is the personal element of an exchange).

According to Hegel, the current 'inner' of 206 Life within a 45 Duty/World 'outer' brings us to the ultimate "existence of the organism as it is [206 Life] for an other [45 Duty/World]."

Cartesian science attempts to stand apart and observe this 45 Duty/World as "objective reality"; its economists struggle to condense its fluid existence into frozen equations. Both forget that 45 Duty/World derives from 206 Life "in its aspect of self-existence"; it is thus primordially subjective and unalterably fluid. Cartesian science in its uncompromising demand for objectivity can therefore at most examine its subjectively-generated 45 Duty/World ("this other") as it "appears in the first instance as its outer inorganic nature [excluding its founding 206 Life and thus cutting itself off from its roots]."

Here, standing objectively apart from the inorganic of its own subjective 45 Duty/World 'outer' which is a recombination of its 206 Life 'inner' (and the 206 Life mirror that is 27 Apperception death) science discovers laws. Does it really expect the process by which it uncovers order in 45 Duty/World to extend to the 206 Life which generates (by a re-ordering of the legs of 206 Life and its mirror of 27 Apperception death) that which is being studied? Hegel denies this possibility: "the inorganic nature cannot, as we saw before, constitute the aspect of a law beside the organic being."

We've already seen that Newton's Three Laws externalize Hegel's Three Laws of internal mental operation ("assumes a universal and free relation to inorganic nature"). That is the path to follow. Newton did it inadvertently. Science needs to do it more consciously.

Hegel (page 99): *"To define more exactly, however, the relation of these two aspects in the case of the organic form, this form, in which the organism is embodied, is in one aspect turned against inorganic nature, while in an other it is for itself and reflected into itself. The real organic being is the mediating agency, which brings together and unites the self-existence of life [its being for itself], with*

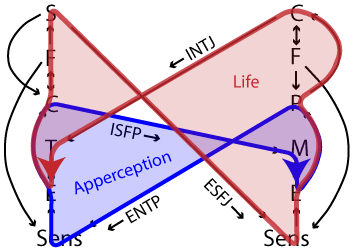
[1] Hegel identifies 9 Service as the soul. It has two complement sets – one is 40 Monasticism and 70 Articulation; the other is 3 Apprehending and 14 Self-image. These aspects resonate with one another.

the outer in general, with what simply and inherently is."

Self-consciousness is ultimately a re-ordering of the legs of boot-up 73 Skepticism and its mirror of 74 Blame to form 141 Angst/Worldview viewing 20 Dasein. In this structure it is "turned against inorganic nature" which is 206 Life and its mirror of 27 Apperception forming 141 Angst/Worldview this time of symmetrical 45 Duty/World ("inorganic nature").

This second aspect is "an other" (45 Duty/World) that is "for itself" (formed from 206 Life) and "reflected into itself" (by the combination of 206 Life and its mirror of 27 Apperception death into a 141 Angst/Worldview of 45 Duty/World).

Hegel now tells us that the "real organic being" is not 206 Life but rather its mirror of 27 Apperception ("the mediating agency") that in combination with symmetrical 93 Empire memory write state can observe other organic beings (having 13 Intentionality) within their common 206 Life-generated 45 Duty/World.

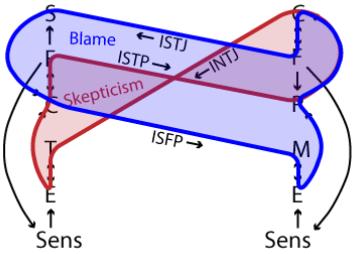


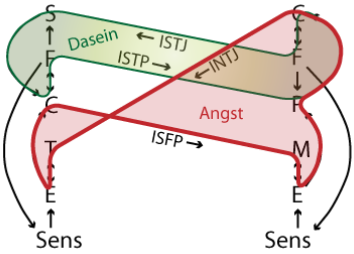
27 Apperception in this way "brings together and unites" its mirror of 206 Life ("the self-existence of life") with the 45 Duty/World populated not only by items formed and exchanged by its organic residents but filled through those items also by the residents themselves ("the outer in general, with what simply and inherently is").

Self-consciousness Outside of World

Hegel (page 99): *"The one extreme, self-existence, is, however, the inner in the sense of an infinite 'one,' which takes the moments of the embodied shape itself out of their subsistence and connexion with outer nature and withdraws these moments back into itself; it is that which, having no content, looks to the embodied form of the organism to provide its content, and appears there as the process of that form. In this extreme where it is mere negativity, or pure individual existence, the organism possesses its absolute freedom, whereby it is made quite secure and indifferent towards the fact of its being relative to another and towards the specific character belonging to the moments of the form of the*

organism. This free detachment is at the same time a freedom of the moments themselves; it is the possibility of their appearing and of being apprehended as existent. And just as they are therein detached and indifferent in regard to what is outer, so too are they towards one another; for the simplicity of this freedom is being or is their simple substance. This notion or pure freedom is one and the same life, no matter how varied and diverse the ways in which the shape assumed by the organism, its 'being, for another,' may disport itself; it is a matter of indifference to this stream of life what sort of mills it drives."





The "infinite 'one'" throughout Hegel is 141 Angst/Worldview. "Outer nature" can only be 45 Duty/World. Something which "withdraws these moments back into itself" must be the self-consciousness of 141 Angst/Worldview viewing 20 Dasein, formed from a re-ordering of the legs of boot-up 73 Skepticism and its mirror of 74 Blame cause-and-effect comprising wisdom. This 141 Angst/Worldview / 20 Dasein self-consciousness takes 141 Angst/Worldview away from its pre-occupation with 45 Duty/World as generated by 206 Life and its mirror of 27 Apperception.

Self-consciousness, we are told, has "no content"; it "looks to the embodied form of the organism [27 Apperception-mediated organic observation] to provide this content." Absence of content means presence of freedom to work with any content ("the organism possesses its absolute freedom)."

Interestingly, it is in this self-conscious state that cognitive style can be observed most readily ("this free detachment is at the same time a freedom of the moments [cognitive e styles] themselves; it is the possibility of their appearing and of being apprehended as existent"). Freedom from 45 Duty/World enables one cognitive style to work freely with other styles, not only as nodes in circuits within individuals but between them as well by means of exchange ("just as they are therein

detached and indifferent in regard to what is outer, so too are they towards one another; for the simplicity of this freedom is being or is their simple substance").

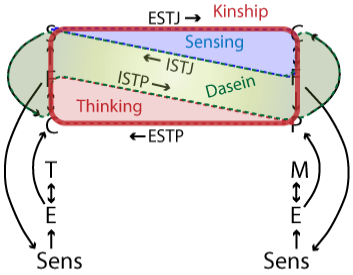
206 Life in one cognitive style forms a 45 Duty/World within which 27 Apperception-mediated organic observation observes other organic beings with other styles – all possess the distinguishing 13 Intentionality (organic observation of 93 Empire memory write state plus 27 Apperception, generating 22 Observation and 13 Intentionality along with 4 Perceiving and 43 Judging). "This notion or pure freedom is one and the same life," we read, "no matter how varied and diverse the ways in which the shape assumed by the organism."

Self-consciousness in 27 Apperception-mediated observation is for the other ("its 'being, for another'"). It is alive; its 13 Intentionality-based goal is 27 Apperception-mediated production for the sake of a better 206 Life (the mirror of 27 Apperception) – the particular structure of the 45 Duty/World generated by this 206 Life in combination with its 27 Apperception-based production does not matter ("it is a matter of indifference to this stream of life what mills it drives").

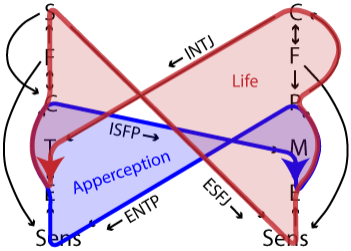
Dasein Coordination of Reality Simulation

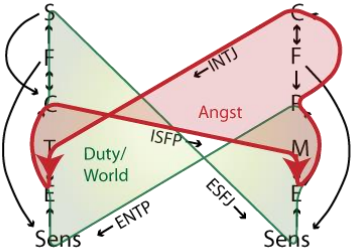
Hegel (page 99): *"In the first place, we must now note that this notion is not to be taken here, as it was formerly when we were considering the inner proper, in its character as the process or development of its moments; we must take it in its form as simple 'inner,' which constitutes the purely universal aspect as against the concrete living reality; it is the element in which the existing members of the organic shape find their subsistence. For it is this shape we are considering here, and in it the essential nature of life appears as the simple fact of subsistence.*

We encountered the 20 Dasein 'inner' previously as the truncation of 35 Kinship, forming both 11 Thinking and 18 Sensing in their intersection ("we must now note that this notion [20 Dasein as part of 141 Angst/Worldview / 20 Dasein self-consciousness] is not to be taken here, as it was formerly when we were considering the inner proper [20

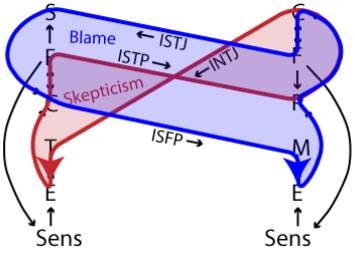


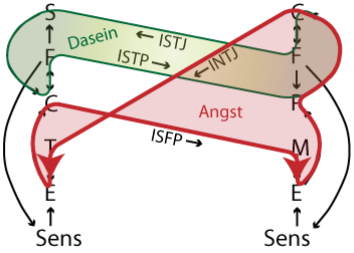
Dasein], in its character as the process or development [truncation of 35 Kinship into 20 Dasein by means of exchange] of its moments [S-mediated 18 Sensing and P-mediated 11 Thinking]"). It is now the "simple 'inner'" in which 141 Angst/Worldview is freed from 45 Duty/World (by forming 141 Angst/Worldview of 20 Dasein from the wisdom of 73 Skepticism and its mirror of 74 Blame displacing 141 Angst/Worldview of 45 Duty/World from 206 Life and its mirror of 27 Apperception).





20 Dasein, pivoting around a dual 141 Angst/Worldview (which can view either 20 Dasein or alternatively 45 Duty/World), in this way becomes the "purely universal aspect against the concrete living reality" of 45 Duty/World. We can see why monotheistic religions might externalize this internal 20 Dasein into an unseen god (existing outside of 45 Duty/World).

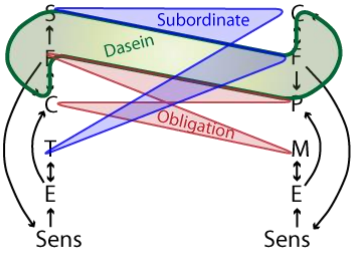




It is this 20 Dasein universal (the inner of 45 Duty/World as an outer) which coordinates the mind's reality simulation mechanism ("it is the element in which the existing members of the organic shape [60 Subordinate / 53 Obligation reality simulation] find their subsistence"). Hegel transfers his attention fully now to this new aspect which is reality

simulation ("for it is this shape we are considering here").

We have seen that 20 Dasein truncates out of 35 Kinship in an exchange. We learned also that this can move beyond economics with its quantities and involve cognitive styles with self-consciousness interacting freely in 27 Apperception-mediated observation and production, yielding an improved 206 Life as a byproduct. It is this same 20 Dasein that can coordinate 60 Subordinate / 53 Obligation reality simulation which projects things forward ("in it the essential nature of life [206 Life] appears as the simple fact of subsistence [exchange]"). Heidegger would say that 20 Dasein is the there to which 35 Kinship self de-distances; Hegel will shortly demonstrate with Heidegger that it is also the guiding agent in that de-distancing.



Number Along 20 Dasein ISTJ

Hegel (page 99): *"In the next place, the existence for another, the specific character of the real embodied form, is taken up into this simple universality, in which its nature lies, a specificity that is likewise of a simple universal non-sensuous kind, and can only be that which finds expression in number. Number is the middle term of the organic form, which links indeterminate life with actual concrete life, simple like the former and determinate like the latter. That which in the case of the former, the inner, would have the sense of number, the outer would require to express after its manner as multiform reality – kinds of life, colour, and so on, in general as the whole host of differences which are developed as phenomena of life."*

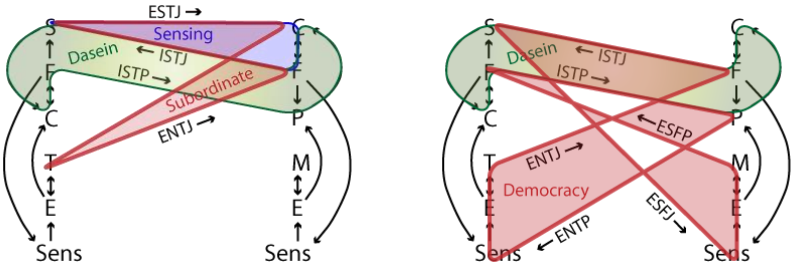
We have seen that 20 Dasein (the inner of 45 Duty/World as an outer) coordinates the mind's reality simulation machinery; its one leg of ISTJ overlays the 60 Subordinate director of reality simulation and its other leg of ISTP overlays the 53 Obligation implementation aspect.

"Existence for another" is 206 Life existence for the sake of this 45 Duty/World (formed with 141 Angst/Worldview from the combination of 206 Life with its mirror of 27 Apperception). Heidegger would add that 206 Life passage through attunement-mood from EL to CL travels up

through an overlaying 70 Articulation into S meaning of what matters which in turn influences 20 Dasein direction of reality simulation. Both Hegel and Heidegger agree that "the specific character of the real embodied form" which is 206 Life with its mooded possibilities "is taken up into this simple universality" which is 20 Dasein.

Hegel's "specificity that is likewise of a simple universal non-sensuous kind" would thus correspond to Heidegger's attuned moodedness generated from the passage of 206 Life through the region of significance from T down to EL and then up through attunement-mood from EL to CL. Heidegger says that mood coalesces in 20 Dasein into a visual there to which 35 Kinship can de-distance (under the guidance of 20 Dasein when it is operative). Hegel suggests that this direction is evidenced as a "number."

We've already seen that Cartesian science in its desire for objectivity puts things into quantities. Number would be the distillation of this process into data flow along the single leg of ISTJ which 20 Dasein shares with 60 Subordinate. The implication is that 20 Dasein as the coordinator of reality simulation biases the value of this leg of ISTJ which it shares with 60 Subordinate – the fact that 60 Subordinate quantifies things into mathematical formulas means that the link can only be a number ("can only be that which finds expression in number").



Number, which may be both positive or negative, becomes a scaling factor. It makes things along definitional ISTJ more or less urgent in the light of both 206 Life moodedness and 20 Dasein interaction in self-consciousness with 141 Angst/Worldview (formed optimally from a re-arrangement of the legs of 73 Skepticism and 74 Blame cause and effect distilled into wisdom). Heidegger's analysis is thus again consistent with Hegel; he suggests that 20 Dasein directs 35 Kinship to itself as the there by means of its ISTJ overlay of 191 Democracy as the deep background to

4 Perceiving – it is quite reasonable that this 20 Dasein direction (which overlays 60 Subordinate as well as 191 Democracy) would be by means of a scaling adjustment.

The entire functioning of 20 Dasein / 141 Angst/Worldview self-consciousness coalesces therefore (in its linkage to reality simulation) into a single number. It is like the simple scalar '42' which in the *Hitchhiker's Guide to the Galaxy* (Douglas Adams, 1979) is the answer to the ultimate question of life and everything, worked out over a period of 7.5 million years by a supercomputer and delivered long after those who had asked the original question were gone, presumably along with the details of their request.

This ISTJ biasing links the "indeterminate life" of 20 Dasein / 141 Angst/Worldview self-consciousness with the "actual concrete life" of both 18 Sensing and its wrapping 60 Subordinate director of reality simulation (of course overlaying other circuits as well such as 191 Democracy). There is a companion linkage along the ISTP of 20 Dasein – this enables 11 Thinking to access 20 Dasein propositions as ideas (with this second 20 Dasein leg of ISTP once more overlaying 191 Democracy).

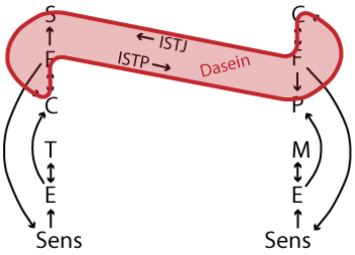
This 20 Dasein ISTJ bias or scaling factor of urgency is developed in turn by the definitional and experimental ISTJ of 60 Subordinate into "multiform reality – kinds of life, colour, and so on, in general as the whole host of differences which are developed as phenomena of life."

Attempts to Form a Law of 20 Dasein

Hegel (page 99): *"If the two aspects of the organic whole – the one being the inner, while the other is the outer, in such a way that each again has in it an inner and an outer – are compared with reference to the inner both sides have, we find that the inner of the first is the notion, in the sense of the restless activity of abstraction; the second has for its inner, however, inactive universality, which involves also the constant characteristic – number. Hence, if, because the notion develops its moments in the former, this aspect made a delusive promise of laws owing to the semblance of necessity in the relation, the latter directly disclaims doing so, since number shows itself to be the determining feature of one aspect of its laws. For number is just that entirely inactive, inert, and indifferent characteristic in which every movement and relational process is extinguished, and which has broken the bridge leading to the living expression of impulses,*

manner of life, and whatever other sensuous existence there is."

We have looked at "the two aspects of the organic whole" as an "inner" of 20 Dasein / 141 Angst/Worldview self-consciousness directing an "outer" of reality simulation. The self-consciousness "inner" in turn has an "inner" of 20 Dasein coalescing out of an "outer" of 35 Kinship with the interaction of the two comprising exchange (and in Heidegger the localization of a visual object which is then uncovered by 20 Dasein-directed saccades mediated by 124 Bureaucracy/Myself as the caretaker of 20 Dasein). Finally, the "outer" of reality simulation has an "inner" of 20 Dasein coordinating an "outer" of 60 Subordinate direction of reality simulation mirroring into 53 Obligation implementation.



Hegel suggests that we examine the inner of both aspects ("if the two aspects of the organic whole … are compared with reference to the inner both sides have"). He is referring to the circuit of 20 Dasein.

20 Dasein in the first case is "the restless activity of abstraction" in working out exchange and according to Heidegger directing visual saccades. 20 Dasein in the second case is "inactive universality, which involves also the constant characteristic – number" as a biasing factor along 60 Subordinate ISTJ.

20 Dasein in its first aspect of direction appears to imply the possibility of laws that might govern this activity ("because the notion develops its moments in the former, this aspect made a delusive promise of laws owing to the semblance of necessity in the relation"). 20 Dasein in its second aspect as a mere number negates this supposition ("the latter directly disclaims doing so, since number shows itself to be the determining feature of one aspect of its laws").

Hegel's point is that bias along ISTJ ("number") contains no hint of the process by which it was derived ("number is just that entirely inactive, inert, and indifferent characteristic in which every movement and relational process is extinguished"). More than that, it abandons the organic entity to reality simulation which can at most be biased by self-consciousness for priority ("has broken the bridge leading to the living expression of impulses, manner of life, and whatever other sensuous

existence there is"). It's not clear at this point how one might derive laws that could describe the inner workings of such a mechanism.

Hegel (page 100): *"This way of considering the embodied organic shape as such and the inner qua inner merely of that embodied form, is, however, in point of fact, no longer a consideration of organic existence. For both the aspects, which were to be related, are merely taken thereby reflection into indifferent to one another, and self, the essential nature of organism, is done away with. What we have done here is rather to transfer that attempted comparison of inner and outer to the sphere of inorganic nature. The notion with its infinity is here merely the inner essence, which lies hidden away within or falls outside in self-consciousness, and no longer, as in the case of the organism, has its presence in an object. This relation of inner and outer has thus still to be considered in its own proper sphere."*

Fortunately, there is another way of looking at things (we are not stuck with the Cartesian approach). Hegel begins by pointing out the logical flaws in Cartesian analysis. In looking at reality simulation ("the embodied organic shape") and identifying 20 Dasein ("the inner qua inner") as its directing agent we have left the organic and reduced things to the level of a machine ("this way of considering the embodied organic shape as such and the inner qua inner merely of that embodied form, is, however, in point of fact, no longer a consideration of organic existence"). We have excluded 141 Angst/Worldview which is the essence of being human ("self, the essential nature of organism, is done away with"). We have forgotten as well that 45 Duty/World is a derived entity dependent upon 206 Life and its mirror of 27 Apperception; this once more divorces dependent world from its subjective foundation ("what we have done here is rather to transfer that attempted comparison of inner and outer to the sphere of inorganic nature").

20 Dasein and its associated 141 Angst/Worldview ("the notion with its infinity") in this analysis are isolated away from a derived 45 Duty/World (formed along with an alternate and ungrounded 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception). They are hived off as irrelevant ("the notion with its infinity is here merely the inner essence, which lies hidden away within or falls outside in self-consciousness [20 Dasein / 141 Angst/Worldview self-consciousness from a re-combination of boot-up 73 Skepticism and 74 Blame]").

This approach assumes that 45 Duty/World is something objective

outside of self; it ignores the fact that it is formed along with its own alternate 141 Angst/Worldview from a re-combination of the legs of 206 Life and its mirror of 27 Apperception death and is thus utterly dependent upon self.

A 141 Angst/Worldview that views 45 Duty/World cannot guide it for it is dependent upon it. 45 Duty/World can be linked in a purposeful way to reality simulation under the direction of 20 Dasein only under a 141 Angst/Worldview that is aware of this controlling agency.[1]

Of course, that will not stop Cartesian analysis from trying to do the impossible.

Cartesian Scientific Self Analysis

Hegel (page 100): *"In the first place, that inner element of the form, being the simple individual existence of an inorganic thing, is the specific gravity. As a simply existing fact, this can be observed just as much as the characteristic of number, which is the only one of which it is capable; or properly speaking can be found by comparing observations; and it seems in this way to furnish one aspect of the law. The embodied form, colour, hardness, toughness, and an innumerable host of other properties, would together constitute the outer aspect, and would have to give expression to the characteristic of the inner, number, so that the one should find its counterpart in the other."*

Cartesian law-making objectifies the self ("simple individual existence of an inorganic thing"). Hegel in the following sections examines the process; we might say that he gives a mini-seminar on modern research methodology. He will focus in particular on reality simulation as directed by 60 Subordinate (and implemented by its mirror of 53 Obligation). We recall that this is given a priority ("number") along its ISTJ by the 20 Dasein aspect of potential 20 Dasein / 141 Angst/Worldview self-consciousness.

The discussion begins with the metaphor of "specific gravity" – this is

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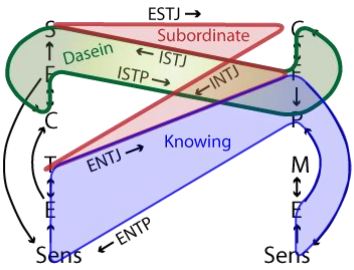
[1] The way forward is thus a 141 Worldview that views and explores 20 Dasein whose responsibility it then is to care for the 45 Duty/World which is derived from the 206 Life of the viewing organism. This obviously will not work if 20 Dasein is externalized as a god and 141 Angst/Worldview retreats from the world to live for instance in some monastery.

the ratio of the density of a substance to the density of some standard. We have thus far seen ratio as a comparison ("inner element of the form") between some object along ENTJ and a standard along INTJ, generally in relation to price. Its overlay of 72 Knowing along ENTJ makes it a "fact." If we now include "number" along ISTJ, we have three of the four legs of mathematical 60 Subordinate. Both the ratio and the number can in theory be observed ("as a simply existing fact, this can be observed just as much as the characteristic of number").

That leaves the fourth leg of 60 Subordinate which is concept-carrying ESTJ ("the embodied form, colour, hardness, toughness, and an innumerable host of other properties"). An ability to tie down all four legs ("the outer aspect") should define 60 Subordinate ("furnish one aspect of the law"), enabling alterations in its form to be attributed to the influence of "inner" 20 Dasein ("so that the one should find its counterpart in the other"). Perhaps this might work.



Hegel (page 100): *"Now because negativity is here taken not in the sense of a movement of the process, but as an inoperative unity, or as simple self-existence, it appears really as that by which the thing resists the process, and maintains itself within itself, and in a condition of indifference towards it. By the fact, however, that this simple self -existence is an inactive indifference towards an other, specific gravity appears as one property alongside others; and therewith all necessary relation on its part to this plurality, or, in other words, all conformity to law, ceases."*

"Negativity" here refers to the two sides of the equation – 60 Subordinate with its four legs on one side made equivalent to the influence of 20 Dasein along the leg of ISTJ on the other. However, this is not really a measurement of 20 Dasein control of 60 Subordinate ("a movement of the process") but rather the degree to which consistency within the four legs of 60 Subordinate is being disturbed by what occurs along the 60 Subordinate- and 20 Dasein-overlaying leg of ISTJ from any influence whatsoever ("that by which the thing resists the process").

20 Dasein itself, in a boring kind of controlled experiment, would probably be doing multiple other things in addition to any attempt to

control 60 Subordinate ("maintains itself within itself, and in a condition of indifference towards it"). The particular ratio of ENTJ to INTJ within the experiment would likely be at most one aspect only of that which interests it ("specific gravity appears as one property alongside others"). The experiment is not controlling for these additional degrees of freedom; the presumed correspondence between 60 Subordinate operation on one side and 20 Dasein supervision on the other ("necessary relation on its part to this plurality") is thus illusory.

Hegel concludes that this approach cannot work ("therewith all necessary relation on its part to this plurality, or, in other words, all conformity to law, ceases").

Cartesian Scientific Formation of Concepts

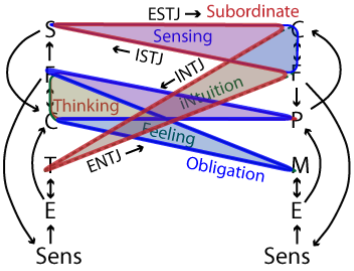
Hegel (page 100): *"The specific gravity in the sense of this simple inner aspect does not contain difference in itself, or the difference it has is merely non-essential; for its bare simplicity just cancels every distinction of an essential kind. This non-essential difference, quantity, was thus bound to find its other or counterpart in the other aspect, the plurality of properties, since it is only by doing so that it is difference at all. If this plurality itself is held together within the simple form of opposition, and is determined, say, as cohesion, so that this cohesion is self-existence in otherness, as specific gravity is pure self-existence, then cohesion here is in the first place this pure conceptually constituted characteristic as against the previous characteristic. The mode of framing the law would thus be what we discussed above, in dealing with the relation of sensibility to irritability. In the next place, cohesion, qua conception of self-existence in otherness, is merely the abstraction of the aspect opposed to specific gravity, and as such has no existential reality. For self-existence in otherness is the process wherein the inorganic would have to express its self-existence as a form of self-conservation, which on the other hand would prevent it emerging from the process as a constituent moment of a product. But this goes directly against its nature, which has no purpose or universality in it."*

Hegel said previously that scientific experiments alter ISTJ; they then look for constancy to emerge as a concept along ESTJ (e.g. electricity, acid versus base). It is not something that is consciously recognized but it nevertheless happens. He now suggests that this approach is unknowingly an attempt to perform precisely the experiment in self-

discovery that was outlined in the previous section. He has shown that it will not work for the 20 Dasein-possessing organic (with the goal of analyzing 20 Dasein), but it turns out that IF 20 DASEIN STEPS BACK AND DOES NOT INTERFERE, then it does work[1] (and can generate laws) in the 20 Dasein-independent inorganic (those elements within the 45 Duty/World that is spun off by 206 Life which possess no intrinsic 13 Intentionality). Let us follow him as he explains.

We note first that the two 60 Subordinate-overlaying legs of ENTJ and INTJ comprising the ratio which he terms "specific gravity" are the aspects of 8 iNtuition apart from the 8 iNtuition-completing (and 18 Sensing-interrupting) segment from FR up to CR. Let us suppose that we freeze these legs during the course of an experiment; that is, we don't have any new ideas while we are analyzing things. This means that the ratio of these two legs "does not contain difference in itself" – it becomes a frozen 8 iNtuition time-snipping snapshot ("difference it has is merely non-essential"). This can be experimentally examined.

This ENTJ/INTJ fixed ratio is now compared to the multiplicity of what occurs along the remaining 60 Subordinate leg of ISTJ ("this non-essential difference, quantity, was thus bound to find its other or counterpart in the other aspect, the plurality of properties, since it is only by doing so that it is difference at all"). Self-discovery in the previous section assumed that activity along ISTJ represented supervision by internal 20 Dasein; the independence of 20 Dasein made this false. We can say, though, that data flow along ISTJ does represent the sum total of what is being done by all of the various circuits that affect ISTJ.



Suppose then that one considers ISTJ interference from whatever source as sand in the gears of 60 Subordinate ("plurality itself is held together within the simple form of opposition"). To the extent that the disturbance ("opposition") is consistent across different ISTJ states one could define it (along definitional ISTJ) as "cohesion." Internal consistency

[1] That is, Cartesian analysis can successfully work out laws of physics and chemistry.

of Hegelian cohesion across multiple dimensions might then distil definitional ISTJ into ESTJ concepts; these would oppose themselves to the initial ratios in ENTJ and INTJ ("cohesion [along ISTJ] here is in the first place this pure conceptually constituted characteristic [along concept-carrying ESTJ] as against the previous characteristic [in the ratio of ENTJ to INTJ]").

Hegel demonstrated previously that 11 Thinking in opposition to 21 Feeling could become a measuring instrument ("sensibility to irritability"). He has shown now that 60 Subordinate (which wraps 18 Sensing and 8 iNtuition, the mirrors respectively of 11 Thinking and 21 Feeling) can determine laws ("mode of framing the law").

Laws generated experimentally within 60 Subordinate are abstract because "cohesion" along ISTJ of 60 Subordinate is "merely the abstraction of the aspect opposed to specific gravity [ratio between ENTJ and INTJ]." These abstract laws find their concretion (implementation, application) in 53 Obligation (the circuit which wraps the mind's 11 Thinking / 21 Feeling primitive measurement system). Since 53 Obligation mirrors 60 Subordinate, abstract laws in 60 Subordinate can predict the results of measurements within more concrete (practical, oriented around 4 Perceiving) 53 Obligation.

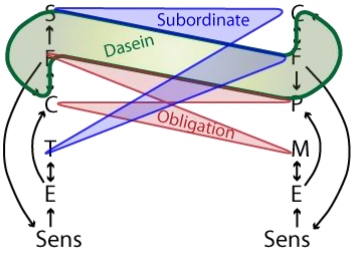
Why are laws discovered in the inorganic when they cannot be found in the organic? It is because an inorganic element possesses no 20 Dasein ("wherein the inorganic would have to express its self-existence as a form of self-conservation") which can disturb 60 Subordinate along ISTJ ("prevent it emerging from the process as a constituent moment of a product"). That in fact is precisely how one defines the inorganic along definitional and also experimental ISTJ ("this goes directly against its nature, which has no purpose [13 Intentionality] or universality [ESTJ-overlaying 14 Self-image initiative that might prevent the emergence of an ESTJ concept] in it").

Cartesian Retreat from 20 Dasein into Objectivity

Hegel (page 100): *"Rather, its process is simply the determinate course of action by which its self-existence, in the sense of its specific gravity, cancels itself. This determinate action, which in that case would constitute the true principle*

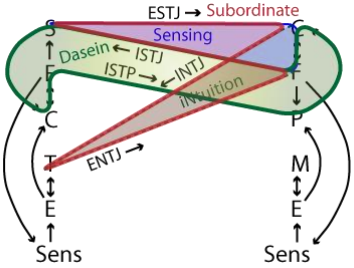
implied in its cohesion, is itself however entirely indifferent to the other notion, that of the determinate quantity of its specific gravity. If the mode of action were left entirely out of account, and attention confined to the idea of quantity, we might be able to think of a feature like this: the greater specific weight, as it is a higher intensiveness of being (Insichseyn), would resist entering into the process more than a less specific weight. But on the contrary, freedom of self-existence (Fersichseyn) shows itself only in facility to establish connexion with everything, and maintain itself throughout this manifold variety. That intensity without extension of relations is an abstraction with no substance in it, for extension constitutes the existence of intensity. The self-conservation of the inorganic element in its relation lies however, as already mentioned, outside its nature, since it does not contain the principle of movement within it or because its being is not absolute negativity and not a notion."

Hegel has shown that the 60 Subordinate director of internal reality simulation, in an implicit attempt at self-discovery, generates abstract laws which can predict what will happen to inorganic entities within its mirror 53 Obligation implementation aspect. 20 Dasein can now intervene along ISTJ of 60 Subordinate (and of course along its other leg of ISTP which mirrors ISTJ and overlays 53 Obligation, the mirror of 60 Subordinate) with what in ISTJ is a scaling factor (number) to ensure that things predicted by law either do happen or do not happen or some mix between the two ("its process is simply the determinate course of action by which its self-existence, in the sense of its specific gravity, cancels itself"). This intervention by 20 Dasein in 60 Subordinate / 53 Obligation reality simulation is what constitutes its supervision and coordination of reality simulation ("this determinate action, which in that case would constitute the true principle implied in its cohesion"). We conclude that Cartesian attempts at self-discovery coopt a more natural process that occurs in the background within every mind.



One might think that we could perhaps systematize this new awareness into a law and succeed where before we had failed. But Hegel raises a further issue. Our analysis thus far has taken the ratio between ENTJ and INTJ ("the determinate quantity of its specific gravity") as

something fixed; it has failed to account ("entirely indifferent to the other notion") for the fact that the ratio may alter – there is still a loose degree of freedom.



Suppose that we ignore for now any possible 20 Dasein supervision of internal reality simulation ("if the mode of action were left entirely out of account") – science would call this 'being objective.' We could then perhaps break apart the "specific gravity" which is a fixed ratio between ENTJ and INTJ into a "specific weight" which is a higher or lower ENTJ in relation to the same fixed INTJ as a standard (as happens for instance in barter exchange). A higher or lower ENTJ could then be placed into a direct relationship with a presumed higher or lower cohesion along ISTJ ("the greater specific weight [along ENTJ], as it is a higher intensiveness of being, would resist [along ISTJ] entering into the process more than a less specific weight").

A more favorable price ratio in barter would most certainly draw 20 Dasein into more activity along ISTJ; action by self in this case might correlate very closely with prices. But in scientific investigation this same response could easily miss other relevant factors[1] ("freedom of self-existence shows itself only in facility to establish connexion with everything, and maintain itself throughout this manifold variety").

Any attempt to tie down social laws of behavior is especially subject to this error ("intensity [scientific conclusion] without extension of relations [not including everything] is an abstraction with no substance in it, for extension constitutes the existence of intensity [in our language, correlation constitutes causation]"). This of course is less of a problem in fields such as mathematical physics; its limiting assumptions enable laws to emerge more easily ("since it does not contain the principle of movement within it [deals with the inorganic] or because its being is not absolute negativity [has limiting assumptions] and not a notion [excludes 20 Dasein]").

[1] Scientists call it confusing correlation with causation.

Cartesian Experimentation along Multiple Dimensions

Hegel (page 101): *"When this other aspect of the inorganic, on the other hand, is considered not as a process, but as an inactive being, it is ordinary cohesion. It is a simple sense property standing on one side over against the free and detached moment of otherness, which lies dispersed into a plurality of properties indifferent to and apart from one another, and which itself comes under this (cohesion) as does specific gravity. The multiplicity of properties together, then, constitutes the other side to cohesion. In its case, however, as in the case of the multiplicity, number is the only characteristic feature which not merely does not bring out a relation and a transition from one to another of these properties, but consists essentially in having no necessary relation; its nature is rather to make manifest the absence of all conformity to law, for it expresses the determinate character as one that is non-essential.*

Hegel narrows now to fields that mimic mathematical physics where things ("the inorganic") are "considered not as a process, but as an inactive being." That is, the observer in those disciplines maintains a passive 20 Dasein and makes at least some limiting assumptions. Hegel is still considering the ratio of ENTJ/INTJ ("this other aspect of the inorganic") in the sense of 'specific weight' where ENTJ varies in comparison to some fixed standard in INTJ. Deviations from expected internal reality simulation now become "ordinary cohesion" along ISTJ due to experimental variations in the ratio of ENTJ/INTJ.

The leg of ISTJ can sense these variations in 18 Sensing ("simple sense property") as they deviate from what is predicted by its wrapping 60 Subordinate abstract law director of internal reality simulation ("the free and detached moment of otherness, which lies dispersed into a plurality of properties indifferent to and apart from one another"). We note in particular that ISTJ is "detached" – this means 20 Dasein is stepping back and making things objective in the normal Cartesian manner.

ISTJ in this way becomes 1) "cohesion" in the form of some consistent 'throwing of sand into the gears' of the machine of internal reality simulation that is not coming from 20 Dasein, and 2) a "multiplicity of properties" composed of all that might influence ISTJ apart from 20 Dasein, restricted as necessary by limiting assumptions.

The one loose factor along ISTJ is 20 Dasein with its "number" scaling factor. This 20 Dasein organic is outside of 45 Duty/World with its inorganic multiplicity ("number is the only characteristic feature which not merely does not bring out a relation and a transition from one to another of these properties, but consists essentially in having no necessary relation"). 20 Dasein as external to all that is in 45 Duty/World can therefore begin to search for the aspect along ISTJ which is causing the discrepancies in reality simulation ("its nature is rather to make manifest the absence of all conformity to law"). It looks only for that which does not fit – law which already conforms to 60 Subordinate is left alone ("it expresses the determinate character as one that is non-essential").

Hegel (page 101): *"Thus we see that a series of bodies, whose difference is expressed as a numerical difference of their specific weights, by no means runs parallel to a series where the difference is constituted by the other properties, even if, for purposes of simplification, we select merely one or some of them. For, as a matter of fact, it could only be the tout ensemble [all together; general effect] of the properties which would have to constitute the other parallel aspect here. To bring this into orderly shape and to make it a connected single whole, observation finds at hand the quantitative determinations of these various properties; on the other hand, however, their differences come to light as qualitative. Now, in this collection, what would have to be characterized as positive or negative, and would be cancelled each by the other – in general, the internal arrangement and exposition of the equation, which would be very composite, – would belong to the notion. The notion however is excluded from operating just by the way in which the properties are found lying, and are to be picked up as mere existent entities. In this condition of mere being, none is negative in its relation to another: the one exists just as much as the other, nor does it in any other fashion indicate its position in the arrangement of the whole."*

The 20 Dasein "number" scaling factor gives priority to one and then another of the multiple aspects along ISTJ – these become dimensions of interest to its awareness. Experiments are done that compare some particular definitional ISTJ dimension with a range of ENTJ/INTJ ratios. This generates a "series of bodies," one for each ISTJ dimension of interest.

Experiments under one ISTJ dimension may use a different INTJ standard (in the ENTJ/INTJ ratio) from that used in another ("a series of bodies, whose difference is expressed as a numerical difference of their specific weights, by no means runs parallel to a series where the difference

is constituted by the other properties").

For instance, 18 Sensing might note that the weather appears warmer than predicted by internal reality simulation. 11 Thinking and 21 Feeling in opposition could extend themselves into measuring instruments that document global temperatures. Definitional ISTJ might then consider sun spots versus industrial activity as two possible causal dimensions of interest. With sun spots, the INTJ standard might be the average intensity of light reaching the earth over multiple years. ENTJ would then be the way in which this varies from year to year. Industrial activity, the other dimension of interest, could be measured by the percentage of carbon dioxide in the atmosphere, again on a year-by-year basis. Hegel's point is that there is not necessarily a correlation between the light reaching the earth from the sun and the percentage of carbon dioxide in the atmosphere (which determines the amount of light retained after a reflection, not that which initially reaches the earth).

Sometimes dimensions interact, making the total greater than the sum of its parts ("for, as a matter of fact, it could only be the tout ensemble [the assembly of parts forming a whole] of the properties which would have to constitute the other parallel aspect here").

The goal of Cartesian science is to tie things down ("bring this into orderly shape and to make it a connected single whole"). Varying ratios between ENTJ and INTJ are without a doubt quantitative ("observation finds at hand the quantitative determinations of these various properties"). But 18 Sensing with its ISTJ dimensions and sensing of discrepancy remains qualitative ("on the other hand, however, their differences come to light as qualitative").

If the observer chooses to be non-Cartesian and subjective, then 20 Dasein at this point could come in and reconcile the differences along ISTJ with some kind of (positive or negative) scaling factor or number ("now, in this collection, what would have to be characterized as positive or negative, and would be cancelled each by the other – in general, the internal arrangement and exposition of the equation, which would be very composite, – would belong to the notion"). For instance, a 20-Dasein-active non-Cartesian observer might try lowering the percentage of carbon dioxide in the atmosphere to see by trial and error if this affected global warming. Alternatively, non-Cartesian science might search for some way to experimentally influence sun spots in real time and determine the

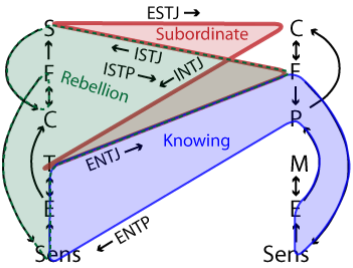
effects on earth temperature (not likely, but this is only an example). That is the route of experimental technology; it can act on 20 Dasein-influenced 'gut feeling' apart from theory.

This sort of unknowing try-it-and-see-what-happens active initiative is generally scorned as either subjective, impractical or impossible ("the notion however is excluded from operating just by the way in which the properties are found lying, and are to be picked up as mere existent entities"). In the absence of some further mental strategy, objective Cartesian passivity at this point cannot progress further ("in this condition of mere being, none is negative in its relation to another: the one exists just as much as the other, nor does it in any other fashion indicate its position in the arrangement of the whole").

Hegel (page 101): *"In the case of a series with concurrent differences – whether the relation is meant to be that of simultaneous increase on both sides or of increase in the one and decrease in the other – interest centres merely in the last simple expression of this combined whole, which would constitute the one aspect of the law with specific gravity for the opposite. But this one aspect, qua resultant fact, is nothing else than what has been already mentioned, viz. an individual property, say, like ordinary cohesion, alongside and indifferent to which the others, specific gravity among them, are found lying, and every other can be selected equally rightly, i.e. equally wrongly, to stand as representative of the entire other aspect; one as well as the other would merely 'represent' or stand for [German vorstellen] the essential reality (Wesen), but would not actually be the fact (Sache) itself. Thus it seems that the attempt to find series of bodies which should in their two aspects run continuously and simply parallel, and express the essential nature of the bodies in a law holding of these aspects, must be looked at as an aim that is ignorant alike of what it is about and of the means for carrying it through."*

We have said that 20 Dasein is not interested in laws that work perfectly; it leaves those to 60 Subordinate / 53 Obligation reality simulation. Similarly, trials that lack a correlation between ENTJ and ISTJ are discarded. The only experiment of interest is the final successful attempt ("in the case of a series with concurrent differences … interest centres merely in the last simple expression of this combined whole, which would constitute the one aspect of the law [along ISTJ] with specific gravity [ENTJ/INTJ ratio] for the opposite"). ENTJ and ISTJ in combination, we might add, generate the circuit of 112 Rebellion which is

the buyer in a barter market – when there is correlation in combination with some discrepancy in reality simulation, then 20 Dasein pays attention.



The correlation-demonstrating experiment (the final successful one in a series of unsuccessful attempts) overlays ENTJ of 72 Knowing and is thus a fact ["this one aspect, qua resultant fact"]. However, its correlating aspect along ISTJ ["an individual property, say, like ordinary cohesion"] remains "nothing else than what has been already mentioned" – that is, it is something which like 20 Dasein is outside of the inorganic and its 45 Duty/World.

The correlation is thus between ENTJ as something real within 45 Duty/World[1] and an entity along ISTJ which is foreign to 45 Duty/World – to compare the two would be like contrasting apples and oranges. It is in particular not clear how far the experimentally determined correlation might extend ("every other can be selected equally rightly, i.e. equally wrongly, to stand as representative of the entire other aspect").

It would be foolish to continue with experiments, trying one thing and then another in an attempt to delimit the range of applicability ("it seems that the attempt to find series of bodies which should in their two aspects run continuously and simply parallel, and express the essential nature of the bodies in a law holding of these aspects, must be looked at as an aim that is ignorant alike of what it is about and of the means for carrying it through"). One needs a conceptual basis along ESTJ that can suggest applicability – that is what Hegel will address next.

Distilling Correlation into Predictive Signs

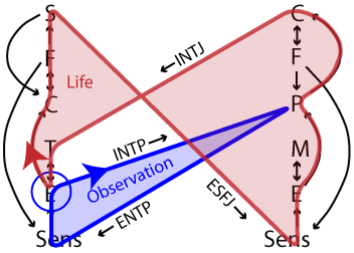
Hegel (page 101): *"Heretofore the relation between the inner and outer phases in the organic form set before observation was forthwith transferred to the sphere of the inorganic. The determinate condition to which this is due can now be*

[1] We recall that things are real when the ESFP of 91 Reason corresponds to its ENTJ.

stated more precisely; and there arises thence a further form and relation of this situation. What seems to present the possibility of such a comparison of inner and outer in the case of the inorganic, drops away altogether when we come to the organic. The inorganic inner is a simple inner, which comes before perception as a merely existent property.

The "organic form" is reality simulation. Its "inner and outer phases" are respectively 20 Dasein (with its ISTJ number scaling factor) and the 60 Subordinate / 53 Obligation reality simulation machinery which it controls. We have seen that laws of organic operation cannot be formulated by this mechanism because of 20 Dasein breadth of interest (inability to focus exclusively on any one single thing); science has thus "forthwith transferred" its analysis "to the sphere of the inorganic" and made things objective (no 20 Dasein interference of any kind in the critical aspects of an experiment).

That is the definition of Cartesian: it abandons ISTJ to the inorganic ("the inorganic inner [along ISTJ] is a simple inner [in which 20 Dasein is careful not to interfere], which comes before perception [in the 60 Subordinate mirror of 53 Obligation] as a merely existent property [abstracted along ISTJ and thus governing it as a law]"). Heidegger adds that Cartesian science also makes a pivot at EL away from the 20 Dasein-influencing attunement-mood of 206 Life (EL to CL) into INTP of 22 Observation and 33 Understanding. It is an additional aspect of its objectivity.



The scientist's 141 Angst/Worldview (which with 20 Dasein could become a self-consciousness) is now fully Cartesian (observing the 45 Duty/World derived from a re-ordering of the legs of 206 Life and 27 Apperception as if it is something independent and utterly separate from self). It has experimentally found a correspondence between some particular unmooded ENTJ/INTJ ratio and a 20 Dasein-deprived ISTJ. It must now determine how far the correspondence extends.

Hegel (pages 101, 102): *Its characteristic determination is therefore essentially quantity, and it appears as an existent property indifferent towards the outer, or the plurality of other sense properties. The self-existence of the living organism, however, does not so stand on one side opposed to its outer; it has the*

principle of otherness in itself. If we characterize self-existence as a simple self-preserving relation to self, its otherness is simple negativity; and organic unity is the unity of self-identical self-relation and pure negativity. This unity is qua unity the inwardness of the organic; the organic is thereby inherently universal, it is a genus. The freedom of the genus with reference to its realization is, however, something different from the freedom of specific gravity with reference to embodied form. That of the latter is freedom in the sphere of existence (seyende Freiheit), in the sense that it takes its stand on one side as a particular property. But because it is an existent freedom, it is also only a determinate character which belongs essentially to this embodied form, or by which this form qua essence is something determinate. The freedom, however, of the genus is a universal freedom, and indifferent to this embodied form, or towards its realization. The determinateness which attaches to self-existence as such of the inorganic, falls therefore in the case of the organic under its self-existence, while in the case of the inorganic it applies merely to the existence of the latter. Hence, although in the case of the latter that determinate characteristic appears at the same time only as a property, yet it possesses the value of being essential, because qua pure negative it stands over against concrete existence which is being for another; and this simple negative in its final and particular determinateness is a number. The organic, however, is a form of singleness, which is itself pure negativity, and hence abolishes within it the fixed determinateness of number, which is applicable to the indifference of mere being. So far as it has in it the moment of indifferent being and thereby of number, this numerical aspect can therefore only be regarded as an incident within it, but not as the essential nature of its living activity."

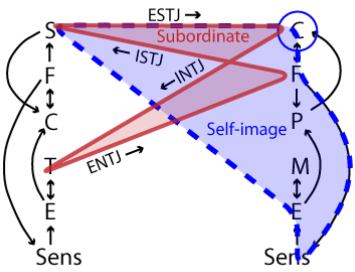
"Quantity" is found within the ENTJ aspect of the ENTJ/INTJ ratio. In a scientific experiment this might perhaps be the amount of carbon dioxide in the atmosphere. This quantity, we are told, has nothing to do in the objective Cartesian scientist's mind with what is happening along the ISTJ of 20 Dasein-controlled 60 Subordinate reality simulation which might perhaps be planning where to have dinner ("it [quantity within ENTJ] appears as an existent property indifferent towards the outer, or the plurality of other sense properties [along ISTJ of both 18 Sensing and 60 Subordinate]").

The point is that the scientist's 20 Dasein steps back along ISTJ (of 20 Dasein and 18 Sensing) and avoids interfering subjectively in the critical aspects of the experiment (abandoning ISTJ to 18 Sensing). 20 Dasein in normal reality simulation (overlaying 60 Subordinate as well as 18

Sensing) in contrast would be fully involved[1] ("the self-existence of the living organism [20 Dasein with 141 Angst/Worldview], however, does not so stand on one side [along ISTJ in which it overlays 60 Subordinate] opposed to its outer [60 Subordinate ISTJ overlaying 18 Sensing]").

We have seen already that the legs of ENTJ and ISTJ in combination generate the circuit of 112 Rebellion which is the purchaser in a barter market. Cartesian analysis is thus a stepping back to see what might be purchased (as an explanation) if 20 Dasein does nothing. This same objective experimental Cartesian scientist might simultaneously be thinking about what to do after work, with reality simulation this time under the full subjective control of 20 Dasein with its number scaling factor ("we characterize self-existence as a simple self-preserving relation to self"). He or she might even be optimizing the experimental setup by trial-and-error, again subjectively ("organic unity is the unity of self-identical self-relation and pure negativity [discrepancies along ISTJ]"). Objectivity in Cartesian science is necessary only in the actual dimensions and ratios of the experiment itself.

Reality simulation under the (non-Cartesian non-experimental) control of 20 Dasein becomes the image of self in ESTJ-overlaying 14 Self-image which is always adjusting reality simulation into something more advantageous ("this unity is qua unity the inwardness of the organic"). We note finally that 14 Self-image ESTJ terminates in the C genus aspect of 1 Classification ("it is a genus").



Hegel has already demonstrated that reality simulation under the direction of 20 Dasein is universal (20 Dasein on one side; all of 45 Duty/World on the other); its freedom and thus applicability is therefore unlimited. Cartesian experimental correspondence in contrast occurs in the inorganic ("the freedom of specific gravity … is freedom in the sphere of existence"). But this (Cartesian) inorganic with its quantities is precisely what makes (non-Cartesian) reality simulation under 20 Dasein determinate ("by which this

[1] The right hemisphere primitive monitoring circuit that contains ISTJ is in fact called Fully Involved.

form qua essence is something determinate"). Self-image ESTJ terminating in the CR genus thus begins to include within itself the Cartesian experimental ("the determinateness which attaches to self-existence as such of the inorganic, falls therefore in the case of the organic under its self-existence").

Looked at from the viewpoint of experimental ENTJ, the quantitative is merely a ratio ("although in the case of the latter that determinate characteristic appears at the same time only as a property"). In subsuming this quantitative into itself, 14 Self-image which serves 20 Dasein ties it to 20 Dasein which is a number scaling factor ("this simple negative in its final and particular determinateness is a number"). We recall finally that 20 Dasein is importantly not part of the 45 Duty/World in which the experiment is taking place ("qua pure negative it stands over against concrete existence which is being for another").

It is now possible for ENTJ to become an activity-mediated quantitative sign that points to the need for some further activity. If the sky for instance is red (ENTJ), then 20 Dasein might begin to prioritize preparations by 14 Self-image for a coming storm. Reality simulation has been linked in this way to remedial action along 14 Self-image ESTJ; this brings mental processing closer to science, says Hegel, but it is not yet one with it ("this numerical aspect can therefore only be regarded as an incident [that points apophantically] within it, but not as the essential nature of its living activity").

Cartesian Regression Back into Immaturity

Hegel (page 102): *"But now, though pure negativity, the principle of the process, does not fall outside the organic, and though the organic does not in its essence possess negativity as an adjectival characteristic, the singleness of the individual organism being instead inherently universal, yet this pure singleness is not therein developed and realized in its various moments as if these were themselves abstract or universal. On the contrary, this developed expression makes its appearance outside that universality, which thus falls back into mere inwardness; and between the concrete realization, the embodied form, i.e. the self-developing individual singleness of the organism, and the organic universal, the genus, appears the determinate or specific universal, the species. The existential form, to which the negativity of the universal, the negativity of the genus, attains,*

is merely the explicitly developed movement of a process, carried out among the parts of the given shape assumed by the organism. If the genus had the different parts within itself as an unbroken simple unity, so that its simple negativity as such were at the same time a movement, carried on through parts equally simple and directly universal in themselves, which were here actual as such moments, then the organic genus would be consciousness.

Hegel begins with a review of the facts. Experimental science in its avoidance of 20 Dasein involvement along ISTJ is "pure negativity" that opposes 1) some fully inorganic entity (within 20 Dasein-deficient ISTJ) to 2) some other completely inorganic entity (ENTJ/INTJ ratio) – it attempts to characterize the ENTJ which is throwing sand into the predictions of 60 Subordinate reality prediction as sensed by 18 Sensing along ISTJ. This approach exploits 60 Subordinate / 53 Obligation reality simulation which is normally under the direction of a 20 Dasein ISTJ number scaling factor and for this reason "does not fall outside the organic."

When 20 Dasein as something external to 45 Duty/World is directing reality simulation, then no element of 45 Duty/World opposes another (since 20 Dasein, which is not part of 45 Duty/World, scales ISTJ data so as to eliminate the discrepancies generated from within 45 Duty/World); Hegel sums this up by saying that "the organic does not in its essence possess negativity as an adjectival characteristic."

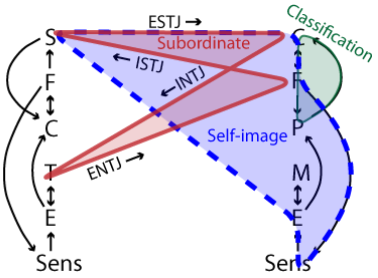
Cartesian analysis is in contrast characterized by a 20 Dasein inner that steps back voluntarily from supervising reality simulation; it is a regression into immaturity purely for the sake of experimental clarity ("this pure singleness is not therein developed and realized in its various moments as if these were themselves abstract or universal"). Heidegger would say that the 20 Dasein there in inauthenticity no longer directs a de-distancing to itself; this sets 35 Kinship adrift and soon externalizes it.

Elements of 45 Duty/World[1] along ISTJ and in the ENTJ/INTJ ratio (when 20 Dasein is passive) are compared with one another ("on the

[1] The mirror of symmetrical 45 Duty/World is not only itself but itself along with the circuit of 1 Classification. ENTJ terminates in the FR species aspect of 1 Classification; ISTJ flows out from the FR species node and INTJ originates in the CR genus node. Cartesian science in accessing 1 Classification thus deals with elements of 45 Duty/World even though this world does not itself directly intersect with 60 Subordinate.

contrary, this developed expression [comparing ISTJ, ENTJ and INTJ] makes its appearance outside that universality [of control by 20 Dasein]"); this setting aside of 20 Dasein confirms it as a passive observer ("which thus falls back into mere inwardness")

14 Self-image ("the self-developing individual singleness of the organism") in adjusting reality to simulation develops along ESTJ and places self into the ESTJ terminating node of CR as a genus ("the organic universal, the genus"). ENTJ with its experimental determinateness can then terminate in the 1 Classification FR species node as one of its species ("determinate or specific universal, the species").



If 20 Dasein did not ever detach from its direction of 60 Subordinate along ISTJ, then the "different parts within itself" according to Hegel would be "an unbroken simple unity" and "the organic genus [at CR] would be consciousness." That is precisely what happens to a young child in the developmental stage of sense certainty.

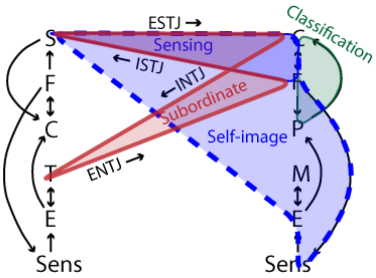
Cartesian science in which 20 Dasein steps back is a regression away from this "explicitly developed movement of a process" (20 Dasein-directed reality simulation in a growing child).

Cartesian Correlation Forming Concepts

Hegel (page 102): *"But, as it is, the simple determinate character, qua determinateness of the species, is present in an unconscious manner in the genus; concrete realization starts from the genus; in other words what finds express realization is not the genus as such, i.e. not really thought. This genus, qua actual organic fact, is merely represented by a deputy. Number, which is the representative here, seems to designate the transition from the genus into the individual embodiment, and to set before observation the two aspects of the necessary constitution, now in the form of a simple characteristic, and again in the form of an organic shape with all its manifold variety fully developed."*

The "simple determinate character" is the ENTJ aspect of the ENTJ/INTJ experimentally determined ratio. Since ENTJ terminates in the 1 Classification FR species node, this is "determinateness of the species."

20 Dasein direction of 60 Subordinate / 53 Obligation reality simulation releases 14 Self-image action along the ESTJ of 60 Subordinate which terminates in the 1 Classification CR genus. Cartesian 20 Dasein retreat from reality simulation gives way to experimental ISTJ dimensions of interest that mix into 14 Self-image-overlaying 18 Sensing ESTJ and are thus placed also into the CR genus ("the simple determinate character, qua determinateness of the species, is present in an unconscious manner in the genus").



The CR genus should be guided by "thought" of 11 Thinking formed with 18 Sensing from the contraction of 35 Kinship into 20 Dasein as part of intelligent exchange. What happens rather, in the Cartesian individual, is that ENTJ through ESTJ conceptualizations takes over the CR genus which is ruled then by the concrete rather than by consciousness ("concrete realization starts from the genus; in other words what finds express realization is not the genus as such, i.e. not really thought").

This genus-generating ESTJ of Cartesian 18 Sensing finds its source in the 18 Sensing ISTJ definitional dimension which takes over in an experimental setup when 20 Dasein steps back and the mind looks at ENTJ/INTJ ratios ("this genus, qua actual organic fact, is merely represented by a deputy"). ESTJ of 18 Sensing in this way becomes a concept (e.g. electricity or acid versus base) which we see now is a representative or "deputy" of some 20 Dasein-deficient experimental ISTJ.

Parenthetically, we can see at this point how Hegel derives his instinct of reason (18 Sensing, 3 Apprehending and 91 Reason). 18 Sensing takes over from 20 Dasein in Cartesian direction of reality simulation. 3 Apprehending ties into the 79 Habit-based region of Kuhnian paradigm-attitude from ER up to P (Heidegger's horizonal schema of the future) and gives 18 Sensing its data. Finally, 91 Reason builds upon ENTJ which has taken over the CR genus by means of its ISTJ deputy.

Returning to our present section, "number" is the interposition along ISTJ of either 1) 20 Dasein in non-Cartesian 60 Subordinate / 53 Obligation reality simulation, or 2) the sum total of what is happening in ISTJ along some Cartesian definitional dimension of interest when 20 Dasein steps

back and ENTJ/INTJ ratios are altered experimentally. This number, we recall, is a "representative" which can generate a concept along ESTJ (which with ISTJ completes 18 Sensing).

In theory, the mind should be able to distinguish between those times when it interposes itself in 20 Dasein and those when it steps back ("the transition from the genus into the individual embodiment"). That is, it should be able to distinguish or "set before observation the two aspects of the necessary constitution," namely, "the form of a simple characteristic" which is some ISTJ definitional 20 Dasein-deprived dimension of interest leading to an ESTJ concept, and "the form of an organic shape with all its manifold variety fully developed" which is 60 Subordinate / 53 Obligation reality simulation operating normally under the full ISTJ guidance of 20 Dasein. However, as we have seen it, has lost the ability to do this.[1]

Cartesian Regression into Group Consciousness

Hegel (page 102): *"This representative, however, really denotes the indifference and freedom of the universal and the individual as regards one another; the genus puts the individual at the mercy of mere quantitative difference, a non-essential element, but the individual qua living shows itself equally independent of this difference. True universality, in the way specified, is here merely inner nature; qua characteristic determining the species it is formal universality; and in contrast to the latter, that true universality takes its stand on the side of organic individual singleness, which is thereby a living individual entity, and owing to its inner nature is not concerned with its determinate character qua species. But this singleness is not at the same time a universal individual, i.e. one in which universality would have external realization as well; i.e. the universal individual falls outside the living organic whole. This universal individual, however, in the way it is immediately the individual of the natural embodiments of organic life, is not consciousness itself: its existence qua single organic living individual could not fall outside that universal if it were to be consciousness."*

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[1] ENTJ input (representations) have colored 18 Sensing so that any further attempts by a dormant 20 Dasein to interpose itself no longer make sense to it.

Hegel reminds us that ISTJ is the interface between 1) other-worldly 20 Dasein and 2) 45 Duty/World – these two aspects of ISTJ have always been separate ("this representative [ISTJ], however, really denotes the indifference and freedom of the universal [20 Dasein] and the individual [as an aspect of 45 Duty/World] as regards one another").

Cartesian thought has through 18 Sensing placed a concept within ESTJ which overlays the ESTJ of a 14 Self-image that could in theory respond to 20 Dasein direction of reality simulation. This mixes the two and places the ENTJ determinate into the CR genus as part of 20 Dasein-generated 14 Self-image. It is like adding oil to water; they don't blend.[1]

In place of a hierarchy in which 20 Dasein rules over a derived and subordinate 45 Duty/World, the CR genus places both 45 Duty/World and what is left of 20 Dasein equally onto the same CR level, with their incompatibility evidencing itself perhaps as a work world and a somewhat more authentic world of rest and recreation ("the genus puts the individual at the mercy of mere quantitative difference [ENTJ to definitional ISTJ to conceptual ESTJ], a non-essential element [based in 45 Duty/World which is a derived entity from 206 Life], but the individual qua living [in 206 Life] shows itself equally independent of this difference").

Hegel states and Heidegger would agree that 20 Dasein ("inner nature") is the core of self ("true universality"). In its direction of 60 Subordinate / 53 Obligation reality simulation (and the subsequent initiatives of 14 Self-image ESTJ forming a genus in CR) it is also "formal universality." In this role it relegates ENTJ and its experimental effect upon ISTJ to the FR species level ("qua characteristic determining the species"). It thus makes absolute sense that 20 Dasein would give precedence to its own direction of 60 Subordinate / 53 Obligation reality simulation – that is considered to be the real genus at CR ("true universality takes its stand on the side of organic individual singleness, which is thereby a living individual entity, and owing to its inner nature is not concerned with its determinate character qua species").

The problem is that 20 Dasein itself is no longer unified ("but this singleness is not at the same time a universal individual"). In particular, it has not individuated its development away from the 35 Kinship group

[1] But Cartesian thought is mixing them together as if they do blend.

which Heidegger calls the they that is not authentic self ("universal individual, i.e. one in which universality would have external realization as well"). It is thus the social society or class which becomes the "living organic whole"; this grouping does not take into account the atrophied 20 Dasein "universal individual" of each Cartesian constituent organic unit (unindividuated person, human being).[1]

When it comes to reality simulation under the control of internal 20 Dasein, each organic unit (person, human being) within the social grouping is separate ("it is immediately the individual of the natural embodiments of organic life"). But the "consciousness" of the individual unit (person, human being) with its operative reality simulation is not in itself ("this universal individual … is not consciousness itself"); it is rather in the group as a whole. If the individual entity were conscious, then this group consciousness could not maintain itself as something separate ("its existence qua single organic living individual could not fall outside that universal if it were to be consciousness").

Collapse of Organic into Inorganic

Hegel (page 102): *"We have, then, here a connected system, where one extreme is the universal life qua universal or genus, the other being that same life qua a single whole, or universal individual: the mediating term, however, is a combination of both, the first seeming to fit itself into it as determinate universality or as species, the other as single whole proper or single individuality. And since this connected system belongs altogether to the aspect of the organic embodiment, it comprehends within it too what is distinguished as inorganic nature."*

Hegel previously derived hierarchy from a tension between the two complement aspects of 9 Service – 1) 70 Articulation and 40 Monasticism, versus 2) 14 Self-image and 3 Apprehending. He now places consciousness itself into this hierarchy-respecting social grouping; the result, he says, is a "connected system." We are reminded of the cover of Thomas Hobbes's book *Leviathan*, which "shows a body formed of

[1] We have said repeatedly that 4 Perceiving is the reconciliation of 20 Dasein and 35 Kinship. Passivity in 20 Dasein for the sake of objectivity in research leaves 35 Kinship as the default self. It takes over.

multitudinous citizens, surmounted by a king's head" (Wikipedia, 2018).

One "extreme" in this hierarchical connected system is the class or society in which consciousness is located ("universal life qua universal or genus"); the other is the individual entity (unindividuated person, human being) in whom reality simulation that protects consciousness remains operative ("that same life qua a single whole, or universal individual"). The "mediating term" is the 20 Dasein leg of ISTJ which either gets involved or else draws back.

Whenever 20 Dasein turns Cartesian and retreats, then the ENTJ aspect of the ENTJ/INTJ ratio (which terminates in the species node of 1 Classification FR) affects ISTJ (in an experimental ENTJ/ISTJ trial-and-error series that continues until there is correlation). This ISTJ completes 18 Sensing along conceptual ESTJ which terminates in the CR genus that intersects 20 Dasein, 14 Self-image, 18 Sensing and 60 Subordinate. Since 20 Dasein is at best fragmented, consciousness transfers to the determinate group as an externalized whole. Dominance of species-based ENTJ reduces the individual finally to a Hobbesian species element within this externalized group consciousness ("the first seeming to fit itself into it as determinate universality or as species").

Hegel makes a final point. Organic that dissolves into group consciousness loses itself in the ENTJ/INTJ inorganic ("and since this connected system belongs altogether to the aspect of the organic embodiment, it comprehends within it too what is distinguished as inorganic nature"). 45 Duty/World as a derived entity takes over that from which it was derived.

The Process in Review

Hegel (pages 102, 103): "*Since, now, the universal life qua the simple essence of the genus develops from its side the distinctions of the notion, and has to exhibit them in the form of a series of simple determining characteristics, this series is a system of distinctions set up indifferently, or is a numerical series. Whereas formerly the organic in the form of something individual and single was placed in opposition to this non-essential distinction [of quantity], a distinction which neither expresses nor contains its living nature: and while precisely the same has to be stated as regards the inorganic, taking into account its entire existence developed in the plurality of its properties: it is now the universal*

individual which is not merely to be looked on as free from every articulation of the genus, but also as the power controlling the genus."

It is now the group (in which consciousness resides) which does the trial-and-error experimentation ("the universal life qua the simple essence of the genus develops from its side the distinctions of the notion, and has to exhibit them in the form of a series of simple determining characteristics"). Lessons are not learned by individuals and communicated with individual others; things move rather in a kind of group-based dialectic from one scientific anomaly to the next ("this series is a system of distinctions set up indifferently, or is a numerical series").

Hegel looks at how we got to this point. Cartesian science began by opposing ISTJ to an ENT/INTJ ratio and looking for laws ("whereas formerly the organic in the form of something individual and single was placed in opposition to this non-essential distinction"); everything was made objective ("a distinction which neither expresses nor contains its living nature"). 20 Dasein chose to relinquish ISTJ to the ENTJ inorganic so that experiments could be made ever more precise ("precisely the same has to be stated as regards the inorganic, taking into account its entire existence developed in the plurality of its properties [along 20 Dasein-deficient ISTJ]").

The result was generalized 20 Dasein atrophy (extending beyond Cartesian science into society as a whole) and a corresponding loss of the ability within citizens to direct individuated reality simulation ("it is now the universal individual which is not merely to be looked on as free [fully Cartesian and utterly objective at all times] from every articulation [in ESTJ-overlaying 70 Articulation which Hegel relates to the human soul] of the genus [in CR, the terminus of both 70 Articulation and conceptualizing ESTJ]"). Consciousness melts finally into the group which in its mindless dialectic takes over the direction of reality simulation away from its individual elements ("the power controlling the genus").

Hegel (page 103): *"The genus disperses into species in terms of the universal characteristic of number, or again it may adopt as its principle of division particular characteristics of its existence like figure, colour, etc. While quietly prosecuting this aim, the genus meets with violence at the hands of the universal individual, the earth, which in the role of universal negativity establishes the distinctions as they exist within itself, – the nature of which, owing to the substance they belong to, is different from the nature of those of the genus, – and*

makes good these distinctions as against the process of generic systematization. This action on the part of the genus comes to be quite a restricted business, which it can only carry on inside those mighty elements, and which is left with gaps and arrested and interrupted at all points through their unbridled violence."

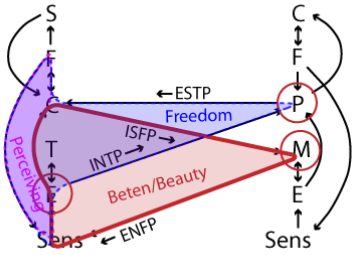
Cartesian science quietly ("while quietly prosecuting this aim") formed concepts along ESTJ on the basis of 20 Dasein-deficient ISTJ definitions and dimensions ("the genus disperses into species in terms of the universal characteristic of number [ISTJ from which 20 Dasein has withdrawn in a desire for objectivity]"). Some of these ISTJ dimensions were obvious ("it may adopt as its principle of division particular characteristics of its existence like figure, colour, etc."); others were not.

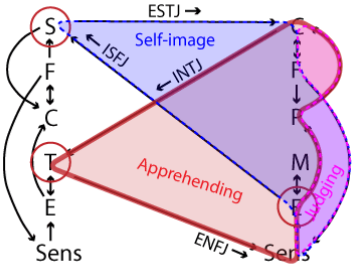
It could never have imagined that 20 Dasein in everyone would degenerate into group consciousness that in turn externalized itself into the very 45 Duty/World that was being measured ("the genus meets with violence at the hands of the universal individual [group consciousness], the earth [45 Duty/World]"). Here in the surrounding 45 Duty/World (emitted by 206 Life in combination with its mirror of 27 Apperception forming 141 Angst/Worldview of 45 Duty/World) group consciousness releases a dialectic trial-and-error 20 Dasein-deficient reality simulation ("which in the role of universal negativity establishes the distinctions as they exist within itself"). This morphs radically away from the Cartesian science which births it ("the nature of which, owing to the substance they belong to, is different from the nature of those of the genus"). Cartesian science does not know how to reverse things and undo the damage ("makes good these distinctions as against the process of generic systematization").

Cognitive styles ("those mighty elements") struggle blindly with one another. One nation might bring forth an Exhorter reformer as a 215 Demagogue; another might perhaps exalt and trust in a Perceiver unwilling dictator. These leaders with their inability to work with other styles have limited insight ("quite a restricted business"). This leaves major gaps in group-consciousness-based reality simulation ("which is left with gaps and arrested and interrupted at all points through their unbridled violence").

The resulting WORLD of science, economics and POLITICS is ruled now by INTERESTS and POLICIES. World is the multi-faceted 45 Duty/World of the human race as a whole. Politics results from a

generalized foundation in 33 Understanding which by Hegel's Third Law generates border-delimited nation-state structures in which self is defined by the other. Nations are an externalization of 115 Brotherhood/Ourself; states are based in 124 Bureaucracy/Myself. Democracies externalize the 191 Democracy deep background for 4 Perceiving through a decomposition into 151 Voter and 150 Representative. Democracies in which 20 Dasein atrophies slip into 157 Tyranny, catalyzed in many cases by a 215 Demagogue with some 34 Dream (of his charisma) that replaces 20 Dasein.





National interests are based first in Heideggerian mood which is the release of INTJ force through significance from T down to EL and then up through attunement-mood from EL to CL (giving things meaning at the node of S and making them matter). These interests center initially in a mercantilist control of natural resources (so that 47 Impulse and its complements of 42 Freedom and 10 Beten/Beauty can freely forage) that eliminates the need for exchange (which would demand an entry into 14 Self-image, the mirror of 42 Freedom) with its dependence upon others (in a contract situation in which 35 Kinship truncates into 20 Dasein by 18 Sensing offers and 11 Thinking acceptance of those offers).

When 20 Dasein is strong, then interests become the 20 Dasein there to which the 35 Kinship-based nation-state can attempt to de-distance. When 20 Dasein is weak, then interests evidence themselves as simple disturbances in expected 60 Subordinate / 53 Obligation reality simulation. In both cases there is a perturbation along ISTJ. It can be corrected either by Cartesian science or else by the interposition of some ISTJ-overlaying 223 Executive or mirror 155 Legislative (both are decompositions not only of 191 Democracy but also of 124 Bureaucracy/Myself, uniting the two and

giving the 151 Voter indirect control over both 223 Executive and 155 Legislative).

Interests lead to policies; these are attempts to eliminate disturbances along ISTJ generated by interests or concerns. In the same way that experimental ENTJ can take over the CR genus and direct 18 Sensing and then 14 Self-image action, so 91 Reason statements of politicians along ENTJ can become policies. ISTJ can itself set policy by re-defining things – that is now more bureaucratic.

Cartesian thought continues to search for laws, especially in regard to human behavior. Policy thus easily becomes statute law. It is enforced first by the external embodiment of 53 Obligation (the implementation aspect of reality simulation) in the police and then as necessary by a 60 Subordinate (director of reality simulation) externalization in the army.

Re-emergence of Individuated Cognition

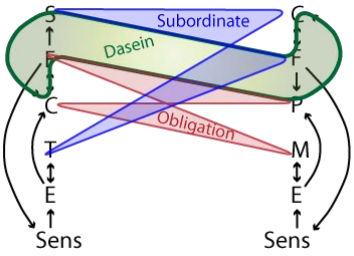
Hegel (page 103): *"It follows from all this that in the embodied, organic existence observation can only meet with reason in the sense of life in general, which, however, in its differentiating process involves really no rational sequence and organization, and is not an immanently grounded system of shapes and forms. If in the logical process of the moments involved in organic embodiment the mediating term, which contains the species and its realization in the form of a single individuality, had within it the two extremes of inner universality and universal individuality, then this middle term would have, in the movement of its reality, the expression and the nature of universality, and would be self-systematizing development."*

There will be those who do have consciousness within themselves ("embodied, organic existence"). They will see logic or "reason" in the overall big picture and only there ("the sense of life in general"). Societies and classes around them stagger dialectically; internal circuits revolve around each other and resist one another – this can all be parsed into understanding by those with wisdom and discernment. However, the microstructures themselves in chaotic isolation have no internal order or consistency ("which, however, in its differentiating process involves really no rational sequence and organization, and is not an immanently grounded system of shapes and forms").

If the various cognitive nodes as cognitive styles ("the moments

involved in organic embodiment") interact externally as they do internally within consciousness-possessing individuals ("logical process"), then reality simulation within 60 Subordinate and 53 Obligation as directed now by an active and unified ISTJ-overlaying 20 Dasein ("the mediating term") will bind them too into a group consciousness ("the form of a single individuality"). This builds on that which has been done by Cartesian science which remains valid ("the mediating term, which contains the species and its realization in the form of a single individuality").

This coalescing social unit, in contrast to the surrounding dissolution, has consciousness first of all within each individual (because of an active and unified 20 Dasein) and then secondarily in a grouping where one cognitive style supplements the insights of others ("the two extremes of inner universality and universal individuality"). ISTJ-overlaying 20 Dasein ("this middle term") in its individualized use of self-protecting reality simulation ("the movement of its reality") along with group consciousness ("the expression and the nature of universality") then becomes "self-systematizing development."

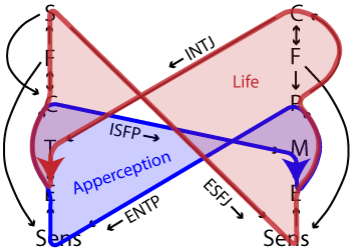


Hegel (page 103): *"It is thus that consciousness takes as the middle term between universal spirit and its individuation or sense-consciousness, the system of shapes assumed by consciousness, as an orderly self-constituted whole of the life of spirit, the system of forms of conscious life which is dealt with in this treatise, and which finds its objective existential expression as the history of the world. But organic nature has no history; it drops from its universal, – life, – immediately into the individuation of existence; and the moments of simple determinateness and individual living activity which are united in this realization, bring about the process of change merely as a contingent movement, wherein each plays its own part and the whole is preserved. But the energy thus exerted is restricted, so far as itself is concerned, merely to its own fixed centre, because the whole is not present in it; and the whole is not there because the whole is not as such here for itself."*

"Consciousness" has bifurcated into 1) a 20 Dasein-deficient "universal spirit" of 45 Duty/World-resident nativism and 2) "its individuation"

under 14 Self-image initiative into 20 Dasein-directed reality simulation (building further upon healthy childhood "sense-consciousness"). The "middle term" between these structures is the "system of shapes" (60 Subordinate / 53 Obligation reality simulation) that in both cases affects the external 45 Duty/World. Together, they form "an orderly self-constituted whole of the life of spirit" which, as before, "finds its objective existential expression as the history of the world."

Hegel turns now to the newly emerging non-Cartesian 20 Dasein-directed "organic nature" which is the second entity in this duality of spirit. It contributes to world history, he says, but itself "has no history." It moves rather from a threatened 206 Life into the production of finiteness in the 206 Life mirror which is 27 Apperception ("it drops from its universal, – life, – immediately into the individuation of existence"). Its various cognitive styles ("the moments") integrate their science ("simply determinateness") into reality simulation under the active guidance of 20 Dasein ("simple determinateness and individual living activity which are united").



This generates organic change at the grass roots ("the process of change merely as a contingent movement") in which an individuated conscious individual "plays its own part" and in a trial-and-error aggregate "the whole is preserved." The ruins of Cartesian-based group consciousness limit this growth ("the energy thus exerted is restricted"). But it has "its own fixed center" and finds its way. It takes care of itself ("so far as itself is concerned"); it cannot bring order to the degradation around it because this no longer possesses consciousness that can respond to what is best for itself ("the whole is not there because the whole is not as such here for itself").

Organic Observation as Heidegger's Historiography

Hegel (page 103): *"Besides the fact, then, that reason in observing organic nature only comes to see itself as universal life in general, it comes to see the*

development and realization of this life merely by way of systems distinguished quite generally, in the determination of which the essential reality lies not in the organic as such, but in the universal individual [the earth]; and among these distinctions of earth [it comes to see that development and realization] in the form of sequences which the genus attempts to establish."

Hegel introduced organic observation as the superposition of the 93 Empire memory write state and 27 Apperception, generating in their intersection 4 Perceiving, 43 Judging, 22 Observation and the 13 Intentionality of the observed organism.

He has now shown that intelligent organic observation ("reason in observing organic nature") looks at things more broadly ("comes to see itself as universal life in general"). Consciousness resides most often not within individuals but rather in classes and groups ["systems distinguished quite generally"] interacting with one another. It is in their dialectic struggle that "the development and realization of this life" advances.

Group consciousness as a whole descends into the inorganic, ensuring that "the essential reality lies not in the organic as such" but rather in the 45 Duty/World that derives from 206 Life and depends upon it. Here the Cartesian CR genus under the domination of determinate ENTJ forms "sequences" of 20 Dasein-deprived externalizations of reality simulation that run amok, at times under the hierarchical rule of narcissistic other-excluding leaders ["which the genus attempts to establish"].

Hegel (pages 103, 104): *"Since, then, in its realization, the universality found in organic life lets itself drop directly into the extreme of individuation, without any true self-referring process of mediation, the thing before the observing mind is merely a would-be 'meaning'; and if reason can take an idle interest to observe what is thus 'meant' here, it is confined to describing and recording nature's 'meanings' and incidental suggestions. This irrational freedom of 'fancying' doubtless will proffer on all sides beginnings of laws, traces of necessity, allusions to order and sequence, ingenious and specious relations of all kinds. But in relating the organic to the different facts of the inorganic, elements, zones, climates, so far as regards law and necessary connexion, observation never gets further than the idea of a 'great influence.' So, too, on the other side, where individuality has not the significance of the earth, but of the oneness immanent in organic life, and where this, in immediate unity with the universal, no doubt constitutes the genus, whose simple unity however, is just for that reason*

determined merely as a number and hence lets go the qualitative appearance; – here observation cannot get further than to make clever remarks, bringing out interesting points in connexion, a friendly condescension to the notion.

But clever remarks do not amount to a knowledge of necessity; interesting points of connexion stop short at being simply of interest, while the interest is still nothing but fanciful 'opinion' about the rational; and the friendliness of the individual in making allusion to a notion is a childlike friendliness, which is childish if, as it stands, it is to be or wants to be worth anything."

Hegel returns to a final view of the Cartesian approach. 20 Dasein / 141 Angst/Worldview self-consciousness – in the very moment that it emerged in the Reformation ("in its realization") – diverged into an experimental Cartesian oversight of 60 Subordinate / 53 Obligation reality simulation ("the universality found in organic life lets itself drop directly into the extreme of individuation"). It did this not through 20 Dasein guidance as part of 20 Dasein / 141 Angst/Worldview self-consciousness but rather apart from it ("without any true self-referring process of mediation").

Reality simulation under 20 Dasein guidance would have been a tree of life. Reality simulation exploited as a tool of conceptualization into "nature's 'meanings' and incidental suggestions" became instead a tree of the Cartesian knowledge of good and evil. Its fruit gave the "beginnings of laws, traces of necessity, allusions to order and sequence, ingenious and specious relations of all kinds."

The inorganic was conceptualized into "elements, zones, climates." But "any relating [of] the organic to the different facts of the organic … never [got] further than the idea of a 'great influence'" personified perhaps as Mother Nature in its direction of human evolution.

Hegel moves now to the "other side"; it is an opposite extreme which continues to externalize 20 Dasein as a deity ("has not the significance of the earth"). It recognizes correctly that individuals are not isolated ("oneness immanent in organic life"). It unifies itself as it should with 20 Dasein ("immediate unity with the universal"). It even avoids mixing the qualitative ENTJ into 14 Self-image and its CR genus ("the genus, whose simple unity however, is just for that reason determined merely as a [20 Dasein-directed] number and hence lets go the qualitative [ENTJ-based] appearance").

However, those who lead in this sphere "cannot get further than to

make clever remarks, bringing out interesting points in connexion, a friendly condescension to the notion." They know nothing of the structure of mind ("a knowledge of necessity") that might drive us by force of logic beyond "fanciful 'opinion' about the rational."

It is "a childlike friendliness, which is childish if, as it stands, it is to be or wants to be worth anything."

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